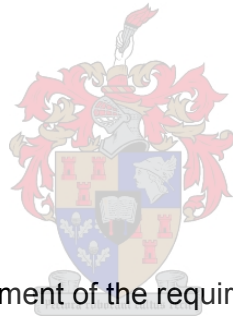


Towards 'queering' gender within Theology and Development discourse

by

Arnold Motsau



Thesis presented in partial fulfilment of the requirements for the degree Master of
Theology (M.Th.) in Practical Theology at the University of Stellenbosch

Supervisor: Dr Nadine Bowers du Toit

Co-Supervisor: Dr Charlene Van der Walt

March 2015

DECLARATION

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously, in its entirety or in part, submitted it for obtaining any qualification.

Date: November 2014

Copyright © 2015 Stellenbosch University

All rights reserved

ABSTRACT

This thesis reports on a study undertaken within Theology and Development with a focus on health and gender. Health, in this thesis, was not merely understood from a biomedical perspective, but defined in terms of the holistic wellbeing of Lesbian, Gay, Bisexual, Trans, Intersex, Queer (LGBTIQ) persons with varying sexual orientations and gender identities. In the light of contextual phenomena such as the 'corrective' rape of gays and lesbians, the notion that homosexuality is considered to be 'un-African', and the churches' response to homosexuality within South Africa, this study will attempt to utilise queer theory and queer theology 'queery' Gender and Development (GAD) scholars within Theology and Development. The current understanding of the GAD approach within Theology and Development discourse was argued to make use of the heterogendered binary and, as a result, is not inclusive of LGBTIQ identities as a discursive theme.

Gender, in this thesis, is considered a socio-historical construct and it is argued that it expands across many cultures. This understanding of gender opens up a discussion on subjectivity and looks at how the subject is utilized within discursive practice. The thesis concurs with Feminist scholars who argue that language does not only communicate the link between one's sex and one's gender identity; but that it also constitutes that link. Michel Foucault's framework of power and how it is used to regulate discourses together with Judith Butler's work on performativity provide a valuable point of departure for queer theory and queer theology as the hermeneutical lenses utilised in this thesis.

A brief literature survey is conducted concerning gendered subjectivities within development discourses within the social sciences. The historical movements of Women in Development (WID), Women and Development (WAD) and Gender and Development (GAD) were explored within development discourse with the purpose of highlighting some of the reasons for the historical inclusion of certain subjects and the exclusion of others within the discursive practice in particular. The most recent movement, GAD, is shown to have been critiqued for mainly utilizing 'gender' as a

code word for 'women'. There is a discursive shift within development discourses within the social sciences that has gone on to query development discourses and advocate for the inclusion of sexual minorities as a discursive theme. Through agencies such as SIDA (Swedish International Development Cooperation Agency), sexuality was highlighted to also have links within a multiperspectival understanding of poverty. Finally, a thematic networks analysis coupled with the lenses of queer theory and queer theology, were conducted on seven articles that could possibly be related to the emerging field of Theology and Development. The thesis argues that the current use of heterogendered binary as an "informant" of theologising on gender is indicative of the fact that some of the Theology and development articles that are analysed here have not yet made a discursive shift to include LGBTIQ persons as a discursive theme. Indecent theology is recommended for future research as a queer theological tool to incorporate epistemological considerations of those on the sexual margins and thereby confronting heterosexist theologising within Theology and Development.

OPSOMMING

Hierdie tesis is 'n studie binne die vakgebied Teologie en Ontwikkeling met 'n fokus op gesondheid en gender. Gesondheid in hierdie tesis is nie slegs van 'n biomediese perspektief verstaan nie, maar word in hierdie geval gedefinieer in terme van die holistiese welstand van LGBTIQ persone met wisselende seksuele oriëntasies en gender identiteit. In die lig van kontekstuele verskynsels soos die "regstellende" verkragting van homoseksuele mans en vrouens, die idee dat homoseksualiteit beskou word as iets wat 'nie eie aan Afrika' is nie en die kerke se reaksie op homoseksualiteit in Suid-Afrika, sal hierdie studie poog om queer teorie te benut en deur queer teologie Gender en Ontwikkeling (GAD) diskoeers in Teologie en Ontwikkeling te 'queer'. Daar word aangevoer dat die huidige begrip van GAD binne die Teologie en Ontwikkeling diskoeers gebruik maak van die heterogeslagtelike tweeledigheid en as 'n resultaat is dit nie inklusief van LGBTIQ identiteite as 'n diskursiewe tema nie.

Gender word in hierdie tesis beskou as 'n sosio-historiese konstruk en daar word aangevoer dat dit oor baie kulture strek. Hierdie begrip van gender maak 'n bespreking oop oor subjektiwiteit en kyk na hoe die onderwerp binne diskursiewe praktyk gebruik word. Die tesis stem saam met feministiese vakkundiges, wat argumenteer dat taal nie net die skakel tussen 'n mens se geslag en 'n mens se gender identiteit kommunikeer nie; maar dat dit ook die skakel vorm. Michel Foucault se raamwerk van mag en hoe dit gebruik word om diskoeerse te reguleer, saam met Judith Butler se werk op uitvoerbaarheid bied 'n waardevolle vertrekpunt vir queer teorie en queer teologie as die hermeneutiese lense wat gebruik word in hierdie tesis.

'n Kort literatuur opname word onderneem aangaande geslagtelike subjektiwiteite binne die ontwikkelingsdiskoeerse binne die sosiale wetenskappe. Die historiese bewegings van Women in Development (WIN), Women and Development (WAD) en Gender and Development (GAD) is ondersoek binne die ontwikkelingsdiskoeers met

die doel om van die redes vir die insluiting van sekere identiteite en die uitsluiting van ander binne die diskursiewe praktyk in besonder uit te lig.

Daar is aangedui hoe die mees onlangse beweging, GAD, gekritiseer is vir hoofsaaklike gebruikmaak van 'gender' as 'n kodewoord vir 'vroue'. Daar is 'n diskursiewe verskuiwing binne die ontwikkelingsdiskoerse binne die sosiale wetenskappe wat voortgegaan het om ontwikkeling diskoerse te queer en op te tree as kampvegter vir die insluiting van seksuele minderhede as 'n diskursiewe tema. Deur agentskappe soos SIDA (Swedish International Development Cooperation Agency), is seksualiteit ook uitgelig as een van die skakels binne 'n multiperspektiwale begrip van armoede. Ten slotte is 'n tematiese netwerk analise, tesame met die lense van queer teorie en queer teologie, uitgevoer op sewe artikels wat moontlik verband kan hou met/binne binne die ontluikende veld van Teologie en Ontwikkeling. Hierdie tesis argumenteer dat die huidige gebruik van die heterogeslagtelike tweeledigheid as 'n "informant" van teologisering oorgender, daarop dui dat die Teologie en die ontwikkelingsdiskoerse nog nie 'n diskursiewe verskuiwing gemaak het om LGBTIQ persone as 'n diskursiewe tema in te sluit nie. Onbehoorlike teologie word aanbeveel vir toekomstige navorsing as 'n queer teologiese instrument om epistemologiese ooreenstemmings van diegene op die seksuele kantlyne te inkorporeer en sodoende, heteroseksuele teologisering binne die Teologie en Ontwikkeling te konfronteer.

Table of Contents

DECLARATION	2
ABSTRACT	3
OPSOMMING	5
CHAPTER 1	10
1.1 Introduction	10
1.2 Problem statement	11
1.3 Research Aims	11
1.4 Prior Study	11
1.5 Key issues within the South African context	16
1.5.1 LGBTIQ and the Constitution within South Africa	16
1.5.2 LGBTIQ and being ‘un-African’	17
1.5.3 LGBTIQ and the South African church	20
1.5.3.1 <i>The church and theology</i>	20
1.5.3.2 <i>Family discourse and LGBTIQ within the South African church</i>	22
1.5.3.3 <i>Family Policy Institute</i>	23
1.5.3.4 <i>iThemba Lam center</i>	24
1.6 Key definitions	25
1.7 Positioning of the study within Theology and Development in Practical Theology	30
1.8 Research methodology	31
1.9 Potential impact	32
1.10 Limitations	32
1.11 Thesis Overview	33
CHAPTER 2	36
2.1 Introduction	36
2.2 Sex and gender	36
2.3 Foucault, subjectivity and power within discourses	39
2.3.1 Discourse	39

2.3.2	Subjectivity	40
2.3.3	Power	42
2.4	Butler on performativity	45
2.5	Butler and the Hegelian theory of recognition	46
2.6	Queer theory	48
2.6.1	Scholars in queer theorising	50
2.7	Queer theology.....	53
2.7.1	Butler, Foucault and queer theology.....	54
2.7.2	Queer Theology and the Bible.....	55
2.7.3	Degendering the sacred	56
2.7.4	Towards an indecent sexual theological hermeneutic approach within practical theology 58	
2.8	Conclusion	61
3. 1	Introduction	63
3.2	Historical account of subjects within Development discourse	64
3.2.1	Women in development.....	64
3.2.2	Women and development.....	67
3.2.3	Gender and Development	68
3.2.4	Men in Development.....	70
3.2.5	LGBTIQ in development	71
3.3	Additional issues with regard to Gendered discourses within development	75
3.3.1	Economies of the household.....	76
3.3.2	Participation of gendered subjects within development discourses.....	78
3.4	Conclusion	80
	CHAPTER 4.....	81
4.1	Introduction	81
4.2	Research Methodology and Research Design.....	81
4.3	Description of Dataset.....	86
4.4	Articles analysed	87

4.5	Stage A of Analysis: Reducing or Breaking down of the text	88
4.5.1	Steps 1-2 From codes to themes	88
4.5.2	Step 3 From Basic to Organising to Global themes	91
4.5.3	Step 3 Illustration of networks	93
4.6	Stage B of Analysis: Exploration of Text	96
4.6.1	Step 4 Description of networks	96
4.6.2	Step 5 Summary of thematic networks	107
4.6.2.1	<i>Summary of thematic networks</i>	107
4.7	Stage C of Analysis: Integration of the Exploration	108
4.7.1	Step 6 Interpreting the patterns and discussion	108
4.7.2	Global Theme 1: Development as Gendered practice	109
4.7.3	Global Theme 2: Religion and created beings	114
4.8	Conclusion	120
CHAPTER 5.....		121
5.1	Introduction	121
5.2	Summary of chapters	121
5.3	Research findings	123
5.4	Future research.....	126
5.5	Conclusion	128
Bibliography		129
Appendices		139

CHAPTER 1

Introduction

1.1 Introduction

Within development literature, gender is mainly described using language which is binary¹ and exclusive to the LGBTIQ² identities. Within a postmodern understanding, gender is socially constructed and is not confined to a binary understanding of simply male or female. Within the field of gender and development studies³, a call is being made towards rejecting an essentialism which states that human beings are biologically created with only two sexes. It is the conviction of this researcher, however, that authors of gender and development (GAD) literature do not take the existence of 'other' sexual identities seriously and, as a result, other gender identities within the development discursive practice are not sufficiently explored. For this reason, heterosexism and the exclusion of LGBTIQ identities is often perpetuated. Ijeoma Ester Onwunta in her Doctoral dissertation, *Gender stereotyping in churches and community: Nigerian feminine perspective*, alludes to the notion that gender has been largely defined as socially constructed and points to the roles that women and men play in their daily lives (Onwunta 2009:13). She further notes that gender has often been used as a code word for women (Onwunta 2009:13). The point she makes here forms the central argument of this research, namely that gender is not just about women within the theology and development discourse, but includes all the diverse categories of gender and sexual identities: lesbian, gay, bisexual, transgender, intersex and all those who identify themselves as queer. In this study, poverty is viewed in relation to the wellbeing of LGBTIQ identities. This study will attempt to utilise queer theory and queer theology - namely 'queery' - GAD

¹ Binary refers to the gender categories of intersex and transsexual people who do not easily identify with this either/or division of biological gender and their associated roles.

² Lesbian, gay, bisexual, transgender, intersex and queer

³ Gender and development (GAD) is embedded within both socialist feminist scholarship and in writings of third world feminists (Haddad 2010:125). From here on referred to as GAD.

scholars who theologise about the GAD approach within the emerging field of Theology and Development (T&D). This thesis argues that within theologising on the GAD approach or those who theologise on issues that have relevance to the development of communities within T&D, one still finds nuances of the heteronormative binary categories of male and female within Gender and Development.

1.2 Problem statement

The current understanding of GAD within Theology and Development discourse is binary and is not inclusive of LGBTIQ identities as a discursive theme.

1.3 Research Aims

- To explore a critical-theoretical reflection on the gendered subject
- To discuss queer theory and queer theology as hermeneutical tools
- To explore historical gender movements within development discourses
- To utilise thematic networks to analyse (or “queery”) gender within Theology and Development discourse

1.4 Prior Study

This brief section attempts to highlight the general issues relating to gender and development within the South African context. The section also gives pointers as to why queer theory and queer theology are useful for the current study. The section will also look at some issues pertaining to LGBTIQ and the Constitution in South Africa as well as explore the notion of homosexuality being considered ‘un-African’ before concluding with issues pertaining to the South African church.

The utilisation of queer theory for the purpose of this research is fitting in that queer theory seems to destabilise and disrupt categories which are considered ‘natural’. Queer theory highlights the strangeness of gender identities and queer theorists

argue that the gender binary of male and female is not inherently given but socially constructed ⁴(Miller- McLemore 2012:419). The basic tenets of queer theory are: A) All categories are falsifications, especially if they are binary and descriptive of sexuality or sexual orientation. B) All assertions about reality are socially constructed. C) All texts form discourses in power/knowledge and if they are properly analysed, they reveal relations of dominance within historically situated systems of regulation. D) Attempts to deconstruct all categories of normality and deviance, which is accomplished via queer readings, and in the case of this research, Theology and Development (Yep, Lovaas, Elia 2010: 346).

The theories of French philosopher Michel Foucault are central to the study of power discourse. Foucault described his work as concerned with three traditional problems: 1) knowledge and how it relates individuals to truth, 2) power (ie. the relationships individuals have with others on the basis of that knowledge, and 3) self, the way in which individuals come to understand and speak about themselves in relation to knowledge and power (Adam 2000:92). According to Foucault, Christianity developed universal moral codes which were centred on the truth of sex, thereby portraying desire and sexual practices as inherently sinful (Foucault 1976:21; Spargo 1999:16). Although Foucault was not the first to argue that sexuality is socially constructed, his work has had a great influence on new developments in gay and lesbian studies and on cultural studies of sexuality from the 1980s onwards (Spargo 1999:26). It can, therefore, be noted that whenever questions of identity arise in the Bible, Foucault's approach can be employed in asking what circumstances make particular constructions of identity possible? What knowledge is necessary for identities to be constructed? What is being left out of such constructions and how might these constructions have been different?" (Adams 2000: 97).

Foucault's work, *The History of sexuality*, however, does not seem to sufficiently account for gender (Punt 2011:321)⁵. A discussion of the 'naturalness' of gender within the contemporary context has led to important theoretical work by Judith Butler, which has become a seminal text within gender and feminist studies. In *Gender Trouble: Feminism and the subversion of identity* and *Bodies that matter*, Butler argues that the sense of being a gendered subject is actually the repetition of

⁴ See chapter 2 for the discussion on gender.

⁵ See chapter 2 for the discussion on Foucault

bodily acts or gestures so that the effect of gender is in effect created as 'social temporality' (Butler 1990:3; Butler 1993:2). She finds that gender is an ongoing discursive practice currently structured around the concept of heterosexuality as the normative stance for human relationships (Butler 1993:15;). Butler brings about the understanding that queering is not just about highlighting the absence of justice, but about opening up possibilities for 'more bodies to matter'⁶ (Butler 1993:15).

Beverly Haddad is a gender specialist within Theology and Development. In an article on GAD, she emphasises the need for a movement from Women in Development (WID) to GAD⁷. Haddad highlights that the term 'gender' is more useful in that it identifies the roles of both men and women in society (Haddad 2010:121). In this article, Haddad provides a brief overview of the movements which led to GAD while noting that development became a coherent practice after World War II (Haddad 2010:121).

It was Ester Boserup who first placed gender issues on the table with her ground-breaking study *Women's role in economic development* in 1970. She put an emphasis on understanding the role of women in development and of agricultural practices from a gender perspective (Boserup 1970:3). Boserup (1970:v) maintained that development policies from the colonial times onwards had been biased against women in development (Boserup 1970:v) This saw the rise of what is called WID (Women in Development).

WID consists of three sub-approaches which are: the equity approach; the anti-poverty approach; and, the efficiency approach (Rathgeber 1990:492; Kaan TAŞLI 2007:14). Women from non-western countries were, however, critical of the WID movement and claimed that there are varying experiences of women throughout the world. They stated that Western women who were proponents of WID were concerned with 'modernising' third world women without fully understanding their lived experiences or even giving them a voice (Rathgeber 1990:492; Haddad 2010:124).

⁶ Butler's notion of 'bodies that matter' introduces her corporeal politics which attempts to explain that there is no 'pure materiality' of bodily life that is separate from language (Butler 1993:2; Kirby 2006:67). "Butler's aim is to contest and expand 'the very meaning of what counts as a valuable body in the world. The argument that the body's substance is a sign rather than a fixed solidity or prescriptive referent is furthered in the happy coincidence between the words 'matter' and 'materialize'." (Kirby 2006:67).

⁷ See chapter 3 of this thesis for more information.

The concern raised by non-Western women was that WID focused on the relationships between women and the development process instead of strategies for the integration of women into development as was the case previously (Rathgeber 1990:492; Haddad 2010:125). This saw the birth of WAD (Women and Development). However, this movement did not last long before collaborative efforts were made between women in the first and third world for an approach called GAD (Gender and Development). The main characteristic of GAD is that it moves the focus from women to gender in that it looks at women and men in their relative positions within the socio-economic, political, and cultural structures (Razavi & Miller 1995:13; Rathgeber 1990:494; Kaan TAŞLI 2007: 23). This indicates that it is not enough that development efforts focus only on women, but should broaden its horizons and open up spaces for more identity categories.

Within its policy and practice, GAD has been reluctant to engage with LGBTIQ. Susie Jolly in her article, *'Queering' development: exploring the links between same sex-sexualities, gender and development*, highlights GAD's reluctance to engage with same-sex orientations for three reasons. The first being "what right do we have to intervene in local culture?" The second is the perception that homosexuality is a Western practice, and lastly, the issue that development workers should not bring the 'clumsy development' machine into more areas of people's lives" (Jolly 2010:81; Correa & Jolly 2008:5).

The question can then be posed from a theological point of departure whether GAD, within Theology and Development, should be concerned with questions of sexual diversity?

Reid contends that Christian theology should repent of its limiting heteronormativity as a hegemonic system of organisation and thought (Althaus-Reid 2000:181). In comparison to transnational manufacturers, this heteronormativity produces a kind of capitalism, the mode of survival of which must covertly produce those persons 1) whom the mainstream considers as 'other' and 2) who must accept that their value is no more than what the status quo deems as such (Hornsby & Stone 2011:138).

Teresa Hornsby in her article *Capitalism, masochism and biblical interpretation*, brings out the notion that Christianity follows a similar model by transnational capitalists' institutions that seek to keep neoliberal policies in place, in order that the

“status quo” should be maintained and not disrupted (Hornsby & Stone 2011:138). Not only does the dominant system define those who are not normal, the ‘abnormal’ or ‘queer’ person but must also accept his or her own circumstances (Hornsby & Stone 2011:139)⁸ Thus, heteronormative systems within Christian Theology is concerned with the power to regulate human sexuality through discursive practices.

In relation to gender studies, queer theology and queer theory will become the critical hermeneutical tools ‘queer’ the heteronormative position that Theology and Development takes to exclude LGBTIQ identities in GAD. Gerard Loughlin (2007:10) in *Queer Theology: Rethinking the western body*, puts it this way: “But the term [queer] – and its deployment – is less well known in theology, and so it is still possible that this positionality, this distancing or divergence from what is held as normative, will serve to destabilize and undo that normativity: the surety of heteropatriarchal Christianity.” In his book, *An Introduction to queer theology: radical Love*, Patrick S. Chen asserts that queer theology⁹ is an evolution in and of itself (Cheng 2011:33). The doctrine of the trinity is a “coming out” of God’s radical love because it is an internal community of radical love (Cheng 2011:56). Thus, queer theologians attempt to establish the ways in which understandings of God, Christ and the Church propagate heterosexual ideology (Miller-McLemore 2012:419).

⁸ Christian doctrine and biblical interpretation have been spearheading the diminishing value of women, racial otherness and the impoverished, the diseased and of course the queer as “other”. This interpretation advocates that human beings are not worthy of what we are given; that suffering is not only normal it is to be desired as it espouses humility, beatifies submission and glorifies pain. This kind of thinking has become entrenched within the capitalist system by instilling a sense of privilege and justification (or righteousness) in those who align themselves with the powers that be: the suffering and exploitation of others is rendered “just” and “good” (Hornsby & Stone 2011: 139).

⁹ Queer theology is LGBTI people “talking about God. Secondly it is talking about God in a consciously progressive manner, especially in terms of challenging societal norms about sexuality and gender. Thirdly, queer theology is “talk about God” that challenges and deconstructs the natural binary categories of sexual and gender identity (Cheng 2011: 9).

1.5 Key issues within the South African context

1.5.1 LGBTIQ and the Constitution within South Africa

The South African anti-apartheid movement seems to not only have been concerned with freedom for all racial groups but also that of gendered identities. In the book *Sex and politics in South Africa: the equality clause, gay and lesbian movement, the anti-apartheid struggle*, Neville Hoad, Karen Martin and Graeme Reid highlights the relations between gay and lesbian organising their own liberation movement alongside South Africa's liberation movement during apartheid (Hoad, Martin & Reid 2005:14). They note the revolutionary nature of the clause¹⁰ within the South African Constitution which prohibits the discrimination of a gay person on the grounds of their sexual orientation (Hoad et al 2005:14).

Thus, on an official level in South Africa, the Constitution and the law have provided a way for minority groups to be protected (Reid 2005: 15).

The very reason for establishing the new legal order, and for vesting the power of judicial review of all legislation in the courts, was to protect the rights of minorities and others who cannot protect their rights adequately through the democratic process. Those who are entitled to claim this protection include the social outcasts and marginalised of our society. It is only if there is a willingness to protect the worst and the weakest amongst us that all of us can be secure that our own rights will be protected (Reid 2013:15)

This protection afforded to LGBTIQ people as those who are on the margins, is an indication of a social order, which has its foundations within the principles of human rights and being equal before the law (Reid 2013:15). South Africa continues to be plagued by cases of the so called 'corrective' rape phenomenon, where lesbians are raped in order to force them to become heterosexual. A recent study conducted by

¹⁰ Section 9 and clause 1 of the South African constitution states that under the bill of rights, everyone is equal before the law and is free from discrimination (constitution of South Africa)

Human Rights Watch indicates that incidents of 'corrective' rape are on the increase especially within townships¹¹.

Despite the above descriptions of violent attacks on lesbians, the South African LGBTIQ picture is not all bleak. In 2004, Marie Fourie and Cecillia Bonthuys, together with 16 co-applicants, applied to the Johannesburg High Court and challenged the South African law's definition of marriage (Reddy 2009:34). Judge Cameron confirmed in his judgement that there is a need for a redefinition of marriage within the marriage Act No. 25 of 1961. This decision meant that same sex marriage will be recognised by the state (Reddy 2009:243). This decision by the court, however, did not make same-sex marriages legal, it only changed the definition (Reddy 2009:243).

Marriage is considered not only to be an important emotional or a social factor for the intimate lives of people, but also instrumental in facilitating legal access to various protections, benefits and responsibilities (Reddy 2009:346). It is central to public policy issues such as medical aid, tax benefits, inheritance, child custody and adoption (Reddy 2009:346)¹². The denial of the right to marry then leaves same-sex relationships at a disadvantage because of a lack of socio-economic support they could be receiving from their loved ones. The court case submitted in 2004 concerned the reformulation of the definition of marriage on the grounds that it violated the rights of lesbian and gay people being treated equally with dignity and privacy (Reddy 2009:347).

The litigation was fundamentally aimed at developing the law so that marriages between people of the same sex will be recognised and protected in the same way that heterosexual couples are protected (Reddy 2009:348). This reform within South African law opened up the possibility for more bodies to matter (Butler 1993).

1.5.2 LGBTIQ and being 'un-African'

¹¹(www.nrw.org/reports/2011/12/05)we'll show you who you are woman.

¹²Refer to www.equality.org.za for more legal protections.

It is argued, by some, that homosexuality and transgenderism is considered to be 'un-African'¹³ (Hoad et al 2005:15; Theron 2010:105). However, within the African context, it is important not to mistakenly use homosexuality and transgender interchangeably (Theron 2010:105). The terms lesbian, bisexual and gay are ways of identifying sexual orientation, whereas transgender people may identify themselves as, heterosexual, asexual or homosexual (Theron 2010:105). This study concerns itself with the wellbeing of such dissident identities. The argument that certain discourses exclude LGBTIQ within their discursive practice leaves LGBTIQ people excluded from prospects of flourishing and wellbeing¹⁴ as well as open to abuse.

The recognition of same sex marriage within most of the countries that regard homosexuality as 'un-African' challenges the hetero-patriarchal system, which maintains, for example, that a woman must 'know her place' as can be seen in the case of 'corrective rape'. Rachel Jewekes and Naeem Abrahams (2002:1231) make a claim that the rape statistics in South Africa is not a true reflection of what is happening on the ground. However, the levels of non-consensual and coerced intercourse are clearly abnormally high. The rape statistics are a reflection of the barriers that prevent many women from reporting rape and "many women will only try to report to the police incidents which fall within particular notions 'rape' because of the fear of not being believed" (Jewekes & Abrahams 2002:1232).

In a documentary on corrective rape, lesbians say how it is all the more difficult to report such crimes because police officials contribute to the stigma, by further victimising them. In some cases, police tell the survivors that they deserve to be raped because the rapists are only trying to be men (Jewekes & Abrahams 2002:1232). Causal factors of such hate crimes point to gender inequalities (Jewekes & Abrahams 2002:1231, Watts & Zimmerman 2002). In South Africa, there is a prevalence of male sexual entitlement and rape has become a by-product of a violent society, as can be seen with the high tolerance of rape (Jewekes & Abrahams 2002:1232).

It is clear that it is deemed 'un-African' for people to express their gender in ways that are considered as contrary to the normative. Men who exhibit effeminate behaviour are viewed as separate from the 'natural' patriarchal order. In the South

¹³See above section 1.4.2

¹⁴ Theologising within T&D can be a form of advocacy for the wellbeing of LGBTIQ persons.

African context, the term 'moffie' refers to 'a man who acts like a woman' whether they are a transsexual, transvestite or identify with any sexual orientation.

Our sexuality is a deeply political issue, continually subject to various contesting discourses of moral regulation. The intersection of various historical strands of political struggle put sexuality in the political limelight in post-apartheid South Africa- women's struggles for equality, lesbian and gay liberation, the rampaging HIV/Aids pandemic in Africa. It is through meanings attached to non-hegemonic bodies and their desires that othering is perpetuated, and upon whom different forms of exclusion, oppression and violence are perpetuated. The body becomes the site of discursive struggle (Steyn& van Zyl 2009:4).

It is considered 'un-African' for people to perform their gender in ways that are contrary to 'normative' ways of performing it. Within the South African context, a liberalisation of sexuality saw its dawn in the post-apartheid era (Steyn & Van Zyl 2009:4). It is in contrast to the puritanism that was experienced during the apartheid era (Steyn & Van Zyl 2009:4). Much activism, even if considered to be fragmented at the time, was about issues of sexuality in the 1980s, which paved the way for the anti-discrimination clause and led to the subsequent establishing of the National Coalition for Gay and Lesbian Equality (NCGLE). This body was established to hold the new Constitution accountable to the anti-discrimination clause (Hoad et al 2005: 14).

It should, nevertheless, be noted that the re-inforcement of the notion of homosexuality as 'un-African' highlights the fact that sexuality is a deeply political issue: Our sexuality is a deeply political issue, continually subject to various contesting discourses of moral regulation. The intersection of various historical strands of political struggle puts sexuality in the political limelight in post-apartheid South Africa – women's struggles for equality, lesbian and gay liberation, the rampaging HIV/Aids pandemic in Africa. It is through meanings attached to non-hegemonic bodies and their desires that othering is perpetuated, and upon whom different forms of exclusion, oppression and violence are perpetuated. The body becomes the site of discursive struggle. (Steyn & Van Zyl 2009:4).

1.5.3 LGBTIQ and the South African church

1.5.3.1 *The church and theology*

Many South African churches have maintained a biased stance on the issue of homosexuality, especially referencing six biblical texts¹⁵ which have been used to discriminate against homosexuality (Wilson 1995:65, Spong 2011:7). However, this debate does not usually include LGBTIQ members of the Church or those of varying gender identities. In their book, *Aliens in the household of God: homosexuality and the christian faith in South Africa*, Paul Germond and Steve de Gruchy describe the Christian church as a predominantly heterosexual institution, which assumes that heterosexuality is the normative form of sexuality.¹⁶ It is a claim of their research that gender is diverse and manifests in various expressions. John de Gruchy proposes that the need has arisen for challenging the heterosexist¹⁷ tendencies found within theological discourse. De Gruchy (1997:3) writes about the struggle to be human (De Gruchy 1997:3).

Aliens in the household of God, is concerned with what is acceptable and that which is considered as normal within the dichotomy of homosexual and heterosexual. The book highlights the notion that heterosexuality assumes that it has the monopoly over all forms of normality. The issue of biblical interpretation is without a doubt one of the main reasons that causes division around the issue of homosexuality in South Africa. Literal readings of the so called 'shooter texts'¹⁸ have promoted a compulsory heterosexual agenda that marginalises those who are not in line with heterosexuality. Jeremy Punt in an article, *Countering bible-based, culturally-*

¹⁵ Genesis 19:12-19; Leviticus 18:22, 20:13; Romans 1:18-32; 1 Corinthians 6:9-10 and 1 Timothy 1:8-11. These texts are often referred to as the "six shooter texts".

¹⁶All other forms of sexual orientation are regarded as deviant, and in this dominant system homosexuality is constructed as the archetypal perversion. In such a world heterosexism prevails (Germond & De Gruchy 1997: 194)

¹⁷Heterosexism may be described as a reasoned system of bias regarding sexual orientation. It denotes favour of heterosexual and connotes prejudice against homosexual people. Heterosexism could also be referring to the rightness or normality of heterosexual partnerships and prejudice against heterosexual partnerships (Germond & De Gruchy 1997:194).

¹⁸See footnote 15 above.

ensconced homophobia: Un-African meets unambiguous!, outlines the recent developments in human sexuality to debunk the myth that homosexuality is 'un-African' and highlights that irresponsible biblical interpretations are as a result of deep seated homophobia, which leads to heteronormative readings of biblical texts (Punt 2013:1). The literal interpretation of biblical texts in order to demonise homosexuals is a determining factor behind the often violent homophobia on the continent. In direct opposition to this argument is the fact that same sex relations have existed in Africa since pre-colonial times (Punt 2013:3). The salient point, therefore, is that the biblical texts are not adequately contextualised, both for the reader as well as within the context of the Bible itself.

In an article, *The homosexual as the antithesis of biblical manhood? Heteronormativity and masculinity politics in Zambian pentecostal sermons*, Adriaan van Klinken highlights the Pauline understanding that there is no male nor female (Gal 3:28), introducing the notion that 'manhood', and even 'femalehood' for that matter, cannot be fixed within a heteronormative framework (Van Klinken 2011:140). He emphasises that a queer perspective on this verse breaks down the heterogender-specific dichotomy of male and female and opens up the possibility for more fluid sexual and gender identities (Van Klinken 2011:140).

Despite calls from South African theologians, such as some of those mentioned above, many denominations still do not ordain gay clergy or, if they are ordained, require them to remain celibate. In 2005, Rev Laurie Gaum's (then a minister of the Dutch Reformed Church) partner 'outed'¹⁹ him through a public platform shortly before taking his own life. A commission of the Cape of Good Hope Dutch Reformed circuit proposed that Rev Gaum be dismissed, demanding that he take a vow of celibacy or lose his ordination (Malan 2006). In the Uniting Reformed Church, Abe Pieterse was also denied legitimation as an ordained minister of the Church. At the time of Malan's article, the Uniting Reformed church, according to a 2007 synod decision, still does not legitimate students of theology who identify as gay or lesbian who may seek ordained ministry (Jansen 2012).

The Methodist Church of South Africa has recently been to court after Rev Ecclesia De Lange was charged by her superintendent for breaching the Methodist rules that

¹⁹This refers to being declared homosexual publicly.

prohibit same-sex marriage (Kumalo 2011:179). On February 2010, she was tried and found guilty and was dismissed from the ministry as a result (Kumalo 2011:180). Rev Ecclesia appeared before the Appeal Court on 26 August 2014²⁰ but the verdict was not yet made public at the time this thesis was being written. Germond (2004:45) makes a call for churches to understand the nature of the crisis of sexuality they are facing and, therefore, temper their responses by bringing transformation to the fore (Germond 2004:48).

1.5.3.2 Family discourse and LGBTIQ within the South African church

Family discourse is central to the debates around inclusion and exclusion – as will be highlighted in Chapter 3 – and ties in closely to other issues such as corrective rape, same-sex marriage and the ‘un-African’ debate. Within the South African context, there are two paradoxical examples (led by organisations) of discourses that are critical for understanding the effects of Christianity on LGBTIQ persons. Both organisations have theological underpinnings, but are different in their approach. The Family Policy Institute is the first example and the other is the case of iThemba Lam Christian Healing and Reconciliation Centre.

The Christian religious right (as identified in the Family Policy Institute) propagates that LGBTIQ identities are to be excluded from discourse because they do not fulfil the law of procreation as premised in the book of Genesis 2. On the other end of the

²⁰ As a result of the technical nature of the language of Court Case the terms of appeal for the Applicant Ecclesia de Lange have been added as they were found in the source. The terms are as follows: 1.Setting aside the arbitration agreement between the parties in terms of the First and Second Respondent’s Laws and Disciplines, alternatively an order that such arbitration agreement shall cease to have effect with reference to any dispute as set out herein.

2.A declaratory order that the decision by the Methodist Church of Southern Africa to discontinue the applicant as a minister of the Methodist Church of Southern Africa is unconstitutional and unfair discrimination based on sexual orientation;

3.Reviewing and setting aside the decision whereby the First Respondent’s Cape of Good Hope District Disciplinary Committee’s decision dated 12 January 2010, whereby the applicant was suspended as a minister, which was confirmed by the First Respondent’s Convectional Disciplinary Committee, whereby the applicant was discontinued as minister, dated 17 February 2010, and which discontinuation was sanctioned by the Presiding Bishop on 20 February 2010 as a minister of the Methodist Church of Southern Africa;

4.Reinstating the applicant as a minister of the Methodist Church of Southern Africa with retrospective effect, which includes that the First and Second Respondents are ordered to pay to the applicant all station and emoluments to which the Applicant would have been entitled had she not been suspended and discontinued” (Oberholzer 2014).

debate (as identified in iThemba Lam) holds to notions of fluidity and openness and explores new avenues of intergrating their sexuality and their spirituality.

1.5.3.3 Family Policy Institute

The Family Policy Institute (hereafter referred to as FPI), was established with the distinct objective of restoring marriage and the family as the “cornerstone” of South African social policy (Naidoo 2013). At the heart of this NGO is a passion to advance a philosophy of public life, which is centred on the family. The institute refers to what they consider as commonly shaped values found within Christianity and aims to advocate for policies that feed into Parliament, in the media and across the broader social community (Naidoo 2013). The FPI propagates one-woman-one-man marriage (Naidoo 2013) and affirms the sanctity of human life for the protection of religious liberty, tax relief for families and challenging activism that leads to court rulings that ‘harm’ the family (Naidoo 2013). The FPI also identifies itself as engaged in Christian development work as it advocates the wellbeing of families. In a series of newsletters entitled ‘Watchmen on the Wall’, the FPI engages with various stakeholders and defends the heterosexual family ideal.

The battle to defend the natural order of the family is usually based on the rhetoric which asserts that this organisation seeks to serve the interests of the general public, which is at stake when embarking upon a discursive battle against those who associated with the ‘unnatural’ order (Weedon 1986:101). The FPI is openly anti-homosexual and maintains the notion of the biblical understanding that man is created as a biological partner for a woman and vice versa. The institute would, for example, criticise media which allows “anti-Christian” activists to accuse the church of “having blood on its hands because it preaches a message of hate against homosexuals” (Naidoo 2013). The Institute is convinced that the “old fashioned” concept of the family unit is the God-ordained two parent heterosexual family, for which it claims global research has shown is the best environment within which to raise children (Naidoo 2013).

When *The pink agenda: sexual revolution in South Africa and the ruin of the family*, was published in 2001 by African Christian Actionan, an attempt was made by FPI

leader, Errol Naidoo, and other right wing Christian groups to substantiate these beliefs. They publicised their disdain of homosexuality within society, labelling it as a threat to the traditional family (Cafferty & Hammond 2001: xvi). The book considers institutions such as the South African Council of Churches and various other Christian churches that supported the inclusion of “sexual orientation” in the equality act as going against what the Bible condones (Cafferty & Hammond 2001:130). The central argument is that Christian households/families are gendered social institutions that regulate sexuality in that the family ideology recognises heterosexuality as the ‘God ordained form of sexuality’.

1.5.3.4 *iThemba Lam center*

Conversely, Inclusive and Affirming Ministries (hereafter referred to as IAM) argues that the exclusion and marginalisation of LGBTIQ people from society, and specifically within family units, can be detrimental to the wellbeing of the greater LGBTIQ community. The iThemba Lam centre in particular supports LGBTIQ people living in disadvantaged areas. IAM helps people accept their sexuality and people who visit the iThemba Lam centre are encouraged to understand that they are not rejected but indeed accepted for who they are. As their core objective, IAM utilises dialogue to initiate and facilitate a process of support and acceptance for LGBTIQ and their loved ones.

The organisation makes use of a wheel²¹ of change to facilitate the process of transformation through diversity awareness (open minds) within faith communities (IAM:2014). It seeks to empower, clergy, church leaders and laypeople with tools to move towards inclusivity within churches. Through the use of various educational tools, life stories and contextual bible studies, IAM seeks to create diversity awareness. IAM works to create safe space for dialogue (open hearts). This is achieved through workshops on anti-bias, diversity, integrating sexuality and spirituality and dialogue trainings. IAM also works to empower people who would then become change agents working to build more inclusive, affirming faith communities (open doors). The iThemba Lam is another program run by IAM situated within Oliver Tambo Square in Cape Town. This shelter is a safe house for

²¹See appendix 1

LGBTIQ people who have been kicked out of their homes by their families. Here, resources are made available about how to integrate their sexuality and spirituality. Most often, families try to force LGBTIQ people to conform to specific forms of behaviour. The agency of LGBTIQ people is made visible when LGBTIQ people take ownership of their lives.

The iThemba Lam project is of central importance in gleaning an understanding of what happens to LGBTIQ when they are expelled from their homes by family members. The iThemba Lam Center for Christian Healing and Reconciliation is a beacon of hope to the surrounding communities (IAM 2014). The centre is situated within a double storey house that accommodates 6-8 people at a time (IAM 2014). IAM's vision is to see faith communities welcoming LGBTIQ people through participating in dialogue rather than debate around issues of sexuality (IAM 2014). The expulsion of LGBTIQ from their homes leaves them without socio-economic and emotional support. The shelter acts as a support mechanism while LGBTIQ embark upon the healing process with their families. LGBTIQ facing poverty can be considered to be a concern, as T&D concerns itself with the marginalised and poor.

An affirming theology, as practiced at IAM can, however, also turn into a stale ideology which remains 'unqueered' and dogmatic. It should not enforce rigid rules to regulate Christian LGBTIQ sexuality, or become a homonormativity of sorts, but should seek to allow more bodies to matter. The task of queering is not merely to deconstruct, but to allow space for more bodies to matter.

1.6 Key definitions

This section provides definitions of the key terms that will be utilised within this study. The terms are mainly described as they will be utilised throughout the study.

Theology and Development

Theology and Development (T&D) is an interdisciplinary field²² of study which concerns itself with the reflection and action of human beings as agents of change.

²² By this is meant that T&D is not only engaged with the compendium of theological subdisciplines such as missiology, systematic theology, old and new testament but also concerns itself with

T&D strives towards the improvement of human lives through love, justice, integrity and peace, and preserving the earth (August 2010:93). An imperative of T&D is to awaken the agency of the poor and marginalised to enable them “to do things for themselves” and to work towards their own empowerment (De Gruchy 2003:22). In the 21st century, it is expected that diaconal ministries remain relevant and in touch with social realities and, as a result, seek to be prophetic, authentic, spiritual, poly-cultural, collaborative, empowering, critical as well as transformative (August 2010:98).

A theological and ecclesiastical concern with issues pertaining to development cannot be studied solely or within a historical vacuum (Swart 2006:11). The meaning of the term is contested and laden with various meanings (Samuel & Sudgen 2003:38, August & Onwunta 2012:2). Theories of development that are focussed solely on socio-economic growth, have come under major scrutiny by Christian theology, which concerns itself with the holistic human being and their community in all its dimensions; political, social, economic and spiritual (Swart 2006:38). T&D concerns itself with every dimension of the material, physical, psychological, emotional and the spiritual needs of the community (Swart 2006:38). It, therefore, seeks to address needs not only in the present generation, but also those of future generations (Swart 2006:38; cf. Tsele 2001:210). This understanding of development work then affirms human beings as co-creators with God and affirms that God’s purpose for humanity is that they live as those who are created in His image (Bragg 2003:39).

T&D is rooted within a theology of mission, which requires consistency with the biblical teachings about a God who is concerned with justice as well as one who is on the side of the marginalised and poor (August 2010:93). At a missionary conference in 1932, theologians began to speak about mission as an act of God itself (Bosch 1991:398). The *Missio Dei* refers to participation in the mission of God (Bosch 1991:390). The doctrine of the trinity in which God the Father (at the time a patriarchal understanding of the trinity was still acceptable) through the Son sends the Holy Spirit, was now re-formulated as God the father, the Son and Holy Spirit as sending the church into the world (Bosch 1991:390). Mission can, therefore, be seen

disciplines such as economics, political sciences as well as the management sciences (August 2010:92).

as a movement of God into the world (Bosch 1991:390). Thus, T&D is concerned with humans participating in God's divine mission so as to enable the church to be an authentic public advocate, to serve and collaborate with its congregation for the wellbeing of creation.

Social constructionism

For a research study on gendered discourses, the study will work within the conceptual frames of gender and sexuality. The *Handbook for postmodern biblical interpretation* asserts that a modernist understanding of gender implies a set of innate social traits that naturally accompany biological sex²³ (Adam 2000: 99). Postmodernism contests this universal understanding of gender. While postmodernists uphold the view that gender is the determination of sex, the biological binary is challenged when sex is presented as a social construct (Adam 2000:99). This view stands in contrast to an essentialist understanding that gender is biologically pre-determined. Rather than gender being an innate characteristic of all human beings, it is considered as a socially constructed set of behaviours with deep socio-political roots, which is enacted in various ways within each historical and cultural setting (Butler 1990:1; Adam 2000:105).

Adrian Thatcher in his book, *God, sex and gender: an introduction*, helps us understand that gender can be understood as being constructed, just like the discourse of gender which analyses it (Thatcher 2011 : 18). Thatcher further explains that all institutions, which make up our society, are themselves gendered and are the locations in which the gendering of individuals and relationships takes place (Thatcher 2011:18). The social construction of gender begins at birth when a child a child is discovered to have particular genetalia. The baby is for example dressed in a particular way, as befitting the gendered roles that the baby needs to play.

Queer

²³This view implies a universality of two sexes (male and female), who would then go on to start a family, thereby propagating compulsory heterosexuality. This opens up the discussion of essentialism, a notion which inherently affirms the inborn nature of sexual identity and the relationship; it further propagates the naturalness of heterosexuality and is predicated on the basis of an innate complementarity between men and women (Miller-McLemore 2012:417).

The term 'queer' has over the years had a negative connotation. It can refer to someone or something which is different and not within the "norm". To be queer is to refuse to be aligned with the status quo. Queerness is a rebellion of some sort and queer can be used as both a noun and an adjective. It could describe something or someone as being queer. One may also be seen as queer when one does certain things which are out of the norm. The American Heritage Dictionary of the English language claims that queer is a word that has been reclaimed and was initially used as a slur, but was semantically overturned and used by members of groups who were sexually marginalised, a term now used with pride (Houghton Mifflin 2000). The term has progressed in meaning beyond its utilisations as an inclusive category; as a noun it can be used to refer to one who is included amongst the marginalised; as in a queer (Dilley 1999:458). 'Queer', as a political strategy, developed in the 1980s when the gay and lesbian civil rights movement took ownership of the term (Willox & Morland 2005: 2). This implies not a lack of something i.e. heterosexuality, but a presence of the desire of same-sex relations (Dilley 1999:458). This term therefore goes against the conventional understandings of sexual identity and further deconstructs the categories and formulas that sustain them (Dilley 1999:458).

Judith Butler, in 1993, asserted that 'queer' could not be made into an identity in a similar manner to how 'woman' or 'homosexual' are identities, it is a term which is contingent and constantly shifting (Cornwall 2011:14). The reason for using the terms Lesbian, Gay, Bisexual, Trans, Interses and Queer in this study is to highlight the understanding that there is a plethora of identities and sexual orientations. They are queer because they refuse to be 'boxed' into heterosexual categories. The acronym LGBTIQ is not intended to be normalising, but rather opens up possibilities for more bodies to matter.

Heteronormativity

Heteronormativity is a system of domination and oppression, which seeks to maintain conventional 'norms' of sexuality that privilege heterosexuals. These norms are seen as natural and essential to human existence and any deviation is seen as rebellion. The subject who behaves in such a manner is marginalised. Heteronormativity refers to localised practices and mainly centralised institutions that

legitimise and privilege heterosexuality and heterosexual relationships as fundamental and 'natural' in society (Cohen 2013:77). This monolithic understanding of heterosexuality is embedded not just in sex, but also in institutions (Warner 2013:169). There is a sense of 'rightness' about sexual practices that creating a normalcy, which everyone must adhere to. Heteronormativity is more than just an ideology or a prejudice or phobia against LGBTIQ people, it is produced in almost every aspect of social life: nationality, the government and the law; commerce; medicine; education and various protected spaces of culture (Warner 2013:169). Heterosexuality as practice is considered to be a system which dominates with one ideology, but it is multidimensional and pervasive in its embeddedness. Its coherence is, however, provisional and its privilege can take various forms, it is less apparent in norms that could be summarised as a body of doctrine but appears as a sense of rightness produced in the unconscious mind or within institutions (Warner 2013:176). A distinction is to be made between heteronormativity and heterosexuality. Heterosexuality is usually seen as being in opposition to homosexuality. Heteronormativity is an ideology.

Discursive practice

Discursivity, according to Foucault, refers to a historically and culturally specific set of rules for organising and producing different forms of knowledge. It does not refer to factors externally determined and imposed on people's thought, but can be likened to rules of grammar, which allow certain statements to be made and others not (O'Farrell 1997). This study will not attempt a semantic discourse analysis to determine the specific set of rules that govern T&D discourses.

Discursive practices can also be seen as "the construction and reflection of social realities through actions which invoke identity, ideology, belief, and power" (Young 2008:1). The practices refer to particular ways of relating within a specific discourse such as theology or psychology. Foucault further notes that "These relations are established between institutions, economic and social processes, behavioural patterns, systems of norms, techniques, types of classification, modes of characterisation; and these relations are not present in the object; it is not they that are deployed when the object is being analysed; they do not indicate the web, the

immanent rationality, that ideal nerve that reappears totally or in part when one conceives of the object in the truth of its concept” (Foucault 1972:59-60). The discursive practices then are not determined by a specific subject within discourses, but rather how a specific subject gets spoken about within a discourse.

1.7 Positioning of the study within Theology and Development in Practical Theology

For the purposes of this thesis, Christian education (*didache*) as a means for conscientisation and awareness building is arguably an important part of being church, particularly as it relates to T&D’s task of equipping and empowering for public witness (*martureia*) and service (*daikonia*). T&D as a practical theological²⁴ endeavour seeks to engage and reflect on the participation in acts that bring about wellbeing. As already mentioned²⁵, theologians who are involved in development work have a responsibility as advocates for justice and as public witnesses. Practical theology searches for religious knowledge with a larger *telos* (end goal or aim) of enhancing the life of faith in the world (Miller Mc Lemore 2012:108).

In light of the issues related to the wellbeing of LGBTIQ within the South African context, this teleological understanding situates T&D within an eschatological perspective. Having a teleological point of departure enables a thematic networks analysis within Practical theology²⁶, which utilises queer theory and queer theology to investigate discursive practices within T&D discourse. A reflexive exercise on the discursive accountability of T&D authors can therefore make recommendations for future inclusion of LGBTIQ persons within T&D discourses. Steve de Gruchy (2003:21) highlights the understanding that, “underlying any theologising about development is a Christian concern to be with those on the margins”. Theologising about development is not only concerned with producing academic papers or

²⁴By practical theology reference is particularly made to the link between embodiment of religious beliefs and the daily lives of the individuals as well as communities (Miller-Mc Lemore 2012:103) In this study, For purposes of the current study being undertaken Practical theology would also refer to an approach to theology and religious faith(Miller Mc Lemore 2012:108).

²⁵ See key definition on theology and development.

publishing books, but also making those gendered subjects who are invisible within discourses, more visible.

It should be noted that Practical Theology is an effective perspective from which to engage in debates about sexuality and gender, which arise from queer theory and practice, as will be expounded in the chapter which deals with methodology (Hoeft 2012:412).

Worth noting is also the fact that although the inclusion of LGBTIQ has been associated with the practical theological field of pastoral care, there is very little evidence that work has been done with regard to the sub-discipline of T&D (Hoeft 2012:412).

1.8 Research methodology

This study utilises a thematic networks analysis of selected articles and books' chapters that can be broadly identified within GAD T&D discourse to query T&D discourse. Jenniffer Attride-Sterling's thematic networks are specifically utilised as an analysis tool. Thematic networks are a methodical tool to systematise textual data, to facilitate the manner in which each step is carried out and presented (Attride-Stirling 2001:385). The research is situated within social constructionism and makes use of the critical theories of Foucault and Butler, further affirming a dialectical relationship between the text as discursive event and the effects of that language in the constitution of gendered subjects within discourses. A link is therefore made between textual production and how the gendered subject can be analysed.

The research argues that GAD discourses within T&D are binary and exclusive to LGBTIQ identities. For the present section, it would suffice to say that queer theologians query the ways in which the understandings of God, Christ and the Church propagate heterosexual ideology (Hoeft 2012:419). Thus, queering seeks to challenge the normative social arrangements of identities and subjectivities within the heterosexual/homosexual binary as well as the maintenance of the heteropolarity. It can be argued by many lesbian, gay, queer and feminist authors that this heteronormativity maintains the hegemonic order within social institutions, social relations (Brown & Nash 2012:5). The second chapter will expound on the

tenets of queer theory as well as queer theology. More will be expounded on the theoretical underpinnings of the study in chapter 2 and chapter 4.

1.9 Potential impact

Perhaps the key contribution of the study is that it could paint a picture of the possible links between discursive practices in Gender and Development within theology and the way that theological language within development contributes to the wellbeing (or lack thereof) of LGBTIQ identities. Another key contribution of the study could be to highlight the fact that authors of Gender and Development do not seem to take sexual diversity seriously in literature. The inclusion of LGBTIQ in GAD within social sciences is new, and particularly within T&D, it has not been sufficiently explored. This makes the research all the more significant because it contributes to discussions about the GAD approach within T&D discourse. This study, therefore, aims to contribute to the social wellbeing²⁷ of LGBTIQ people.

1.10 Limitations

The study does not claim to be exhaustive in its analysis of T&D scholarship, but rather selects a few authors within the field of T&D that engage on issues of GAD. Another limitation is that there are not many African authors who specifically contribute to Gender and Development within T&D. The study does not attempt to conduct a semantic discourse analysis of the texts, but rather a thematic networks analysis. A discourse analysis certainly could have enriched the study in that it may have helped to highlight the ideologies that underlie T&D discursive practices. However, a thematic networks analysis is still helpful in highlighting the implicit as well as the explicit themes that are discovered within the analysed texts.

This thesis strives to be both inter-as well as intra-disciplinary and would, therefore, utilise certain epistemological tools from other disciplines, which could possibly lead

²⁷The world health organisation defines health as a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity. <http://www.who.int/about/en/index.html>.

to an inadequate account of the various tools such as those utilised in linguistics, discursive psychology or philosophy, anthropology or social theory. This thesis does not seek to give an in depth account of the historical approaches of WID, WAD or GAD. It rather describes the particular movements in order to highlight discursive practices of development discourses within the social sciences and how the gendered subject is interpellated into discourses. The various themes such as gender-based violence with regard to men in development, as well as rights-based approaches in relation to sexual minorities, are of critical importance in the liberation and development of these gendered subjects. They are, however, not the main focus of the current research, therefore, critical engagement with these themes are mainly a means to critique heteronormativity and are discussed in light of the exclusion or inclusion of gendered subjects.

1.11 Thesis Overview

Chapter 1 laid out the focus of the study currently being undertaken. It posits that gender within development, especially within the T&D discourse, is binary and maintains a heteronormative ideology. The research argues that T&D as discursive practice is exclusive of LGBTIQ identities within T&D discourse as a discursive theme. It also highlights the notion that gender is not an essential category but goes beyond gender binaries. The study sets a context for the thesis by highlighting the situation of LGBTIQ within South Africa and has taken a look at the notion of LGBTIQ as being 'un-African' while illuminating the churches' response to homosexuality within South Africa. After expounding on the key definitions guiding this research, Chapter 1 also positions the study within Practical theology and highlights the limitations of the study.

Chapter 2 will form the theoretical and methodological section of the thesis. It will expound on Simone de Beauvoir's understanding of exploring gender as that which is constructed historically and across many cultures. This understanding of gender opens up a discussion on subjectivity and how the subject is interpellated into discourses. Michel Foucault is helpful in providing the groundwork wherein feminist scholarship argues that language does not simply communicate the link between

one's sex and one's gender identity; but feminist scholars also highlight the understanding that it also constitutes that link. Michel Foucault's framework of power and how it is used to regulate discourses is also summarised. Judith Butler is also instrumental in the discussion on gender as she claims that rather than being a stable category, gender is performed. She also appropriates Hegel's theory of recognition to highlight why some identities are considered unintelligible within discourse and others not. The chapter then takes a look at queer theory and its main tenets. It also discusses queering as a hermeneutical tool as well as its affiliations with queer theology.

Chapter 3 will focus on gendered subjectivities within development discourse of the social sciences. The women's liberation movement questioned patriarchy as well as the diminishing of men who did not hold to the 'normative' masculine ideal. With the advent of feminist discourses, attempts were made to work together with those who are oppressed to explore new opportunities of non-oppression in patriarchal societies. The historical movements of WIN, WAD and GAD, and in particular, the reasons for the inclusion of certain subjects and the exclusion of others, is highlighted in this chapter.

In Chapter 4 T&D discourse is queerly analysed by utilising thematic networks as a methodological device to query T&D literature. This chapter will also lay out the utilisation of thematic networks within a qualitative paradigm to query T&D discourse. Seven articles by T&D authors will be analysed. The chapter lays out the analysis in 6 steps as elaborated upon in the second chapter. The 6 steps are divided into three stages. Stage A of the analysis is aimed at reducing or breaking down the text. Stage B explores the text found within the thematic networks. In the final analysis, stage C, an integration of the exploration with the theoretical underpinnings of the thesis will be undertaken. The patterns that emerge within the thematic networks will be explored and discussed in greater detail.

Chapter 5 concludes the thesis with a summary of the chapters presented in this thesis. It situates Health and Gender within T&D. It must be noted here that health will be understood not merely from a biomedical perspective, but will be defined in terms of the wellbeing of LGBTIQ identities and how discursive practices within T&D could contribute to praxis which leads to their wellbeing. The findings within the research will be laid out in this chapter. The chapter also highlights some of the

themes or topics which could be investigated in future research and recommendations made towards improving/enriching the T&D discursive practices.

CHAPTER 2

Theoretical underpinning of the study

2.1 Introduction

This chapter opens with a discussion of Simone de Beauvoir's argument that one is not merely born a woman, but becomes a woman. This serves as the entry point into the thesis' understanding that gender is a social construction as opposed to a fixed category. The concept of the discourse will then be explored, which in this case means more than just a way of talking and writing about and acting on various worlds. Discourse, thus, refers to that which is constructed by particular sets of social practices within these worlds, and in so doing, reproduces and constructs all over again. The chapter also explores the notion of the subject within discourses and Louis Althusser's understanding of a subject is 'called' into being. Michel Foucault's understanding of power and the regulation of sexuality is also discussed as is Judith Butler's notion that gender is performed, rather than a stable category. The chapter draws on Butler and Foucault and an attempt will be made between their contributions to queer theory as well as queer theology. Finally, a discussion of how these perspectives can be used as hermeneutical tools to query T&D discourse is provided.

2.2 Sex and gender

It has been argued throughout history that men have functioned as the heads of the household, taking the lead in all major decisions and being perceived as superior to women (Boserup 1970: 3, De Beauvoir 1975). Authoritative texts, such as the Bible or the Q'uran, have been used as weapons of misogyny for the oppression of women. One could further argue for such texts even being used for the oppression of

slaves²⁸. Texts such as these in the Bible have been taken out of context and applied without caution or contextualised understanding to situations hundreds of years later²⁹.

It can be understood that we are gendered the moment we are born into this world. The first question that someone asks would-be parent(s) is whether the child will be a girl or a boy. Girls are automatically assigned specific toys such as dolls and boys are given cars and guns to play with. The core argument here is that gender, as opposed to being seen as 'natural', should be viewed as a social construction.

When viewed through a feminist lens, however, gender is viewed in relation to the sex of a person. Gender is seen as being the cultural axis of society while sex is a biological attribution (in reference to the reproductive organs). This notion has implications for its sociological and anthropological categories; as to be gendered does not only mean that one is merely a man or a woman. Rather, it is a set of meanings that the two sexes assume in a particular society as already outlined above. Gender within society is, then, usually organised into two categories, namely male and female (Connell 2011:3).

Christian Delphy, a social feminist, asserts that sex roles become part of our bodies, not merely because they are expressed in terms of masculinity or femininity, but because of a hierarchical division of labour (Connell 2011:3). This understanding then leaves open the possibility of exploring gender as that which is constructed historically and across many cultures. De Beauvoir's (mostly male) critics told her that they could not take her seriously, because she wrote about motherhood when she herself had not been a mother. In other words, how can someone who has not experienced motherhood write about it? As a woman who chooses not to have children, she is considered as incomplete woman, because she had not fulfilled the biological/social 'duty' to procreate. De Beauvoir, in response, asserted that "one does not have to be a crow in order to write about crows" (De Beauvoir 1975). In this same interview, she further responds by saying that there is not a "natural" way to be a woman; according to De Beauvoir, there are many ways of being a woman. To elaborate on this point further, it can also be said that there are many ways of being

²⁸Leviticus 25:42, Titus 2:9.1 Corinthians 14:34

²⁹Before the research is accused of blaming the bible for blatant misogyny, it would be important to note that there are many other social factors that contribute to the oppression of women.

a man. This is an understanding that our gender is performed rather than naturally pre-given to us (De Beauvoir 1975). It should be noted that her work employed sociology and anthropology as its point of departure.

According to De Beauvoir, to be 'incomplete' implies that one has an unfulfilled desire. This logic then would conclude that since she does not have a child, she is then not complete. She uses this very assertion to highlight the misogynist undertones of her critics (De Beauvoir 1975). She points out that being childless is a prejudice reserved for women. Since a childless man would never have been accused of being incomplete, being a woman is therefore not 'natural'. In her book, *The Second Sex*, she claims that women have been subjected to various forms of intentional oppressive regimes throughout history (De Beauvoir 1953; 1975). There is a need for a more nuanced account of gender, an understanding of liberation movements which question stable categories of gender and the roles and relations which perpetuate patriarchy.

A discussion on sex is important within the larger discussion of gender. It could be taken for granted that it is easy to point out a person's sex, one simply has to point to the reproductive organs. This supposedly 'natural' distinction can be assumed to be essential and fundamental to human nature. The development of science as a discipline laid great emphasis on these naturalistic assumptions, thus, further solidifying the idea that sex is a unified domain of all human experience (Corrêa & Jolly 2008:22). Social Constructivist theories³⁰, such as those proposed by queer theory³¹ and feminism, contribute to thinking about sex and sexuality in ways that emphasise the cultural and linguistically constructed features of sexual identities and meanings, as well as the embeddedness of sex taxonomies and the institutional power plays within social discourses (Corrêa & Jolly 2008:22).

³⁰A constructivist approach to sexuality allows for the variation of sexualities across various cultures to be recognised, moving beyond the essentialist understanding that sexual identities are fixed and reproduced in exactly the same way in every context. It is a pivotal point of departure for establishing solid ground for sexual pluralism as a democratic value. The adoption of such theories of sex however, does not imply that bodies and biology are being disregarded. It rather emphasises how sexual identities, desires and practices are constituted through a complex and unstable interrelatedness of biology, intellect, anatomy and discourses (Corrêa & Jolly 2008:22).

³¹ See section 2.7 below

2.3 Foucault, subjectivity and power within discourses

This thesis agrees with feminist scholarship that language does not simply communicate the link between sex and gender identities; it constitutes that link. A feminist analysis of language focuses on the manner in which linguistic practice fosters the link between personal identity and gender identity (Weedon 1987:22). This notion of language is later taken up further in this chapter by queer theorists to deconstruct heterosexist language within discourses. The study of gendered identities is post-structuralist in approach and maintains that our subjectivities are constructed through various layers of power and discourses which occur all around us (Cornwall 2011:17). Central to any idea of discourse is knowledge production and how we know what we know. How concepts are generated and combined to create a language that can be utilised to interpellate certain subjects and call them to 'be' within its discursive practice³².

2.3.1 Discourse

This study utilizes discourse to mean the language above the sentence or above the clause (Jaworski & Coupland 2006:1). Norman Fairclough in his article, *Global capitalism and the critical awareness of language*, is quoted as saying that; "Discourse constitutes the social. Three dimensions of the social are distinguished, namely knowledge, social relations and social identity. Discourse is shaped by relations of power, and invested with ideologies" (Jaworski & Coupland 2006:1).

Discourse can further be defined as the means of talking and writing about various worlds; that which constructs and is constructed by particular sets of social practices within these worlds, and in so doing, reproducing and constructing specific social

³²Discursivity according to Foucault refers to a historically and culturally specific set of rules for organizing and producing different forms of knowledge. It is not referring to factors externally determined and imposed on peoples thought, it rather is rules, somewhat similar to grammar which allows certain statements to be made and others not (O'Farrell 1997)

discursive practices, which are perpetuated by more macro movements in the overarching social formation (Jaworski & Coupland 2006:2).

Discourse analysis provides a means of exposing or deconstructing the social practices which constitute the 'social structure and what we can refer to as conventional meaning structures (Jaworski & Coupland 2006:5). A multi-perspectival resisting of gendered texts assist in resisting the manner in which gender is articulated textually by means of its relationship to individuals or their society (Cranny-Francis et al 2003:118). A discourse defines how power is distributed within the matrix of social relations that operate around an issue, idea or area of concern (Cranny- Francis et al 2003:95). This research argues that LGBTIQ as a discursive theme within GAD within theology and development is almost non- existent. The use of female or male as homogenous is limiting to the existing multiple gender identities.

2.3.2 Subjectivity

Foucault believes that the self is the primary apparatus to exercise power over individuals. In terms of how subjects are interpellated into discourses, he explores the Christian concept of confession as a strategy or what he calls 'a technology of the self' to keep the subject under subjection (Foucault 2003:83). Foucault's conceptualisation of the subject is that it is that which is produced by the negotiation of discourses that constitutes social life (Cranny-Francis et al 2003:48). Subjectivity is understood as that which is produced in advance, but the subject is produced through the operations of discourses³³ (Cranny-Francis et al 2003:48). The concept of subjectivity can be problematic for many reasons, but one aspect which stands out is whether human beings are mere 'pawns' in the game of life. This leads to the question: do hegemonic discourses simply interpellate human subjects into discourse to their detriment? In other words, is there a level of autonomy and agency that can be ascribed to human beings?

³³ The current research adopts a social constructionist ontology which posits that poststructuralist discourses reject claims that scientific theories can give access to truth (Weedon 1987: 28, Bryman 2012 :19). According to this school of thought, the understanding that knowledge is produced objectively is false. There are conditions, assumptions, and interests vested in both the natural and social sciences which reveal subjective investment of those that produce the knowledge (Weedon 1987: 28, Bryman2012 :19).

Foucault further argues that sexuality is a historically founded concept as well as a regime of disciplines within which one learns about new ways of being human. This person is thereby assumed to be a rational autonomous being (Cranny – Francis et al 2003: 10). In this model, the subject is one who can think and act for him or herself, one who does what he/she thinks or feels compelled to do. This understanding of the self can be understood to emanate from early modern Philosophers such as Rene Descartes³⁴, who conducted research on scientific method (Cranny-Francis et al 2003:10).

Louis Althusser, in his influential text *Ideology and the ideological state apparatuses*, claims that the reproduction of the relations of production is central to understanding the maintenance of capitalist social relations (Weedon 1987:29). These are kept in place by ideological state apparatuses such as schools, the church, the family etcetera (Weedon 1987:29). Each ideological state apparatus contributes to the reproduction of capitalist relations of exploitation in the manner most appropriate to it and it utilises language to achieve such a mandate.

For Althusser the individual can never be outside ideology, since it is through interaction with ideology that the individual subject comes into being (Cranny-Francis et al 2003:10).

Discourses mediate between individuals and their real conditions of existence, for the subject to be interpellated by ideology, one must take on the position of the subject within the discourse, which implies that he/she is in fact the author of the discourse (Wodak & Meyer 2001:38; Weedon 1987:31). Against an irreducible humanist essence of subjectivity, poststructuralists opt for a subjectivity which is precarious, contradictory and layered, constantly being reconstituted within the discourse every time we think or speak (Weedon 1987:33). A critique leveled against a subject embedded within a humanist understanding is that the subject is considered to be passive and powerless against the mighty ‘power’ of ideology. Post-structuralist feminists highlight the political importance of critiquing the subject, which is considered unchangeable (Weedon 1987:33). The post-structuralist subject is not a stable one but is rather constructed by the plethora of layers of power and discourse around them (Cornwall 2011:17).

³⁴Descartes, a 17th century philosopher, is acknowledged to be the present day founder of the modern scientific method. His infamous dictum *cogito ergo sum* ‘ I think therefore I am’ makes the rational individual central to the different ways of knowing (Cranny francis et al :10)

2.3.3 Power

The Foucauldian understanding of power does not refer to power in the explicitly juridico-legal sense (Cornwall 2011:17). It also does not specifically ascribe power to one individual or institution with specific interests but lies in a variety of social practices (Jørgensen & Phillips 2002:13). According to Foucault, power is not exclusively oppressive but should also be considered as productive when constituted within discourse, bodies, subjectivities as well as within knowledge (Jørgensen & Phillips 2002:13). The power is not exerted overtly over subjects, but rather this power-knowledge regulates discourses and its effects thereof are imposed in a subtle manner (Cornwall 2011:18).

Foucault explored fields such as psychoanalysis and psychiatry and sexology to ascertain how sexuality was aligned with madness and abnormality. For a demonstration of how earlier Christian discourse regulated sexuality, Foucault highlights how Christianity developed universal moral codes, which were centred on the truth of sex; therefore considering desire and sexual practices as inherently sinful (Foucault 1976:88; Spargo 1999:24).

In his first volume entitled *History of sexuality*, Foucault concludes that power within sexual discourse is power dispersed through institutions, by the placing of the law of transgression and prohibition (Foucault 1976:88). The Christian subject was expected to conform to the social norms. In other words, those sexual practices that are not conducive to procreation are considered to be deviant (Foucault 1976: 88). He asserts that the 18th and 19th century saw the increase in the scrutinising of the sexuality of children, insane people, criminals and those who were not attracted to the opposite sex (Foucault 1976:87; Foucault 2003). Foucault further claims that Christianity made use of the practice of confession to compel sinners to seek out the priest and reveal their hidden secrets. In juxtaposing the function of the priest to the doctor, he quotes a theologian, Alcuin, who finds that:

How could the priests' power absolve a transgression if the bonds that shackle the sinner are power absolve a transgression of the bonds that shackle the sinner are not known? Doctors would no longer be able to do anything if the sick refused to show them their wounds. This inner turmoil must therefore seek out the priest as the sick seek out the doctor,

explaining to him the cause of his suffering and the nature of his illness (Foucault 2003 :173).

This demonstration of Foucault’s thesis on confession is helpful in unpacking his notion of power over sexualised subjects. His work advocates the socially constructed nature of discourse. It can be noted that, whenever questions of identity arise, Foucault’s work can be employed in asking what circumstances made particular constructions of identity possible, what knowledge is necessary for identities to be constructed, what is being left out of such constructions and how might these constructions have been different (Adams 1999:97)?

Foucault described his work as concerned with three traditional problems: 1) knowledge and how that knowledge relates individuals to ‘truth’; 2) power such as the relationships individuals have with others on the basis of that knowledge, and 3) self, the way in which individuals come to understand and speak about themselves in relation to knowledge and power (Foucault 1976; Adam 2000).

The following table summarises the principal features of a political analysis of power within the framework of the deployment of sexuality:

The negative relation	There is never a connection between power and sex that is not negative: rejection, exclusion, blockage, concealment, or a mask. It brings about discontinuities and separation of what is joined.
The insistence of the rule	Sex is placed by power in a binary system: licit and illicit, permitted and forbidden. It gives a prescriptive ‘order’ for sex that operates at the same time as a form of intelligibility. Power has its hold throughout the discourse that creates it.
The cycle of prohibition	With the use of “thou shalt not” to deal with the sexualised subject, power makes use of nothing more than the power of prohibition. Power suppresses sex only through a taboo that plays on the alternative between two non-existences.
The logic of censorship	There are three forms that this logic takes: it affirms that that which is not permitted, preventing it from being said and a denial that it is in existence. This logic is characteristic of

	<p> censorship mechanisms. </p>
<p> The uniformity of the apparatus </p>	<p> It takes a top to bottom approach, whatever mechanism or institution on which it relies; it acts in a uniform and comprehensive manner. It operates according to simple and endlessly reproduced mechanisms of law, taboo and censorship; from state to family, from agencies of social domination to the structures that constitute the subject itself. </p>

Table 1.A Foucauldian summary of features of a for the political deployment of sexuality

Adapted from History of Sexuality vol. 1(Foucault 1976:83-84)

In relation to the discussion that preceded this table, Foucault's' exploration of the notion of power is summarised in the key points pertaining to his understanding of the deployment of sexuality within particular institutional regimes. The confession he describes was thoroughly codified, demanding a highly institutionalised avowal to sexuality (Foucault 2003:171). Stuart Hall cited in (Cranny Francis et al 2003:91) levels a critique towards Foucault's work where he claims that the ways in which the bodies of individuals are disciplined through regulatory practices of their societies is problematic, especially since it does not address the ways that these particular bodies incorporate or resist the discipline; the body for Foucault is understood to be the passive recipient of any and all influences by society and culture (Cranny Francis et al 2003:91).

Having considered Simone De Beauvoirs notion of sex and how women were considered to be of a lower status than men in society, it can be noted that gender was considered not to be a 'naturally' given characteristic, but rather a socially determined one. Sex roles have also been noted to express the hierarchical divisions of labor. Men were allocated specific jobs within society and women were relegated to tasks within the household. The Foucauldian notion of the subject assists in building an argument for how subjects are interpellated within discourses. Discourses are considered to mediate between individuals and their real conditions of existence. In building on Foucault and De Beauvoir notions, the next section

explores Judith Butler's notion that the gendered subject performs their gender as opposed to having an essentialised characteristic.

2.4 Butler on performativity

In this section, an attempt will be made to expound on Judith Butler's theory of performativity. Butler considers the model of the gendered subject as troubling because it perpetuates a binary between male and female and specifically the heteronormative ideal of sexuality. It does not take into cognisance the possibility of different, divergent identities (Butler 1993:3). Butler becomes helpful in this section to 'trouble' accepted gender identities and the family or kinship becomes a unit of analysis from which she explores discursive practices of intelligibility and unintelligibility. This understanding of the natural state of gender then becomes a primary precursor for the inclusion into heteronormative discourse. Heterosexuality by its definition affirms and reinstalls gender division (Yep, Lovaas, Elia 2003:32). This understanding of gender, therefore, emphasises the notion that available ways to think about gender within specific cultural discourses produce the necessary codes that sexualize a body and provides the directionality of such body's sexual desires (Benhabib 1994:80).

The question of locating agency is usually associated with the viability of the subject, where the subject is understood to have some stable existence prior to the cultural field that is negotiated. Or if the subject is culturally constructed, it is nevertheless vested with an agency, usually figured as the capacity for reflexive mediation that remains intact regardless of its cultural embeddedness (Benhabib1994:82).

The question of agency on the part of the subject is of particular relevance to his or her participation within discourse. A helpful insight is provided by Butler when she argues that the subject, which she also refers to as the 'object' of the discourse, here she is then not referring to the one who utilizes the discourse but is utilized by the discourse (Butler 1990:143). According to Butler, gender is not a natural given, but is performed (Butler 1990:4). She further asserts that:

Gender is in no way a stable identity or locus of agency from which various acts proceed; rather, it is an identity instituted through a stylized repetition of

acts. Further, gender is instituted through the stylization of the body and, hence must be understood as the mundane way in which bodily gestures, movements, and enactments of various kinds constitute the illusion of an abiding gendered self (Butler 1988:519).

Butler's performative theory is based on JL Austin's performativity acts (Butler 1990; Butler 1993:13). By performativity, Butler argues that the repetition of certain gendered acts creates gender uniformity, and thus a stabilising effect on masculinity or femininity (Butler 2013:22). This repetition of acts produces and stabilises the notion of the subject as well, for the subject only becomes intelligible through this matrix of gender (Butler 2013:22). It is not so much about waking up in the morning and performing a new type of gender every day, but rather one repeats the 'normal' behavior as defined by the hegemonic norm. The subject of woman is discussed in the next chapter and will highlight how the liberation movement worked to liberate women from a naturalised understanding of their subjectivity within discourse and inevitably the development discourse within the social sciences.

2.5 Butler and the Hegelian theory of recognition

In this section of the chapter, Butler's appropriation of the Hegelian theory of recognition is briefly explained. It can be argued that this theory underpins her political theory³⁵. This understanding is important in identifying why some identities are excluded, while others are not. Hegel's philosophy of recognition asserts that recognition is not a status that one pre-given subject would place on another (Chambers & Carver 2008:122). Instead recognition declares a reflective process in which one comes into being only through being recognised by another, meaning that neither the subjectivity nor the existence of humanity can be taken for granted.

The concept of unintelligibility as we develop it here reveals the political blind spots of tolerance. We argue that unintelligibility gestures toward that sphere of existence of the no- or in-human; precisely because liberalism tries to fix and distribute all identities, particularly marginalized identities, it cannot put up with this 'other'. The unintelligible cannot be tolerated for

³⁵ Butler herself rejects the title of political theorist.

they have not been granted access to the category of human (Chambers and Carver 2008:122).

To gain an understanding of the social practice of inclusion or exclusion as a discursive theme within discourses, one first has to be acknowledged as that which is intelligible in order for one to include. As long as a subject is not considered intelligible they are excluded. Caution should also be taken to assume that for one not to be intelligible that they are necessarily oppressed by the discourse.

To be oppressed means that you already exist as a subject of some kind, you are there as a visible and oppressed other for the master subject. To be oppressed you must first become intelligible. To find that you are fundamentally unintelligible (indeed, that the laws of culture and language find you to be an impossibility) is to find that you have not yet achieved access to the human, to find yourself seeking only and always as if you were human, but with the sense that you are not (Butler 2004 in Chambers & Carver 2008:126).

This understanding of intelligibility is not merely referring to the marginalised or victimised, but those 'others' who are considered to be invisible by the norm. For those unintelligible 'others' to find autonomous existence as 'human', it is required that they are first considered to be intelligible according to a certain norm or standard set by the hegemonic discourses. A case in point would be discourses that hold in high regard the normative formation of the family. These discourses do not only marginalise those families who do not conform to the norm, but leave them invisible, unrecognisable (Butler 1988:520). The only time we are able to 'see' those considered to be unintelligible is when they become intelligible, e.g. if a particular discourse within development makes mention of same-sex marriages or LGBTIQ. By way of utilising such examples, the identities mentioned have been made 'visible' or intelligible simply by way of making mention of this example (Chamber & Carver 2008:127). If the current paragraph could be considered as a group of semantic categories which make up a discourse, then this paragraph has succeeded in making same-sex marriage or LGBTIQ visible as a discursive theme within this particular discourse.

This brief understanding of intelligibility vs. unintelligibility underscores Butler's analysis of the heterosexist model of family. Caution should be taken, however, as

Butler's work should not be regarded as mere politics of inclusion (Chamber & Carver 2008:25). It is important to note that Butler is very critical of discourses of those on the margins and warns against such people forming their own hegemonic discourses or type of 'homonormativity' (Butler 1997: 24).

Rosemary Hennessy criticises the post-Marxist inclination embedded within queer theory that makes sexuality separate from capitalism (Hennessy 2013:134). In critiquing Butler and Kosofsky, Hennessy emphasises the importance of critiquing the heterosexual marriage and family within radical queer politics (Hennessy 2013:134).

2.6 Queer theory

This section will briefly expound on the historical events that led to the gay liberation movement and how queer theory emerged as a discipline. The Stonewall Riots of 1969 are widely recognised as having sparked gay and lesbian liberation. When a bar in New York, a place where the sexually marginalised gathered to socialise, was raided by the police, the patrons of the bar retaliated (Stuart 2003: 7). This is recorded to be the beginning of the gay and lesbian liberation movement in the United States.

After Stonewall, lesbian women and gay men publicly demanded equality before the law and within society as a stable minority group (Stuart 2003:7). This sparked an outcry that the experiences of gay men and lesbian women are more authoritative than those of heterosexual 'experts' (Stuart 2003:7). The movement saw a move towards the concept of deconstruction and argued that sexual acts are an expression of love and enjoyment, contrary to the Christian understanding that the sexual acts are only reserved for procreation(Stuart 2003:7).

However, according to Cohen (2013:80), the gay and lesbian movement can be critiqued for its assimilationist tendencies. It would seem that many of the identity politics were aimed at 'proving' to heterosexuals that gays and lesbians are 'normal' people. Some would argue "that's just the way I am" (in other words: "I'd be straight if I could"). Other patterns mimic heterosexual behaviour in order to minimise the differences between 'us' and 'them' (Cohen 2013:80). In the 1970s, the debate

between the essentialist and the social constructionist within gay and lesbian studies gained momentum. The essentialists argued that a human beings' sexual orientation is an objective and trans-cultural fact, on the one hand. The social constructionists, on the other hand, believed that sexual orientation is culturally dependant and historically conditioned (Stuart 2003:8).

Queer theory, however, goes beyond politics about gay and lesbian identities. Queer theory, as a method, calls for a major shift from gay and lesbian assimilations³⁶politics to a politics which celebrates our differences. Yep et al (2010: 38) claim that:

Queer theorists shift their focus from an exclusive preoccupation with the oppression and liberation of the homosexual subject to an analysis of the institutional practices and discourses producing sexual knowledges and the ways they organise social life, attending in particular to the way these knowledge's and social practices repress differences (Yep, Lovaas, Elia 2010:38).

Queer theory, as a critical hermeneutical tool, is embedded within an interpretive epistemology and is helpful for queering the heteronormative position that certain discourses take to exclude LGBTIQ identities. Queering entails the process wherein naturalised or normalised categories of identity are recognised as functioning in ways that oppress people (Hornsby & Stone 2011:176). In the case of this research, an argument is made that the exclusion of LGBTIQ identities as a discursive theme within the T&D discourse could possibly lead to socio- economic exclusion. The nuclear heterosexual family as a social unit becomes a unit of analysis to investigate such claims.

Queer theory as a hermeneutical theory asserts that:

- All categories are falsifications, especially if they are binary and descriptive of sexuality and further conceptualise sexual power as that which is embodied in various levels of social life

³⁶By assimilationist, the research argues that identity politics that do not search for the opportunity to integrate into dominant social institutions as well as normative social relations, but rather pursues an agenda which attempts to change values, definitions and laws which make these institutions and relations oppressive (Cohen 2013:80).

- All assertions about reality are socially constructed, therefore, Identities are constantly on uncertain ground, entailing a displacement of identification and knowing

Queer theory as a research method for analysis asserts the following:

- Texts form discourses that exercises in power/ knowledge and if properly analysed, reveal relations of dominance within historically situated systems of regulation
- It attempts a deconstruction of all categories of normality, and also takes to task assimilationist tendencies, which can best be accomplished by queer readings of texts (Yep, Lovaas, Elia 2010:38).

2.6.1 Scholars in queer theorising

Initially coined by Teresa de Lauretis in 1990, queer theory is a fairly recent academic and cultural phenomenon (Yep, Lovaas, Elia 2010:37). Queer theory came about as a result of a series of publications presented at academic conferences at Yale and other Ivy League Universities in which scholars from mainly history and the humanities presented studies on gay and lesbian people (Stein and Plummer 1996:132). From its inception until recently, queer theory has been interdisciplinary in nature and has advanced to include various disciplines within the humanities (such as English, Film and Cultural Studies), education as well as the social sciences (Yep et al 2010: 37).

Queer theory is not only interdisciplinary but also trans-disciplinary. As such, the concepts and techniques maybe utilised by multiple researchers in the different disciplines, but the particular product or analysis in a specific discipline may not have an impact on another discipline (Dilley 1999:462). Queer theory is a reminder to constantly attend to diversity amid sexual minorities, but goes on to highlight the need to recognise discontinuity of experience through time and across cultures (Yep et al 2010:346). Butler (1997:24), in an article *Against Proper Objects*, warns queer scholars not to fix queering to such an extent that it loses its queerness.

To understand queer theory, Dilley (1999:459) observes that one must make the distinction between queer as a quality, which implies essentialism, and between queer as an attribute, which asserts constructionism. Dilley finds that essentialism

bespeaks sexual orientation, not necessarily identity, as being immutable and unchanging over time. Hence, constructionism implies that sexuality comes about as a result of social interactions, which suggests that the history of the subject has been labelled throughout history and across various cultures (Dilley 1999:459).

Eve Kosofsky Sedgwick, a principal voice in the field of queer theory, together with many other queer theorists, argues against a monolithic understanding of sexuality that assumes sexual identity to be a static identity category (Sedgwick 2013:8). Sedgwick asserts that “‘queer’ can refer to an open mesh of possibilities, gaps, overlaps, dissonances and resonances, lapses and excesses of meaning where the constituent elements of anyone’s gender, or anyone’s sexuality cannot be made to monolithically signify ones gender identity” (Sedgwick 2013:8). This implies that a queer identity cannot be pinned down in order to fit a specific norm (Seidman 1996:12). Thus, queer is an insistence on difference and a continuous attempt to shy away from normalisation.

Steven Angelides (2013:68) in an article, *The queer intervention*, critiques Sedgwick and argues that “the reliance on hegemonic constructions of sexual identity reinforces the exclusionary gesture that necessitates sustenance of a binary logic”. One of the major critiques levelled against queer theory is its ongoing and problematic separation of sexuality and gender in critical discourse (Angelides 2013:60). Angelides argues that this methodological separation causes themes such as bisexuality and transgenderism to be forced out as discursive themes. This critique on the core tenets of queer theory shows an innate tendency of the process of queering to query its own methods and ways of conceptualisation.

Queering is useful not only for queering sex and gender as discursive practice but also exploring the queering of race, migration, skin, and language studies as reflected in the work of authors such as Isaac Julien, Gloria Anzaldúa and Richard Fung. Queer theory explores new and productive ways to read ambiguities within identity (Hornsby & Stone 2011:176). Queer theorists shift their focus from liberation to analysis of institutional practices and discourses producing sexual knowledge and ways in which these social practices repress differences (Seidman 1996:13)

Drawing on the work of Althusser and Foucault, Teresa De Laurentis, a feminist film critic, describes what she calls a ‘technology of gender’ (Cranny Francis et al

2003:50). She asserts, that gender is represented semantically; that gender works through discourses, images and signs which function in relation to one another; that gender does not exist within bodies but is, using Foucault's words, "the set of effects produced in bodies, behaviours and social relations" achieving this through the deployment of a "complex political technology".

This construction of gender, in essence a grouping of effects, is reproduced through what Althusser refers to as the "ideological state apparatuses" (Weedon 1987:30; Cranny Francis et al 2003:10)³⁷. This would reiterate the notion that families, courts, universities all function as ideological apparatuses which seek to maintain order. It is, however, important to question the relationship between the subject and these apparatuses of power that seem to govern our lives. Are human beings simply to be controlled and manipulated?

One other major critique levelled against Michel Foucault by later lesbian and feminist scholars is that he writes from a predominantly male experience (Weedon 1987:105). Lynne Huffer, a feminist scholar, in her book *Mad for Foucault*, acknowledges the contributions made by queer scholars such as Eve Kosofsky Sedgwick, Judith Butler and David Halperin. Indicating that all of them at some point in their discussions make use of Foucault's work, she posits that queer theory genealogy can be traced back to Foucault's work in the *History of madness* and believes this to be one of the first writings of queer theory.

In the opening line of the first chapter of her book, Huffer asserts that the story of queerness- as a story of madness begins with a story about a split. This split is in reference to the great division between reason and unreason (Huffer 2010:1). She claims that this is the split which takes Foucault's history about forms of subjectivity and throws it into the dustbin of madness (Huffer 2010:1). Although most queer theorists have been occupied with the cause of the identity of the subject, Butler changes the focus to reason and unreason³⁸

³⁷See discussion in section 2.3.2

³⁸"In the classical era, consciousness of madness and consciousness of unreason had not really been separated from each other. The experience of unreason that had guided so many of the practices of confinements smothered the consciousness of madness to such a degree that it very nearly caused it to disappear altogether, setting it off on a regressive path where it almost lost its most specific markers. But in the anxiety of the second century, the fear of madness grew at the same rate as the dread of unreason and for that reason these twin obsessions constantly reinforced each other" (Foucault 1965:362)

Splitting is complex, as the fraught relation between reason and unreason shows us. Splitting is both a unity and a division into something other in which the unity is lost. It is both the moment of that division and its result (Huffer 2010:4).

The splitting opens up opportunity for interrogation. There are two sides to the argument, one which is the dominant discourse. Any other discourse, which challenges the normative stance, is considered as unreasonable “or” madness”. The queer scholar should not specifically concern himself with the subject or the discourse which seeks to subjectify people through discursive practices that privilege one group over another³⁹ (Huffer 2010:4). He/she should rather negotiate a space of the in-between. “This in-between space is the space and time of the division itself: the subject in the act of splitting” (Huffer 2010:4).

Queering requires that one assumes a position which is ready to pose uncomfortable questions about the dominant system and even turn on itself and query the very methods of queering. Queer methodologies require continuous questioning and emphasis on deconstruction of all knowledge, more especially knowledge’s claiming objectivity and truth (Manning 2009: 3). Queering allows the one doing the queering to question hegemonic tendencies that seek to maintain the status quo and keep certain sexual identities on the margins. In the case of this study, the exclusion of Queer identities as a discursive theme within Theology and development discourse is of importance. Queering continues to interrogate truths within discourses that seek to dominate those who are marginalised, through heteronormativity within which identities who do not conform are considered unreasonable.

2.7 Queer theology

This thesis has thus far described queer theory and expanded on its basic tenets in the preceding section. Queering has not yet been aligned to a specific discipline⁴⁰,

³⁹Huffer proposes for a rethinking of Foucault sexuality as moral and political categories of exclusion (Huffer 2010:25). Huffer then indicates that it is not sufficient then to simply look to the *History of sexuality* as an entry point into queer theory, but a look at madness. In His History of madness Foucault explicitly employs the notion of exclusion. He asserts that unreason in the sixteenth century was typical of an open wound, which constantly threatened the link between subjectivity and truth (Foucault 1965 :45).

⁴⁰ See section 2.5

but remains interdisciplinary, as already mentioned. The method of queering has been utilised in many disciplines within the humanities including sociology, anthropology, psychology and the political sciences, which have all had scholars experiment with queering the epistemological and ontological aspects within their disciplines. Theology as an important scientific field is no exception. A shift has taken place in which scholars from various theological traditions have been experimenting with theories that seek to not only question but also destabilise ways of understanding and reading texts that create discourses which confine human subjects to certain norms. The shift also highlights the notion that the theological subject is in fact an unstable category and goes beyond universal essentialisms that are portrayed to be natural. Additionally, the shift highlights the notion that sexual theology⁴¹ functions to highlight the irony/humour found within gendered texts.

2.7.1 Butler, Foucault and queer theology

A caveat can be inserted here about the relationship between queer theory and queer theology. Mary Elise Lowe highlights six such affinities between the two, namely deconstruction as methodology i.e. an affirmation that all meaning is constructed; the understanding that identity is an unstable category; the understanding that all individuals are shaped by discourse; and, the claim that the process of becoming a subject, and being subject to the norms disseminated by discourse, take place simultaneously (Lowe 2009:52 in Cornwall 2011:27).

A significant work that marked the transition from gay and lesbian theology to queer theology was Robert Goss's *Jesus acted up: a gay and lesbian manifesto*. Goss was the first to centre Foucault's theory and methodology within the theological framework (Cheng 2011:8). Queer theology uses Foucault and Butler's work as a starting point by following through on the assertion that gender, and in effect sexuality, is not a fixed entity, but is socially constructed through the use of language and discourse (Cheng 2011:36). Butler and Foucault both highlight the notion that

⁴¹The distinction needs to be made between sexual theology and theologies of sexuality. Theologies of sexuality have the bible and tradition as their point of departure; they are one directional and are mainly concerned with sexual experiences (Thatcher 1993: 12). Sexual theology on the other hand asks how sexual experience influences our understanding of the Bible and christian traditions (Thatcher 1993:12).

heteronormativity is fictitious, denies authenticity and the incontrovertible nature of historically privileged sexed and gendered roles (Cornwall 2011:18).

Queer theology also questions set notions of truth that seem to stand undisputed. Michel Foucault helped the scholars and activists in the field of gay and lesbian studies to understand that discourses can be displaced and be replaced by other discourses (Stuart 2003:80). This would, in turn, mean that homophobic discourses can be put to task and challenged, be deconstructed and replaced with alternative discourses that emerge out of resistance to it (Stuart 2003 : 80).

2.7.2 Queer Theology and the Bible

The gay theologian, Patrick Cheng, in his *Introduction to queer theology: radical love*, asserts that queer theology draws upon the Hebrew and Christian scriptures in creative ways (Cheng 2011:12). Queer scholars have been making attempts to disrupt and disturb all manner of orthodoxies, particularly with regard to two intertwined debates: those that assume that current sex/gender regimes are natural and God-given and those that suggest that the Bible is an immediate source of insight into the mind of the divine (Hornsby & Stone 2011:2). The biblical texts have played a major role in the formation of doctrinal claims that have led to many inhumane practices. Throughout history, the Bible has been used to justify slavery, the subordination of women, racism and homophobia. And at times biblical texts⁴² are being used to marginalise homosexuals. Queer theology purposefully “destabilizes dominant conceptions of ‘what the Bible claims to say’” (Hornsby & Stone 2011:3).

Borrowing from a Butlerian notion of gender performativity, God’s ‘gender’ can also be considered as a divine performance – a parody or divine drag show⁴³ which alludes to the understanding that we cannot pin gender down as ‘natural’ or ‘essential’ (Cheng 2011:54). To speak of God as naturally male; perpetuates a patriarchal, heterogendered discourse of early church fathers, such as Thomas

⁴² Genesis 19:129; Leviticus 18:22, 20:13; Romans 1:1832; 1 Corinthians 6:910 and 1 Timothy 1:811.

⁴³ A drag performance is parodic reenactments of gender in order to be subversive to its meaning within heterosexist societies (Goss 1993:163). Drag exposes gender to be a performance as Butler asserts and it destabilizes ‘naturally’ fixed tendencies.

Aquinas, who asserted that sexual acts which do not have procreation as the ultimate end goal are immoral⁴⁴ (Thatcher 1193:6). Queer theologies refuse to be normalised, to be part of the recycling of old borders and limits of theological praxis while resisting current practices of historical formation that make us forget the love which is 'different' (Althaus-Reid 2003:50). Thus, a reclaiming of the sacred for those on the sexual margins requires a degendering of the sacred.

2.7.3 Degendering the sacred

In an attempt to exemplify a theological topic that queer scholars could pursue, an example is the Bible's use of metaphors of God being likened to a mother. In Deuteronomy 32:11-12, God is described as a mother eagle: "Like the eagle that stirs ..." and in Matthew 23:37 and Luke 13:34, God is described as a Mother Hen. To think of God as mother disrupts the patriarchal imagery. Queer theologians however, go beyond matriarchal/patriarchal thinking as this should include more than just the inclusion of female metaphors. Queer theology can also be understood as transgressive, particularly to challenge societal norms about sexuality and gender (Cheng 2011:9). Queer theologians question the ways in which the understandings of God, Christ and the Church propagates heterosexual ideology (Miller-McLemore 2012:419).

The way we speak about God alludes to the understanding that God is in fact radically unknowable, and unintelligible⁴⁵ outside of the relations between Father/Mother, Son and Spirit. It is this intelligibility that is questioned i.e. is God only made visible within a heterosexual framework of systematic theologizing? A queer theologian, Susanna Cornwall, has written about the connection between *apophasis*,

⁴⁴ In Christianity it has been understood by following a pattern the assumed pattern that affirms that truth can be equated to social truth, to life, and sexuality and sexuality is associated with sin and death(Weeks 1995:47 in Althus Reid 2000:67). This logic then implies that God as a sexual divinity must have sex without sex and set a pattern of life for people, an aesthetic pattern of sex if you may (Althus Reid 2000:67).

⁴⁵ Theology's subject is the nomadic sexual subject of theology, which needs to come to terms with those forgotten body parts and ceremonies that seek to dismember persons or communities (Althus Reid 2003:50). From that we can assume that being theologically original, which is so necessary for the kenosis of Godcommences not with the originality of 'the new', but the originality of visibility (Althus Reid 2003:50). It is when nomadic queer theologians expose the forgotten, the suppressed, the unvalued or underprivileged fragments of our lives that it gives us access to a public theological discussion(Althus Reid 2003:50).

revelation and the transgender experience (Cheng 2011:47). The transgender resists the binary opposition of heterosexual and homosexual, which can also be understood as a form of *apophasis*⁴⁶(Cheng 2011:47). If God cannot be called a faggot or *gay*, it is because we are unable to perceive the divine outside of a reductive systematic sexual theology, which cannot comprehend love outside 'decent' regulatory systems of sexual categories (Althaus-Reid 2000:69)

The gendered nature of Jesus, God's Son, also raises an interesting field of interest when looked through a queer lens at theology. Metaphorically speaking, Jesus' 'motherhood' in giving birth to the church and the process of 'labour' leading up to the crucifixion might point to the Father's motherhood in an eternal bearing of the Child Jesus (McIntosh 2008:170). This points to a queer role that God plays in the conception of Jesus. A great deal of Jesus' bodily displacement occurs at his conception (Thatcher 2007:140). Jesus could be considered a pathogenetic Jesus⁴⁷ in his biological and physiological make up (Cheng 2011:83; Althaus-Reid 2000:105). The body of Jesus then indicates that, in some sense, his body could be considered as both male and female (Thatcher 2011:141).

Thatcher (2008:123) notes that Jesus of Nazareth was a man, but the creeds do not portray him merely as male⁴⁸. They rather proclaim him to be "truly *anthropos*" or "truly homo" (Thatcher 2008:123). The life of Jesus and his ministry can be viewed as cutting across and dissolving the rigid lines drawn by the binary of homosexuality and heterosexuality (Cheng 2011:80). He not only crosses divine boundaries, but also crosses sexual boundaries (Althaus-Reid 2000:111; Cheng 2011:85). The Holy

⁴⁶The transgender experience is similar to a mystical experience of God, it is a state of apophetic 'unknowing' (Cheng 2011:47). It is an experience which resists a concrete "knowledge" of the polarities between homosexual and heterosexual (Cheng 2011:47).

⁴⁷The argument is that if Jesus was born in human form as a result of a virgin birth; he would be what biologists classify as parthenogenetic. Put simply, this means that Jesus would have two X chromosomes because there would not have been a Y chromosome which is contributed by male sperm, this implies that Jesus would have been chromosomally female at the same time as being phenotypically male (Cheng 2011:84) "The XY chromosomal maleness of Jesus, issues from the XX chromosomal femaleness of his mother is a miracle" (Ward 1999:164 in Thatcher 2011:140).

⁴⁸ When one reads the formula as approved by the bishops at Nicea, it is clear that their main concern was to reject any notion that the Son or Word-Logos was a creature, a being less divine than the Father. This may be seen first of all in affirmations such as "God of God. Light of light, true God of true God" but it is also the reason why the creed declares that the Son is "begotten, not made". Note that the creed began by declaring that the Father is "maker of all things visible and invisible". Thus, in declaring that the Son is "begotten, not made," he is being excluded from what is "visible and in visible" made by the Father. Furthermore, in the last paragraph, those who declare that the Son "came from that which is not"- that is, out of nothing, like creation. Also, in the text of the creed itself we are told that he was begotten "from the substance of the Father" (Gonzales 2008: 166).

family set up was not in the first place nuclear in its formation. Jesus was conceived through a divine intervention that impregnated Mary. This metaphorical understanding of the roles of God the Father/Mother and Christ as the Son/birth-giver opens up the possibilities of understanding the fluidity of the gender relations within the Holy Trinity.

Queer theology and queer theory can become the critical hermeneutical tools to query heteronormativity within T&D discourse. Gerard Loughlin in *Queer theology: rethinking the western body*, puts it this way: “But the term [queer] – and its deployment – is less well known in theology, and so it is still possible that this positionality, this distancing or divergence from what is held as normative, will serve to destabilize and undo that normativity: the surety of heteropatriarchal Christianity” (Loughlin 2007:10). Similarly, Cheng (2011:33) asserts that queer theology is an evolution in and of itself (Cheng 2011:33). Queer theology is LGBTIQ people “talking about God. It can also be viewed as talking about God in a consciously transgressive manner, especially in terms of challenging societal norms about sexuality and gender. As such, queer theology is to “talk about God” in a way that challenges and deconstructs the natural binary categories of sexual and gender identity (Cheng 2011: 9).

He further asserts that queer theology is about God’s “coming out”⁴⁹ of heaven’s closet to reveal himself to human beings (Cheng 2011:46).

2.7.4 Towards an indecent sexual theological hermeneutic approach within practical theology

Queer theology experiments with various sexual epistemologies. A practical theologian by the name of Marcella Althaus-Reid⁵⁰, introduces the concept of indecent theology in her book *Indecent theology: theological erversions in sex, gender and politics*. She employs five themes which enable queer theology to

⁴⁹This play on words is being juxtaposed to the concept of coming out: a process whereby a person who has been in hiding their sexual identity, discloses their sexual orientation to their loved ones. When someone ‘comes out the closet’, they dissolve boundaries of secrecy. God’s coming out is a breakdown of the boundaries between the human and the divine (Cheng 2011:45)

⁵⁰Marcella Althaus-Reid was a professor in christian ethics and practical theology at the University of Edinburgh. She was a Latin American theologian who was trained amidst the political conflict in South America. She died in 2009.

become a valuable methodological resource for analyzing heteronormative discourses. Her approach seeks to value queer culture, take metaphors seriously, sexualize theology, reframe authority and reclaim the sacred. Marcella makes the claim that theology is a sexual act and indecent Theologians are called upon to be sexual performers of a committed praxis of social justice and work towards the transformation of structures that propagate economic and sexual oppression within their societies (Althaus-Reid 2000:200).

Indecent theology, as Althaus-Reid puts it, concerns itself with going beyond a normalised way of orthodox theology and opts to pervert it, utilising the language of those on the margins (Althaus-Reid 2000:7). Althaus-Reid proposes that every discourse of religion and political authority hides suppressed knowledge in exile under its skirts; referring to speech which is marginal and indirect. This is knowledge which is explored through religious and political counter symbols and mythological contradictions of the official versions (Althaus-Reid 2000:20). Althaus-Reid, therefore, asserts that Indecent theology is made up of these contradictions and contra dictums, a transgression which becomes a regression and reverts back to some struggle or primary resistance to the discourses of religious power.

Indecent theology does not seek to go back to a beginning of sexual resistance fixed in time, but concerns itself with the many openings which were suppressed and the meaning was being hegemonised within discourses (Althaus- Reid 2000:20)

Katheen Sands, in response to Althaus-Reid's Indecent Theology, enquires how much we can really utilise sex, particularly in the political sense (Sands 2003:175). This takes as a point of departure the notion that feminists had already given *eros* a particular advantage when it came to the expression of the Divine⁵¹ (Sands 2003:176). This asks the question whether Althaus-Reid is asking too much of sex.

Of particular relevance to this thesis is how far sexual metaphors can assist in queering T&D discourse. Unlike many feminists who shied away from using erotic images, she argued that people who practice S&M⁵², pornography and fetishes do not only mimic the patterns of domination, but actually parody these patterns of

⁵¹In the 1980s, a trend within feminist scholarship arose which emphasised the intersection between the real and the ideal. These experiences bring together people's sexual desires together with their longings for mutuality and justice (Sands 2003: 176).

⁵²Sado-masochism

oppression (Sands 2003: 176). Althaus-Reid was critical of herself and affirms that uncritical sexual epistemologies within theology can become perilous if they do not challenge heteronormativity within theologies of the past (Althaus-Reid 2003:188).

Discourses of religion and politics suppress knowledge and maintain certain other discourses as marginal (Althaus Reid 2000:20). *Indecent Theology*⁵³ then makes use of counter symbols and mythological contradictions found within universal and essentialised discourses within theology (Althaus Reid 2003:184). Althaus Reid argues that the theological subject is in fact an unstable ideological construct (Althaus Reid 2003:184). A sexual theology, according to Kwok Pui-lan, is in need of envisioning of new language, with new metaphors as well as images and symbols (Pui-lan 2003:151). Within Althaus Reid's sexualizing of theology, she makes use of Ironic sexuality, similar to humour, which assists to highlight the interdependence of the transgressive on the 'norm' (Sands 2003: 176).

An *Indecent Theology* could assist in highlighting the sexualized nature of the construction of Systematic Theologising within T&D discursive practice, which has implications for the economic and political liberation of people of marginal sexual identities. An indecent theological hermeneutical study not only renders identities as fluid, but also utilizes sexual epistemologies of those on the margins, such as voyeurs or sadomasochists, in order to give per/verted methodological options within T&D (Althaus Reid 2001:241)

This research proposes that the T&D discourse is at a point of reckoning⁵⁴. Marcella Althaus Reid's notion of *Indecent Theology* can assist to further query T&D discourses. Reid's book, *Indecent theology: theological perversions in sex, gender and politics*, works through five themes, which enable her queer theology to become a valuable methodological resource for analyzing discourses. It seeks to value queer culture, take metaphors seriously, sexualizes theology, reframes authority and reclaims the sacred. These themes in her work seek to answer questions such as:

⁵³ See the introduction to *Indecent theology* in section 2.6.4.

⁵⁴ Ivan Petrella, in his contribution to the book *Liberation theology and sexuality*, makes an attempt at a queer makeover of liberation theology. He compares his relationship with liberation theology to a United States TV show *Queer Eye for a Straight Guy* (Petrella 2006:33). Five queer guys refurbish and give one straight guy a complete makeover, from wardrobe right up to the interior decoration of his house (Petrella 2006:33). He then goes on to juxtapose liberation theology to the straight guy, who is at the point of reckoning.

What regulatory, decent order has organized the systematic theological discourse in Christianity? Which sort of classroom ideology is behind a theological ethics which reproduces and encourages an attitude of theological submission to one specific epistemological model such as idealized heterosexuality in the making of systematic theology? Moreover, we may like to ask, which are the connections between a colonial sexuality which not only gave God a penis but also regulated what that penis was supposed to do (Sprinkle 2009:77).

An Indecent Theology could assist in highlighting the sexualized nature of the construction of Systematic Theology within T&D discursive practice, which has implications for the economic and political liberation of people of marginal sexual identities. Theology is a sexual act and Indecent Theologians are called forth to be sexual performers of a committed praxis of social justice and work towards the transformation of structures that propagate economic and sexual oppression within their societies (Althaus Reid 2000:200). Indecent theology, as Marcella Althaus Reid puts it, concerns itself with going beyond the normalized way of speaking of 'orthodox' theology and rather opts to pervert it, utilizing the language of those on the margins (Althaus Reid 2000:7).

2.8 Conclusion

This chapter has argued that queer theory is a hermeneutical tool embedded within post-structuralism, which draws from gender theorists and philosophers such as Foucault and Butler. While, the gay and lesbian movement has been majorly criticised for its assimilationist tendencies, queer theory goes beyond the identity politics of gay and lesbian studies and challenges the notion of heteronormativity and specifically the notion of compulsory heterosexuality. Queer theory, as a hermeneutical theory, asserts that all categories are falsifications, especially if they are binary and descriptive of sexuality. It further conceptualises sexual power as that which is embodied in various levels of social life and of importance to the current research, the nuclear family within development discourse. Texts form discourses that make use of power/knowledge to interpellate subjects into its discourses. Foucault's historical analysis of the discursivity of sexuality and how that relates to

the Christian practice of confession is important for the study being undertaken. Foucault's work on power has also been shown to be of importance for understanding the hegemonic regulation of certain 'others' within discourses.

Queer theory further proposes that all assertions about reality are socially constructed; therefore, identities are constantly on uncertain ground, entailing a displacement of identification and knowing. Butler asserts that gender is performed and is constituted through a repetition of acts that are defined to be the 'norm'. In addition, her appropriation of Hegel's theory of recognition highlights the point that some identities are considered intelligible while others are considered unintelligible within discourse. Butler and Foucault have had a major impact on the development of Queer Theology. Queer Theologians take up the scriptures to identify heteronormative tendencies which may exclude those on the margins. The Chapter has also highlighted that Queer theologians can experiment with sexual epistemologies of identities on the margins and thereby giving perverted options for theologizing.

The next chapter seeks to explore the historical movements of WID, WAD and the GAD approaches as well as how development discourses have discursively shifted with regard to gendered subjects within development.

CHAPTER 3

Gendered Subjectivity within Development discourse

3. 1 Introduction

The development industry has emphasised the dangers of sex and sexuality. This negative approach to sex has been filtered through a view of gender which stereotypes men as predators, women as victims, and fails to recognize the existence of transgender people. (Jolly 2010:24)

Up to now, this study has engaged with queer theory, queer theologies and feminist lenses. This chapter provides a brief historical overview of gender participation within a development discourses. Herewith, various feminist lenses become important for an understanding of how the gendered subject has been interpellated into development discourses within the social sciences.

With the advent of the Women's Liberation movement, patriarchy and the privilege of males was seen as oppressive to women and other men who did not hold to the 'normative' masculine ideal. Feminist discourse⁵⁵ then sought to work together with those who are oppressed to explore new opportunities of non-oppression in patriarchal societies. This chapter, therefore, attempts to describe the historical development approaches of Women in Development, Women and Development and Gender and Development within the social sciences, as well as how men, and eventually, LGBTIQ gender identities were interpellated into discourses.

From within gender studies, two concepts are important for understanding the gendered nature of development discourse, namely sex and sexuality. Judith Butler's understanding of gender as performed and her appropriation of Hegel's theory of

⁵⁵The feminist critique of rationality is one of the greatest contributions of feminist critique, an exposition of the "maleness" of reason in Western thought (Hekman 1994: 50). This understanding perpetuated the notion that women were 'unreasonable', where as men were considered to be 'reasonable'. Dualistic tendencies have prevailed, which have seen the oppression of women and the inability for social progress. Men were considered to be more rational, where as women were considered to be more emotional (Hekman 1994:50). The Enlightenment was fraught with dualisms that maintained the superiority of men over women. This understanding also left women with the understanding that men are rational and women are irrational.

intelligibility and unintelligibility become important lenses for understanding the discursive practice within Gender and Development. For the current chapter, it will suffice to merely highlight the value of the participation of gendered subjects within development.

While it could be insightful to explore participatory methodologies such as RRA, PRA, MAP, or TFT⁵⁶, the current discussion will be limited to gender and how gendered subjects have participated within discourses, specifically looking at who is included in the development discourse and who is not. I will briefly look at the circumstances that allow certain subjects to be intelligible or visible within development discourses, while others are not. A more epistemological approach to participation is preferred over a pragmatic approach, which would explore how particular methodologies and processes are carried out by development practitioners. This chapter is, therefore, an exploration of the 'secular' debates on gender and development and how development theorists have taken up the gendered subject within its discursive practices.

3.2 Historical account of subjects within Development discourse

In this section the historical developments of WID, WAD and GAD are explored.

3.2.1 Women in development

The emergence of what could be termed 'Women in Development' (hereafter referred to as WID), is primarily linked to a surge of involvement by donor agencies, NGOs and governments around the world (Razavi & Miller 1995:2). Authors, who have done work within gender and participation, also assert that the WID movement was an additional way to ascertain women's contribution to the development discourse (Cornwall 2000:17).

Within the WID discourse, connections have been made between equity issues and development concerns affecting women. Ester Boserup's ground breaking work

⁵⁶ RRA- Rural Rapid Appraisal, PRA-Participatory Rural Appraisal, MAP- Methods for Active Participation, TFT-Training for Transformation.

Women's role in development explored the sexual division of labour for the first time on a global scale, through an analysis of traditional agricultural practices that were embedded within modernized societies. She analysed the work done by men and the work by women (Boserup 1970:3). Boserup (1970:3) asserts that the main concern of economic development is the move towards a more complex pattern of labour specialization. Her claim is that at the earliest stages of development, almost all goods and services are produced and consumed within the family, but for the purposes of economic development within the household, it became apparent that an increasing number of people became specialized in specific tasks. She observes that:

Both in primitive and more developed communities, the traditional division of labour within the farm family is usually considered 'natural' in the sense of being obviously and originally imposed by the sex difference itself (Boserup 1970:3).

Boserup's work was, and still is, a contribution towards women's participation within development and in particular, agricultural systems. Her work was further remarkable in that she was the first to produce a systematic use of gender as variable within her analysis (Rathgeber 1990:490). However, Boserup's work may also be critiqued for a simplistic account of women's roles and how they went about their work (Rathgeber 1990:490). For the purposes of this study, Boserup's work could be critiqued for highlighting agrarian farming systems, which had the family as the 'natural' way to conduct farming. Her exploration of the roles determined by sex differentials left the reader with an understanding of the nuclear family, and her fourth chapter on the economics of polygamy, which dealt with the 'family or household' she examines, are only in reference to heterosexual family bonds.

The term WID was originally used by the Women's Committee of Washington, DC, as part of the chapter for international development. Here, a deliberate effort was made to incorporate the findings of Boserup and the work of others, in order to bring them to the attention of the American policy makers (Rathgeber 1990:490). Initially, as with all voices who speak from the margins, their contributions were not recognized, but eventually, recognition came from the major world institutions, who realized that there was need to reform their institutions from within to include women in their planning, in order to attempt a reduction with overpopulation and reach out to

the poorest of the poor (Haddad 2010:123). This understanding propagates for the notion of 'bad sex'⁵⁷, which results in overpopulation. People having sex became an issue for development; however, it was still heterosexual sex that was the main concern. The assumption was that overpopulation is caused by an ever increasing amount of babies, which leads to a lessening of the distribution of resources amongst those who need it most.

WID could also be linked to the era of Modernization Theory⁵⁸, which upheld that underdeveloped countries were in need of development in order for them to be progressive. Development was seen as an increase in gross levels of savings and investments to a point where the economy reached a take-off point and was able to sustain itself (Burkey 1993:27). The countries in the South were expected to take on the qualities of the more industrialized nations (Burkey 1993:27). This conception of development laid emphasis on those in the North who had the technological and industrial advancements; meanwhile, the countries in the South were considered to be backward (Burkey 1993:28). Juxtaposing WID and modernization, women were considered to be the most ignorant members of a society (Haddad 2010:123). Prior to WID, development discourse, like other discourses, falsified the notion of a male experience as being universal and able to be generalized to females (Rathgeber 1990:491).

Caroline Moser, a gender and development specialist at the World Bank, made a contribution to the debate by asserting that women within households in the South held triple roles of reproduction, production and community management functions (Rathgeber 1990:492). WID placed emphasis on how women could be integrated into ongoing development interventions (Rathgeber 1990:491). A critique leveled against this liberal feminist movement was that it had not been able to give an account of, for example, what would happen when income generating projects from

⁵⁷ Within this chapter's understanding of the differences between the dominance of the male figure within society and accordingly, the need for the liberation of women through movements such as WID, WAD and now recently GAD. Within an understanding of gender and the politics of difference within development discourse, LGBTI can be considered to be the 'bad' sex because of heteronormative nuances that have been displayed through discourses of development and as result for issues of sexuality are not discussed (Jolly 2010:27).

⁵⁸ This theory asserts that development comes as a result of economic growth and achieving higher levels of civilisation. Development processes in the Third World was considered to be an imitative process within which the underdeveloped country would take on the qualities of the industrialised nation. Development was further seen to be a growth in gross levels of savings and investments, up to the point where the country was able to sustain itself (Burkey 1993:27).

women were not successful. Another critique of the movement was their inability to challenge the fundamental social relations of gender (Rathgeber 1990:491).

3.2.2 Women and development

From within the scope of the limitations of Modernization Theory, which was capitalistic in nature, neo-Marxist feminists propagated for the movement of 'Women and Development' (hereafter WAD) in the mid-1970s. These movement had some of its theoretical underpinnings within Dependency Theory⁵⁹. This approach was a reaction to modernization theory and further claimed that countries in the North (center) were benefiting most from the relations they had with the South (periphery), which suffered the most (Rathgeber 1990:493). The WAD approach takes as its point of departure the notion that women have always been part of development and did not just spring up in the mid-1970s with the rise of the work of Boserup (Rathgeber 1990:492).

The WAD approach focuses on the relationship between women and their participation in the development process instead of laying emphasis on the strategies to integrate women into development (Rathgeber 1990; Moser 1993). Women have always been involved in some form of work to contribute to the economy, whether they did it inside or outside of the household. This movement critiqued the hegemonic practices of large development agencies that perpetuate inequality from the global North (Jolly 2010:29). The movement also critiqued the WID movement for assuming that the experiences of women in the South are similar to those of women in the North (Jolly 2010). A final critique on both WID and WAD is the tendency to become preoccupied with the productive sector while sidelining women's reproductive issues in their work and lives.

⁵⁹ This movement asserts that socio-economic dependency, also known as neo-colonialism, perpetuates underdevelopment (Burkey 1993:28). Developed by a number of Latin American economists and social scientists, the theory put into question the benefits that were assumed to be mutual between international trade organisations and those who benefited from the relationship (Burkey 1993:28).

3.2.3 Gender and Development

The next movement after WAD is GAD (Gender and Development) and this movement saw its dawn in the 1980s (Rathgeber 1990:493). It has its theoretical roots within social feminism and attempts to fill in the gaps left by the Modernization Theorists by connecting gender relations with the relations of production (Rathgeber 1990; Moser 1993). Based on the understanding of gender as the socially constructed nature of femininity and masculinity, as well as the understanding of gender relations⁶⁰ as being socially constructed through regimes of gender relations between men and women, this movement looked at the shaping of such power relations (Momsen 2004:13).

The GAD approach was a result of social feminists who advocated that discourses should take cognizance of all of the aspects that make up the lives of women (Rathgeber 1990; Weedon 1987). This approach sees women as part of social organization and proposes that the focus on women in isolation ignores the problem of patriarchy and the privileging of men within society (Moser 1993:3). Such an approach is helpful to this study in that it opens up avenues to interrogate the socially constructed nature of gender; the specific assignments of roles and responsibilities, as well as the expectations laid upon both men and women (Rathgeber 1990:494).

It focuses on the fit between family, household or the domestic life and the organization of both political and economic spheres. For example from a gender perspective, the structure of the working day in the sphere of production is only intelligible if the existence of the domestic sphere is taken as a given (Young 1997: 52).

The focus on the use of 'gender' in the place of 'women' was concerned with the way in which the problems associated with women were perceived in light of their sex, referring to their biological difference from men, rather than focusing on their gender, which refers to the social relations between women and men, especially the way men were privileged within society (Moser 1993:3). In placing emphasis on gender

⁶⁰ Kate Young asserts that sociologists refer to this as ascribed relations, referring to relations a person is involved in based on their position within a network of kinship or family (these could be relations by birth and through marriage); many are also attained through involvement in the economy, society of the political life of a person (Young 1997: 51).

relations, development interventions opened up the possibility of engagement with both men and women in order to 'help' women in the process of development (Moser 1993:3). The movement also moves from a top-down approach, which sees women as passive recipients of development aid to an understanding of women as empowered social agents of change (Moser 1993; Razavi & Miller 1995;; Haddad 2005).

The GAD approach is 'holistic' in its approach and sees gender relations as embedded within complex⁶¹ environments encompassing socio-economic and political structures. A GAD perspective does not only lead to the design of interventions and affirmative action strategies to ensure that women are better integrated into ongoing developments efforts, but also inevitably leads to a fundamental re-examination of social structures and ultimately, to the loss of power of entrenched elites, which will effect some women as well as men (Rathgeber 1990, Moser 1993). Such a perspective also requires a certain degree of commitment to structural change and shifting of power (Rathgeber 1990:495). This assertion, however, does not assume that women have perfect knowledge or full comprehension of their social situation, neither does it propagate that men are aware of the social privilege that they have (Young 1997:52).

Additionally, the primary relations within which development discourse functions, is within the nuclear family, which also functions as a socio-economic unit that clearly defines the division of labour, based on gender (Young 1997:15). With this stereotypical western model of planning of the household structure, the gender division of labour reflects the 'natural order' (Young 1997:16). This heterogeneous model usually leaves out family formations that do not resemble the nuclear family.

While WID emphasised the lives of women being improved through financial gain (Young 1997:53; Razavi & Mills 1995, Tali 2005), GAD is not so positive about such an approach, where the market is considered to be the distributor of benefits to women (Young 1997:53). The state becomes a viable option in the promotion of women's emancipation; in one instance as an employer of labour, and in the other, as a source for the allocation of social capital and allocation of resources to address

⁶¹ Development from a GAD perspective is a complex process that seeks to incorporate the social, economic, political and bettering of people within society. Young views betterment as the ability of society and its member to meet the emotional, physical and creative needs of the populations at a historically appropriate level (1997:520).

social needs (Young 1997:53). One of GADs important instruments is the so-called 'gender mainstreaming',⁶² which aims at promoting gender awareness within society and the broader public sphere (Tasli 2005:25).

Given that GAD is in favour of the collaboration of men and women within development, it concerns itself with the need for political self-reliance and considers local communities as playing a crucial role in providing support for women (Young 1997:53). It also sees organizing women at this level as a good start for organizing them at higher levels of society (Young 1997:53). This approach, however, does not take into consideration the roles that many women still play in the household. GAD is also commonly accused of a simplified worldview which essentialises images of "women-as-victims" and "men-as-problem" or just ignoring men entirely (Cornwall 2003:1325). These essentialised conceptions emanate from an understanding of subjectivity that sees females as the weak sex, who is subject to male domination, and males are the 'bad sex', who dominate over women.

3.2.4 Men in Development⁶³

In this section, an attempt will be made to highlight the inclusion of men within development discourse in the social sciences. The use of women as a short hand for gender inevitably leaves participatory development discourses unbalanced in that it does not address the development needs of anyone else but "women". When men are included in this discourse, they are usually portrayed within the tension of 'bad sex'. This portrayal of men as predators, who perpetrate violence upon women, leaves the image of men tarnished within development discourse, as if to say that there are no women who enact any violence upon men.

⁶² "Mainstreaming as a gender perspective is the process of assessing the implications for men and women of any planned action, including legislation, policies and programmes, in all areas and levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and social spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality" (Economic and Social Council of the United Nations, 1997, quoted in UN 1999: ix).

⁶³It Should be noted that there is no formal movement called 'men in development' as with WIN, WAD and GAD, but the discussion is important for highlighting how 'men' are included within discourses and how the issue of masculinity is coming to the fore more often in gender discourses with regard to development.

In the same way that Third World women were considered to be a homogeneous group, Third World men are portrayed in a monolithic fashion, as heterosexuals who perpetrate sexual violence on women (Jolly 2010:25). This lack of a more nuanced inclusion of men within Development discourse is also an impoverishment of the enterprise of holistic development. Such issues touch on the way development has affected on the masculinity of men and in particular, how unemployment affects them. It is important, therefore, that development discourse put women into the picture without completely silencing the voices of men within development discourse (DeBruys et al 1998:30).

Gender planning and participation should be inclusive of both male and female participants. The quest for the inclusion of both male and female should, however, be cautious to propagate a gender model promoting compulsory heterosexual relations⁶⁴. Many discourses within development do not, for example, take into account the experiences of gay men. Over the last decade, men have become 'visible' in discourses within international development (Bannonn & Correia 2006:xvii). However, the inclusion of men within gender is not so much just about transferring benefits to men, but about making interventions more meaningful (Burnen & Correia 2006:xvii).

The scholarship on men that is on the rise is not meant to be a voice that aims to be an "anti-feminist" voice, but rather it seeks to highlight the complementary roles of men (Burnen & Correia 2006:3). The movement from the view of men as the 'bad sex' because of the patriarchal roles that men have played throughout the centuries needs to be challenged. An exploration into how other male sexual identities can become 'visible' within development discourse is also necessary.

3.2.5 LGBTIQ in development⁶⁵

The development industry⁶⁶ has laid emphasis on the dangers of sex. This refers to the essentialised images of men-as-perpetrators and women-as-victims. This view

⁶⁴ Compulsory heterosexuality refers to the mandatory performance of sexuality within relations of a male and female sexual relationship. This ideology makes heterosexuality a normative way of life.

⁶⁵It should be noted that a formal movement termed 'LGBTIQ in development' as with WIN, WAD and GAD, but the discussion is important for highlighting how 'LGBTIQ' are included within discourses.

maintains the notion of a patriarchal model where men perpetuate 'bad sex' and women are victims of this 'bad sex'⁶⁷. As a result of this unintelligibility within male discourse, this inability to attain a "pre-discursive status", discourses of poverty alleviation, economic reforms in policy and growth targets considers these 'others' as non-existent. Here, even progressive household models that propagate women's empowerment, and that take into cognizance factors such as diversity of cultures, race, age, class structures and national identity seriously, are silent on the issue of sexuality and sexual minorities (Bergeson 2010:55).

Within development discourse, it may be noted that reference to sex or sexuality is made mention of less frequently within participatory development discourse. A survey of Development Reports such as the 1995 Gender and human development report, reveals that some reference is made but it is mostly statistical data (Correa & Jolly 2008:28). It was only later, in 2000, that the human development and human rights report analyzed circumstances in which the rights of sexual minorities, the sexual abuse of girls and rights pertaining to sexual orientation were included (Correa & Jolly 2008:28). These reports have made a remarkable contribution towards the inclusion of sexual minorities as a discursive theme within development discourse.

Correa and Jolly (2008:29) further note that it becomes interesting that whenever development discourse focuses on equality, sexuality basically becomes 'invisible'. The same argument is made for the millennium development goals, which are embedded within prominent discussions of poverty. It is unfortunate that recommendations made are not explicitly cognizant of the web of disadvantages with examples related to poverty and sexuality.

Utilizing a framework adapted from Robert Chambers' 'web of poverty and its disadvantages', SIDA⁶⁸ proposes a holistic model that relates poverty to sexuality. Many of the factors in his model can be adapted to fit the needs of the sexually

⁶⁶ The term 'development industry' here refers to all those stakeholders involved in the development process, from the people as the grassroots level, right up to international donor agencies. This includes the UN agencies, donor governments such as SIDA, governments who receive aid in the South, development practitioners, theorist and so forth; all those who make use of development discourse to achieve their desired aims.

⁶⁷ See footnote four above.

⁶⁸ Swedish International Donor agency.

marginalized⁶⁹. Chambers highlighted the significant aspects of poverty that could be seen as falling outside narrow economic frames of the mainstream policies within development (Jolly 2010:13). His liberalizing understanding highlighted the fact that poverty can encompass more than just socio-economic or physical realms, to include poverty of time, legal poverty, social inferiority and as a result of the impact on social relations between people (Jolly 2010:13). This understanding then helped to unpack the web of poverty, which was related to sexuality, seeing that human beings are more than their physical poverty.

There have been many scholars who have contributed to the meeting place of Queer theory and Feminism, such as Gayle Rubin, Judith Butler, and Teresa de Lauretis, to name but a few. While both streams have different points of departure, if simplified, feminist scholars look at the woman and other oppressed dissident identities, while queer theory looks beyond gay and lesbian studies to a politics of difference and diversity. Both schools of thought have scholars who interchange between the two. Feminist scholarship has been helpful for the examination of normative family structures as well as gender relations, but has seldom had a focus on the social institution of heterosexuality (Lind 2010:2)

Sexuality and sexual rights are indeed a development issue that could have been taken up within development discourse, but have not. However, with the spread of the HIV pandemic, intellectuals around the globe began to take note and HIV and AIDS became known as the 'gay' disease (Lind 2010:10).

Sexual matters are incorporated into discourses about human rights and frameworks that were constitutionally and legally binding to enhance human dignity. These institutions (such as the UN) propagated for instruments that would protect the human rights of member countries and promoted activists who openly engaged in challenging existing normative frameworks: instruments of human rights, laws within the jurisdiction of the international community and sub constitutional legal frameworks (Correa & Jolly 2010:32).

In this regard, a key challenge for large development agencies is to discover ways in which to formulate claims to universal human rights language that can identify the existence of a cross cultural construction of sexuality (Correa & Jolly 2010:32). With

⁶⁹See appendix 2.

Butler's understanding of gender and specifically, sexuality as being performed or acted out, it would be critical for reflection on how LGBTIQ persons enact their gender. The tendency within development discourse that people perform their sexuality as the 'norm' would have it, leaves itself impoverished of the rich diversity of sexual expression found within human beings.

The concept of 'bad sex' can also be expanded upon to refer to sexual minorities who had been considered 'invisible' by the dominant development discourse. The stereotypes that are perpetuated by religious groups and society have made it difficult to think about gender outside of the heterosexual web of norms (Jolly 2010:27).

International development corporations such as SIDA⁷⁰, have been making ground breaking contributions to the link between poverty and sexuality. In 2005, SIDA published a report with the title *Sexual orientation and gender identity issues in development*. This report highlights the progress Sweden has made towards drafting policies for an inclusive development agenda. As such, Sweden's policies for global development are underpinned by the following parliamentary decree:

Adopted by Parliament in 2003, that all people regardless of their age, sex, ethnic background, beliefs, origins, sexual orientation or disabilities shall be encompassed in the protection of human rights and be given the possibility to contribute to the development of communities and countries they live in (Samelius & Wagenberg 2005:10).

This report is the first of its kind to be conducted by a governmental organization and stands out as an invaluable contribution for the inclusion of sexual minorities, and specifically LGBTIQ within development discursive practice. The first report has a rights based approach to development of LGBTIQ. The positive recognition of the exclusion of LGBTIQ is a prerequisite for fighting for the protection and the exercise of their human rights in their particular country (Samelius & Wågberg 2005:14). From this rights based approach, the report also asserts that discrimination is a cause of and perpetuation of violence (Samelius & Wågberg 2005:16). The expressions of poverty are summarized in the voices of the poor. SIDA's steering committee assert

⁷⁰Swedish International Donor agency.

that poverty and human rights are closely linked and that all people should be included in the development process (Samelius & Wågberg 2005:14).

A second document on a related topic was produced by SIDA entitled *Poverty and sexuality: what are the connections?* This report draws from the understanding that the economy is structured in such a way that it excludes - and adversely includes - people according to their sexual orientation and gender identities and relationships. Most economic systems are heteronormative in that exchanges in the informal economy depend on relationships of trust, and people with non-conforming sexualities may not be trusted by their wider communities (Jolly 2010:8). The report makes a considerable contribution to the linking of sexuality and poverty in that poverty can be viewed as a regulator for how people have sex (Jolly 2010:19). A caveat is in order here; caution should be taken not to place the connections within specific contexts, considering that some areas do not necessarily struggle with material poverty, but could be struggling with emotional poverty because of isolation and rejection.

3.3 Additional issues with regard to Gendered discourses within development

Within this chapter, gender as a theme of analysis has been framed within various gendered discourses such as WID, WAD and GAD. The chapter has also briefly explored some theoretical perspectives on men within development discourses. The previous section explored the incorporation of sexuality within development discourses and highlighted that development discourses are mainly discursively engaged with sexuality within the context of health, i.e HIV and AIDS. Further contributions to gendered discourses concern themselves with deconstructing the household and specifically, the gender power relations within households. Such contributions also explore how households were laden with patriarchy that kept women subject to men within the household and in a sense marginalised within society.

This section specifically explores historical models of the households (such Gary Becker's model of the household), which focused on the dichotomies of productive

and unproductive households in relation to the economy. The division of labour in this household model was challenged by economic feminists who critiqued such household models that maintained the nuclear family ideal and introduced other forms of family formations such as same-sex family relations. The section contributes to the current chapter in that it provides a lens into the participation of gendered subjects within economies of the household and those similar to the debates above⁷¹. It also shows how the gendered division of labour within the household has had an impact on how women participate in the economic growth of the household.

This last section also highlights that in the past, the utilization of the 'nuclear family' within development discourses has led to the exclusion of those family formations who did not conform to the heteronormative ideal. Thus, participatory development within development discourses has been a move forward with regard to the participation of those on the margins of a heterosexual discourse.

3.3.1 Economies of the household

In this section, mention is going to be made of the contribution that Feminist economists have made to the discussion of same-sex identities within the household. Gary Becker's model of the household will also briefly be expounded upon in order to highlight the shift in thinking around household models. The section also highlights how models, such as Becker's, came under fierce critique by Feminist scholars and also looks at how the Bretton Woods institutions⁷² have contributed to the heteronormative family ideal within development discourses.

Mention should be made of feminist economists who have contributed a great deal of empirical evidence in economics by including same-sex identities in the discourse (Bergeron 2010:55). Gary Becker's model of the household in the 1960s was an upscale from previous household models, which focused on the dichotomies of productive and unproductive household in relation to the economy. Becker considered households to be productive because the husbands were engaged in

⁷¹ See the historical developments of WID, WAD and GAD.

⁷² Referring to the International Monetary Fund and the World Bank.

labour outside of the home, while women were engaged in “leisure” activities such as taking care of the household (Becker in Bergeron 2010:56). For Becker, it was about the assignment being allocated to the husband and wife. His model was based on the understanding that it is natural for a woman in the household to perform daily tasks.

Feminist academics, such as Simone De Beauvoir, were critical of precisely such notions of women. In an interview in which she was asked why she is a feminist, De Beauvoir asserted that women have “naturally” been assigned as long as could be remembered, confined to doing household tasks and care work (Beauvoir 1975). Baby girls were manufactured to be women, a woman who was then trained to look pretty and attractive for a man who would marry her and ensure her economic sustainability, as she is to be dependent on her husband for her livelihood (Beauvoir 1975).

Care should be taken, however, to assume that such notions of the family were applicable to all societies around the world. This model nevertheless left women subject to the control of men, as she was dependent on her husband for her livelihood. The model was later replaced by another that disagreed with the unified household model, but envisioned a household where individuals could independently contribute with their resources to negotiate, sharing of work and income while taking into consideration the agency of individuals within the households as a result of bargaining (Bergeron 2010: 58).

The language of bargaining can be utilized for the purposes of general equality. This model could be particularly helpful for setting disputes between spouses in that it could reduce the cycle of domestic violence and ensure the equitable treatment of spouses. The model is also utopic in its ideal and not necessarily replicable in all contexts. In many African homes, a man is considered to be the head of the household even if the woman is the breadwinner; his entitlements are ‘inherently’ invested in him by virtue of his social standing as a man.

The model still seems to perpetuate the heteronormative ideal, with notions of the woman as the inferior sex; women headed households are considered to be broken or headless because of the lack of a male figure (Bergeron 2010:60). The dilemma is further complicated by same-sex relationships and single headed households for

whatever reason, be it divorce or death of the spouse. The colonizing effects of household models in the North, that seek to ‘transfer’ male ideas of males who also care and clean, do not always have the desired effect on men in the South (Bergeron 2010:62). They are embedded in patriarchal regimes that will not be removed merely by doing a few house chores.

Feminist economies of the household have maintained that a heteronormative household, which is constituted by a woman who does the housework and the man (who was reluctant to do such work), is taken up by institutes such as the Bretton Woods⁷³ institutions to promote policies that perpetuate the heterosexual family (Bergeron 2010:63), while at the same time leaving those family set ups that are not “normative” invisible (Bergeron 2010:63). Bretton Wood’s institutions, with their neo-liberal policies, have been critiqued for imposing normative ideals of the family.

The regulation of sex became a concern for Bretton Wood’s institutions (Gosine 2005:3). Reproductive sex, according to their analysis, was considered to be the major contributor for overpopulation, which caused poverty, perpetuated lawlessness, led to ecological degradations and most of all, was an obstruction to economic growth (Gosine 2005:3). This kind of ‘bad sex’ saw heterosexual procreation as leading to overpopulation.

The project of including LGBTIQ identities as a discursive theme within development discourse is made even more difficult by international agencies who work at normalizing gender and sexual identities (Bergeron 2010:54). For example, the AIDS Pandemic was initially considered a gay disease, and this notion was predominantly popular within secular debates (Gosine 2005:4). Development discourses were then forced, to a certain extent, to acknowledge the existence of homosexuals (Gosine 2005:4). This raised awareness within development that there were other people, who were in fact practicing alternative sexual lifestyles.

3.3.2 Participation of gendered subjects within development discourses

From within its many definitions that have been explored in this chapter, development is particularly valuable for its promising intensions that are participatory

⁷³ Here referring to the World Bank and International Monetary fund.

and inclusive in nature. Participation as a principle is understood to hold out a promise of inclusion and offers the opportunity for those who are less vocal and powerful to gain more choices. It also offers a lot to those who struggle to bring about more equitable development (Cornwall 2003:1325). Participatory Development has, therefore, reached the status of orthodoxy within development (Cornwall 2003:1325).

Gender within participatory development seems to have reinforced binary understandings of the heterosexual gender regime. When inequalities were addressed, it was usually thought of as the tensions between male and female and this became a continuous substitution within development discourses (Cornwall et al 2008:14). This maintenance of the heteronormative ideology left out the possibility of others who perform their genders differently, given that they did not conform to the normative gender ideal. Gender can further be problematized by positing that within development discourse, the term is mainly utilized as shorthand for women. In most instances, women are considered to be the victims of a patriarchal social order or 'bad sex' that seeks to oppress women and oppress non normative masculinities (Cornwall et al 2008:14)

Gender and Development has yet to take on the theoretical developments of the 1990s, which highlighted the mutability of sex and gender (see for example, Butler 1990, 1994) and the oppressive effects of societal pressure to behave 'like women or 'like men'. By casting women as victims and men as predators, narratives on female and male sexuality in development leave little space for the possibility of female sexual desire or male sexual vulnerability, let alone for pleasure (Cornwall et al 2008:14).

The understanding of a monolithic model of sexuality leaves development impoverished when it propagates an understanding that people "naturally" live out their sexuality within heterosexual marital relations, as can clearly be seen within economic household⁷⁴. Compulsory sexuality becomes the order of the day when considering families within development. This model leaves development discourse uncritical of the actual reality of households and how they are constructed. Part of

⁷⁴ These economic household models have inherently concluded that most people will live out their sexuality primarily as part of heterosexual marital union. These stereotypical tendencies emphasise a normalising of activities around the marriage that are not even applicable to heterosexual people themselves, what more of others (Cornwall et al 2008:34-35).

being seen as a 'proper woman' or 'proper man' is being heterosexual as well as conforming to structures of gender inequality and marriage normativity (Correa & Jolly 2008:35). Many 'families' are not ordered according to the traditional 'father, mother, children model', which emanates from an essential understanding of gender roles. This model does not create space for non-nuclear family arrangements to exist (Bergeson 2012:56), in particular, the understanding that sex (heterosexual sex) is intended for procreation. If that type of household is not procreative then it is considered 'invisible' within discourses.

3.4 Conclusion

This chapter has made a brief historical overview of the gendered subjects and how the gendered subject has been interpellated within development discourse. A discussion of the Women in Development movement (WID) looked mainly at Ester Boserup's work, which made a remarkable contribution to women in agricultural practices. Also discussed in this chapter is the emergence of Women and Development (WAD), which focused on women's participation within the development process; and Gender and Development (GAD), which saw women as agents of change participating in their own development as well as the critiques labelled against these movements. Men as well as LGBTIQ gendered identities in development were also explored as were the great strides that have been made to include LGBTIQ gender identities as a discursive theme in development discourse. The various economic models emerged that explored the nature of work in the household and the situation of women within these models was highlighted as was the deconstruction of the privileging of men within society. The notion of the nuclear family was also challenged and a proposal was made to acknowledge the many family formations that are in existence.

The next chapter presents the thematic network analysis, the research methodology adopted in this study.

CHAPTER 4

Thematic networks analysis

4.1 Introduction

The research has argued that T&D utilizes binary language that excludes LGBTIQ gender identities. It also suggests that GAD discourses within T&D utilize 'gender' as a code-word for 'women'. Chapter 4 will be the analytical section detailing the research methodology adopted in this thesis, based on Jenniffer Attride-Sterling's thematic networks. Seven articles, authored by T&D scholars, will be analyzed following the procedures of thematic networks analysis. The chapter will, therefore, expound on how thematic networks can be utilized within a qualitative research paradigm to conduct a queering of T&D discourses. The analysis will be structured in six steps, as will be highlighted. Utilizing queer theory and queer theology within a Thematic networks analysis, the chapter will attempt to investigate whether T&D discourses are exclusive of LGBTIQ identities within its discursive practice. A summary of the networks, followed by a discussion based on the organizing themes that emerged within the analysis will be presented.

4.2 Research Methodology and Research Design

This section expands on the methodological design for the research currently being undertaken. As already mentioned in chapter 1⁷⁵, Jenniffer Attride-Sterling's thematic networks will be utilised as a tool of analysis. Having Foucauldian and Butlerian critical theories as hermeneutical tools, a queer thematic networks analysis will be conducted on T&D discourse. Within this analysis, textual data will be viewed as its own level of 'reality', instead of merely assuming that it is representative of reality (Bryman 2012:526). Documents will also be analysed in light of the context within

⁷⁵ See section 1.6.

which they were produced and their implied readers (Bryman 2012:527). Atkinson and Coffey (Bryman 2012: 527) argue that the emphasis should be placed thereon that texts not only form part of discourses, but are also distinct in their ontology. This means that texts form a separate reality that is not necessarily intended to represent the underlying social or organisational reality (Bryman 2012:527).

This research concurs with Atkinson and Coffey's notion that documents should be appreciated for what they are, namely texts which are written with a specific purpose and not basically to reflect reality (Bryman 2012:527). This said, this study is nevertheless situated within social constructionism and makes use of the critical theories of Foucault and Butler. These critical theories further affirm a dialectical relationship between the text as discursive event and the effects of that language in the constitution of gendered subjects within discourses. A link is therefore made between textual production and how the gendered subject can be viewed.

Critical theory provides a social constructionist⁷⁶ ontology, which will assist in utilising thematic networks to conduct a queer analysis of discursive practices within T&D. Critical theories seek to destabilise prevailing systems of meaning embedded within discourses (Wodak 2001:189). It further seeks to delineate and unmask taken-for-granted understandings, which could be taken for common sense (Wodak 2001:189). Meanings are precarious and as a result they change, however if they change, the subject, as well as the world around it, changes as well, which then creates other possibilities for acting and thinking (Wodak 2001:189). Through the use of critical theories, the research seeks to reveal hidden ideological representations and replace them with more adequate realities and even make proposals for a new way of reading texts.

To carry out this analysis, the study utilises thematic networks as an analytical tool within a qualitative research paradigm.

Jennifer Attride-Sterling proposes that a thematic networks analysis presents a methodology that can assist in analysing documents by making use of a step by step method (Attride-Stirling 2001:390). Thematic networks are a methodical tool to systematize textual data and to facilitate the transparent manner in which each step is carried out and presented (Attride-Stirling 2001:385). This method explores the

⁷⁶ This ontological position affirms social phenomena, and the meanings attached to them are constantly being accomplished by social actors (Bryman 2012:19).

texts' implicit and explicit structures (Attride-Stirling 2001:385), and is, therefore, appropriate to a study which utilizes critical theories in order to highlight the explicit as well as the implicit ideological underpinnings that suppress other meanings and in effect, not allowing some subjects to become visible within discourses.

The method not only gives a summary of the main themes found within the data, but also organises the text into web-like illustrations (Attride-Stirling 2001:388). The web-like illustrations become the organising principle and they are transparent about how the researcher moves from text to interpretations (Attride-Stirling 2001:388). The networks are made up of three classes of themes to organise the data:

Basic themes (lowest order theme): “[T]hese are text segments that can be observed directly from textual data and are representative of the obvious concepts found within a text” (Attride-Stirling 2001:388). These themes are simple and usually do not communicate anything meaningful on their own; they are combined to form organising themes.

Organising themes (middle-order theme): “[T]his class of themes organise groups of basic themes into clusters of similar issues. They represent clusters of signification and give a summary of the main assumptions of a basic theme” (Attride-Stirling 2001:389).

Global themes (super-ordinate theme): “[T]his class of themes represent the main principle within the data. They become the summary for the underlying text and highlight the underlying meaning and complexity of the data” (Attride-Stirling 2001:389). This theme gives the meaning of the text and reveals the interpretation of the text (Attride-Stirling 2001:389).

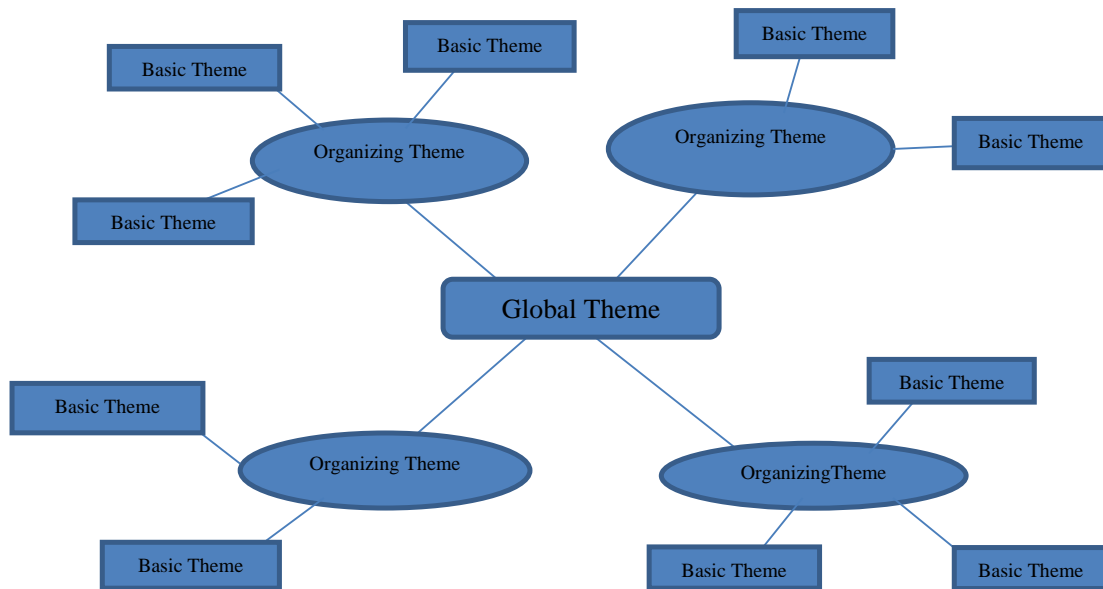


Figure 1: Structure of Thematic analysis

Adapted from Attride-Stirling: *Thematic networks* (2001:388)

Thematic networks do not seek to discover where arguments start or how arguments are rationalised. , It basically provides a technique to break up text and find within them the explicit rationale as well as their implicit signification (Attride-Stirling 2001:388).

Attride-Stirling's model for thematic analysis is broken down into three stages, which are laid out in six steps:

Stage A of Analysis: Reducing or Breaking down of the text

Step 1. Coding the Material

- a) Devise a coding framework
- b) Dissect the text into texts segments utilising the coding framework

Step 2. Identify Themes

- a) Abstract themes from the coded texts
- b) Refine these Themes

Step 3. Construct Thematic Networks

- a) Arrange themes
- b) Select Basic Themes
- c) Rearrange into Organising Themes
- d) Deduce Global Theme(s)
- e) Illustrate as thematic network(s)
- f) Verify and Refine the network(s)

Stage B of Analysis: Exploration of Text

Step 4. Describe and Explore Thematic Networks

- a) Describe the network
- b) Explore the network

Step 5. Summarise Thematic Networks

Analysis Stage C: Integration of the Exploration

Step 6. Interpret the patterns

Box 1: Attride-Stirling's steps in an analysis that employs thematic networks

The study does not propose to do a linguistic analysis of the structure and meaning within specific texts, but rather seeks to display the themes that are explicit or implicit in order to unmask understandings that are taken for granted. A thematic analysis aims to go beyond a counting of explicit words and phrases and rather attempts a description of both implicit and explicit themes that are found within the data (Attride-Stirling 2001:391). This research is confirmatory in its approach and thereby utilizes purposive sampling.

4.3 Description of Dataset

The T&D literature that will be utilised to create thematic networks are selected from T&D authors who are situated within the African continent. Data extracts will be quoted from articles by T&D authors who are not only writing from within T&D, but specifically contribute to the discussion of GAD and masculinity discourses within T&D. The analysis does not claim that the sources contained within the review are exhaustive of T&D discourse. Also, the research does not seek to generalise its findings and rather seeks to query these selected documents.

Through purposive⁷⁷ sampling, the seven articles that were selected to be analysed were guided by the research questions being addressed in the study as well as the literature review of the gendered subjects within development discourses within the social sciences⁷⁸. Although men or masculinities within development discourses are not yet an 'official' field of study⁷⁹, the three articles that are selected avail an opportunity to conduct an analysis of authors of GAD who may have masculinities as a discursive theme. The other four articles could be described as GAD discourses within T&D.

The study seeks to be contextual and the selected T&D authors contribute to the discourses of GAD in T&D within South African and broader African Scholarship. Thus, authors that contribute to discursive practice within WID and WAD have not been included, given that these debates are not current within development discourse and have been succeeded by GAD discourses. The selection of the texts to be analysed are also relevant in light of the contextual issues that have been raised in chapter 1⁸⁰, such as the plight of LGBTIQ persons who are marginalised because of their gender identities and their sexual orientations.

The introduction and the conclusion of each article have been selected as constituting the extracts of the data. This choice was made because of an

⁷⁷This refers to a type of non-probability sampling, which is selected based on observation and the researcher's own judgment regarding which samples will be most useful to answer the research questions (Babbie 2004:183). This sample does not claim to be representative of all the discourses within T&D, but rather attempts to offer an analysis that is sufficient for the purpose of the research questions being addressed.

⁷⁸See the discussion in chapter 3.

⁷⁹See section 3.2.4.

⁸⁰See section 1.5.

assumption that introductions and conclusions mainly contain what authors intend to do in a specific piece of work and the conclusion summarises what needs to be done.

4.4 Articles analysed

Article	Name of Author	Data item	Name of source
Article 1	Ufo Okeke Uzodike and Christopher Isike's	<i>Towards a theoretical and cultural analysis of dangerous masculinities in contemporary Africa: can we reinvent African patriarchies to curb HIV and AIDS?</i>	Redemptive Masculinities: Men, HIV and Religion
Article 2	Celestin Hategekimana	<i>The connectedness of masculinity and culture in the context of HIV and AIDS :special focus on Rwanda</i>	Redemptive Masculinities: Men, HIV and Religion
Article 3	Jairus Hlatywayo	<i>Dangerous Masculinities: An Analysis of the Misconception of "Real Manhood" and Its Impact on Vulnerabilities to HIV among the Ndau of Chipinge in Zimbabwe</i>	Redemptive Masculinities: Men, HIV and Religion
Article 4	Beverly Haddad	<i>Gender, Development and Faith: Religious networks and women's struggle to survive</i>	Religion and social development in post-apartheid South Africa: perspectives for critical engagement.

Article 5	Ester Owunta Karel August	<i>Gender partnership as a transforming paradigm for development in the church and society</i>	Society for practical Theology in South Africa
Article 6	Bridget Walker	<i>Christianity, development, and women's liberation</i>	Gender and Development
Article 7	Oluwa Funmilayo Josephine Para-Mallam	<i>Faith, gender and development agendas in Nigeria: conflicts, challenges, and opportunities</i>	Gender and Development

Table 2. *Table of articles analysed in thematic networks*

4.5 Stage A of Analysis: Reducing or Breaking down of the text

4.5.1 Steps 1-2 From codes to themes

In the first step of creating the thematic networks, the extracts were quoted just as they appeared in the introductions and conclusions of the original texts in order to generate initial codes that are premised on salient issues, which are explicit within the texts. The introductions and the conclusions of each of the contributions were then broken down into the various codes in step one. A coding framework was initially devised by colour coding⁸¹ similar concepts/issues that were discussed throughout the data extracts from A1-A7 (referring to article 1-7) (Step 1 a). This was done across all seven articles and the codes that had similar coloured themes were grouped into their own clusters⁸² (Step 1b).

⁸¹ The colour coding was helpful in the initial coding phase, but as the data set grew, it became more easily apparent and as a result, the colour coding was not necessary through the appendices.

⁸² See appendix 3 Step1 a-b.

The theoretical interests motivating the thesis statement played a role in the devising of the coding framework as well as the issues that arose within the texts themselves. The articles that had similar textual data were then grouped with each other and aligned with their respective codes⁸³.

Cluster	Codes (Step 1)	Themes identified (Step 2)
Cluster 1	Gender binary African Patriarchy Nuclear family Gender construction Women	<ul style="list-style-type: none"> • Dangerous masculinity and its effects on women • Dialogue as critical for women's participation • Gender may determine access to development • Progressive masculinities in Africa can lead to the curbing of HIV and AIDS • Gender as a socio-cultural construct • Women's role of engagement with the church • Faith based organisations as a source of empowerment for women
Cluster 2	Activist Interlectuals Policy	<ul style="list-style-type: none"> • Activist interlectuals have a critical advocacy role • International and national efforts have focused on African patriachies in response to the AIDS pandemic
Cluster 3	Gender partnerships Inclusion	<ul style="list-style-type: none"> • Imago Dei • Partnership as necessary for the church to provide model for society • Women to be included in community resource sharing
Cluster 4	Christian service God's creation Religious Empowerment	<ul style="list-style-type: none"> • The family as a place for men and boys to shape masculinity • Male religious leaders as role models for young boys • The church called by God

⁸³ See appendix 4 Step 2 a.

		for genuine partnership <ul style="list-style-type: none"> • God working to restore creation • Religion has a role to play in curbing HIV and AIDS • Religion as an important force in the lives of people
Cluster 5	Ideology Power misuse Religious disempowerment	<ul style="list-style-type: none"> • New masculine and feminine ideology for the youth today • Religious ideology as a launch pad for women empowerment • Subordination of women through imposing social codes
Cluster 6	Dev approaches Theology of Development	<ul style="list-style-type: none"> • Development is people-centered • Partnership is essential in God's mission

Table 3: Moving *From codes to themes*

Once all the articles had been aligned with their respective codes, data extracts were selected from each of the articles within that specific code. These chunks of data enabled a manageable process of extracting the themes (Step 2). The quotes from the data extracts were reduced to even more manageable sizes⁸⁴. Within each code, only the main issues that were discussed within each article were highlighted⁸⁵. The issues that were either salient, significant or seemed to appear often in each code were then used to abstract and refine⁸⁶ the themes (Steps 2a and 3a-b). This was done by re-reading the textual segments from within the context of the codes within which they have been extracted.

The refining process required that attention be paid to the conceptual link between the initial themes found within each contribution A1-A7. This process of moving from codes to themes enabled the arrangement of the themes identified and from this

⁸⁴See appendix 4 Step 2 a.

⁸⁵See appendix 4 Step 2 a.

⁸⁶See appendix 5 Step 3 a-b.

process then a selection of the Basic themes⁸⁷ was made possible. After the Basic themes⁸⁸ were selected, Organising themes were chosen based on the clusters that Basic themes formed and after which Global themes were deduced⁸⁹.

4.5.2 Step 3 From Basic to Organising to Global themes

Themes as basic Themes	Organising Themes	Global Themes
<ul style="list-style-type: none"> • Gender as a socio-cultural construct • Gender may determine access to development 	Gender in development	Development as gendered practice
<ul style="list-style-type: none"> • Activist interlectuals have critical advocacy role • Development is people-centered • Development workers to create safe spaces for engagment with women 	Development as critical engagement	
<ul style="list-style-type: none"> • Dangerous masculinity and its effects on women • Progressive masculinities in Africa can lead to the curbing of HIV and AIDS • Women and children are vulnerable to dangerous masculinities • The family as a 	Masculinities and the family	

⁸⁷See appendix 5 Step 3 a-b.

⁸⁸Refer to section 2.6 for the discussion on the relationship between basic, organising and global themes.

⁸⁹See table 4.

<p>place for men and boys to shape masculinity</p> <ul style="list-style-type: none"> • Male religious leaders as role models for young boys • New masculine and feminine ideology for the youth today 		
<ul style="list-style-type: none"> • Imago Dei • God working to restore creation 	<p>God as creator</p>	<p>Religion and created beings</p>
<ul style="list-style-type: none"> • Women's role of engagement with the church • Faith based organisations as a source of empowerment for women • Religious ideology as a launch pad for women's empowerment • The subordination of women through imposing social codes 	<p>Women and religion</p>	
<ul style="list-style-type: none"> • Partnership as necessary for the church to provide a model for society • Women to be included in community resource sharing • The church as called by God for genuine partnership • Dialogue as critical for women's participation 	<p>Partnership as key to participation</p>	

<ul style="list-style-type: none"> • Partnership is essential in God's mission 		
---	--	--

Table 4: Moving From *Basic to Organising to Global themes*

4.5.3 Step 3 Illustration of networks

The third step in this stage is to illustrate the thematic network that had been constructed from the Basic, Organising and Global Themes. The two networks that are illustrated in what follows below are comprised of two Global themes, which were derived from six organising themes, which, in turn, consisted of 22 basic themes. These two networks are illustrative of the data extracted from the seven T&D articles (as previously mentioned A1-A7). The two Global themes are 'Development as gendered practice' and 'Religion and God's mission'. The networks should be read clockwise in order to ascertain the layout of the description and exploration that will follow in the next section.

Figure 2.1 Thematic Network 1

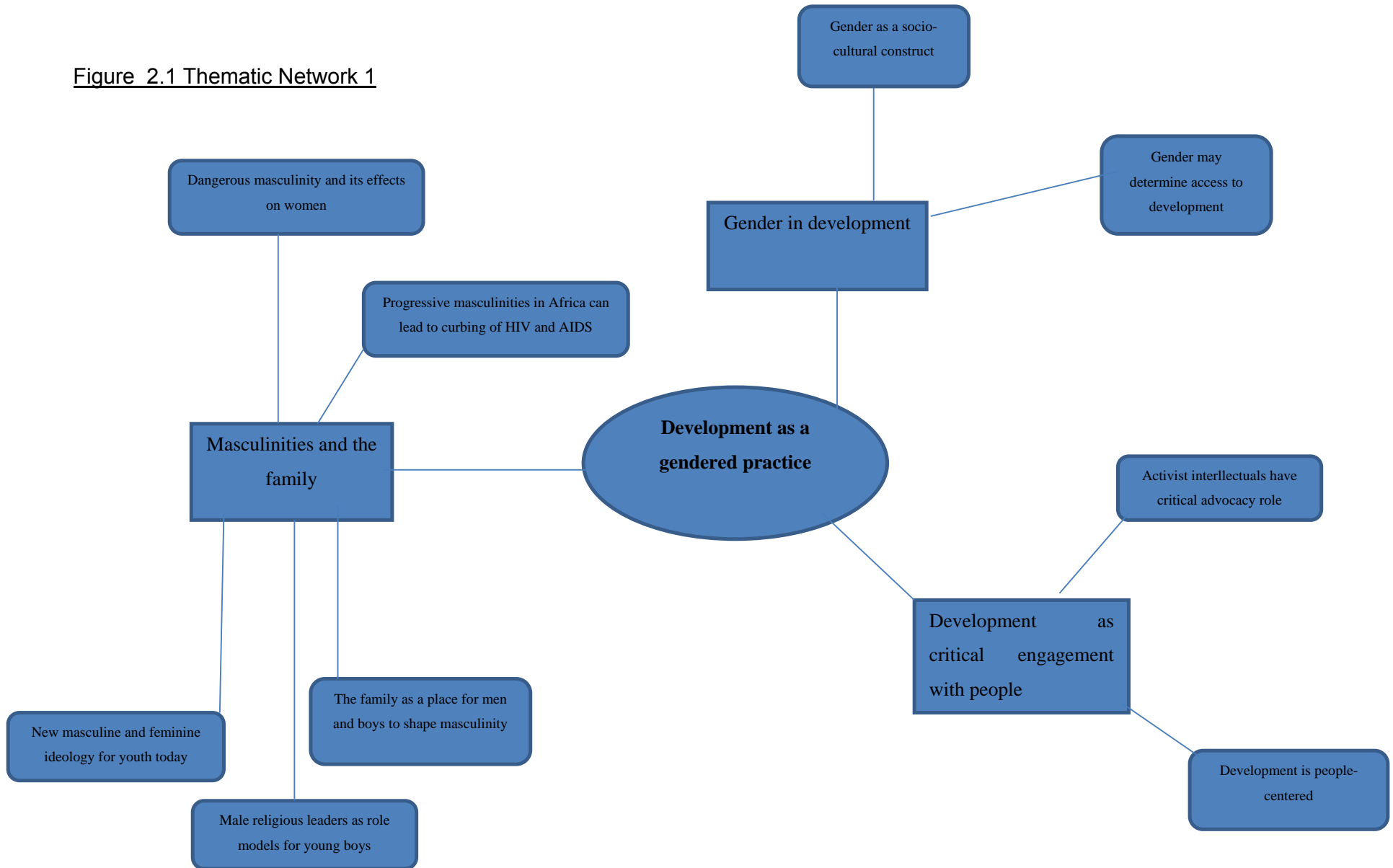
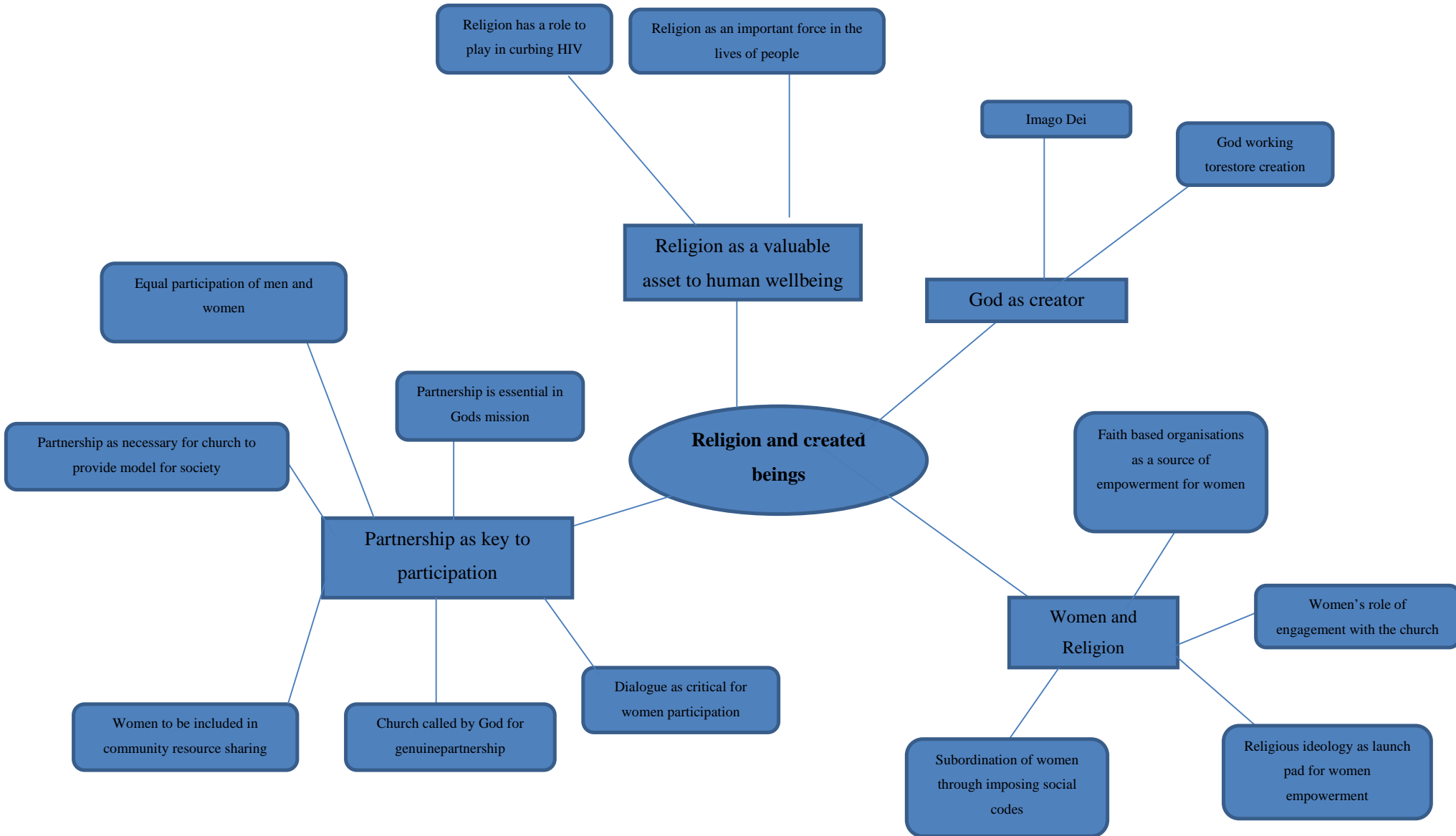


Figure 2.2 Thematic Network 2



4.6 Stage B of Analysis: Exploration of Text

4.6.1 Step 4 Description of networks

Network 1

In this description of the networks, a brief comment about each extract is given in order to assist in providing a context for each author's contribution. A discussion follows after a summary of the networks (Step 5). The articles' extracts have not been discussed in numerical order, but rather laid out according to the themes they are clustered into. Some extracts are repeated because there are similar issues that are discussed within a particular organising theme.

Global Theme: Development as a gendered practice

Organising Theme: Gender in development. This organising theme discusses gender as a socio-cultural construct. According to the authors of T&D, gender is described as a social construct as opposed to a universal or biological one. Within the context of this theme, masculinity is determined by cultural standards that assert that people 'model' their gender behaviour as it is prescribed to them by culture. Gender within this network is considered to be a social as well as a cultural construct.

Basic Theme: Gender as a social construct

A2 - In the social sciences and humanities, a gender role is a set of behavioural norms associated with a given gendered status (also called a gendered identity) in a given social group or system (Hategekimana 2012:56).

Basic Theme: Gender as cultural construct rather than universally biological

A3 - Masculinity is viewed as a cultural construction rather than a universal, biologically based set of characteristics. It is defined as the extent to which men believe it important to adhere to culturally defined standards for masculine behaviour. In this regard, men behave as they do because of the internalization of cultural norms (Hlatywayo 2012:113).

Masculinity is argued to be just as much representative of one's social status as one's wealth and social class. In this sense, men then feel an obligation to act in a

certain way to ascertain their masculinity within society. The authors also highlight the understanding that particular traits of masculine identity prevail in most human cultures (A2).

Basic theme: Gender may determine access to development

A4 - Gender refers to the socially constructed and culturally defined differences between men and women that are usually identified through a set of role expectations. Gender 'may determine our access to education, to work, to the tools and resources needed for industry and craft; it may determine our health, our life expectancy, our freedom of movement (Haddad 2010:121).

A1 - Therefore, understanding the evolving nature and characteristics of African patriarchies and the new masculinities they spew (that is, the high-risk sexual behaviour, alcohol and drug abuse, and sexual and other forms of violence against women) should be an integral part of every international and national policy response to the AIDS pandemic (Uzodike & Isike 2012:32).

Gender is here considered to be a determining factor in gaining access to various development resources from within the HIV and AIDS debate. African masculinities are also utilised to combat the HIV pandemic. At the same time, the authors (A1) also highlight the turning of a blind eye to risky sexual behaviour, substance abuse as well as many other forms of violence perpetrated against women. Haddad (A4) affirms that gender may determine access to various resources to be utilized to empower women.

Organising theme: Development as critical engagement

Basic theme: Activist intellectuals have critical advocacy role

This theme confirms that activist intellectuals have a critical advocacy role to play. Here, the article expands on the understanding that theologians should be willing to take up the responsibility to play an activist's role, which seeks to challenge structures/systems that keep the poor, poor, and work towards disallowing the rich to get richer.

A4 - Theologians who consider themselves activist-intellectuals have a particular responsibility to play an advocacy role. On a

macro- level, theologians need to continue to make their voices heard where unjust social structures exist that keep the poor poor and allow the rich to get richer (Haddad 2010:123).

A4 - Activist intellectuals must find ways of opening up a safe space for these women's voices to be articulated and taken seriously in the public realm, so that the whole of society can truly be transformed (Haddad 2010:123).

Within the SA context, the article raises issues about National Strategies such as GEAR⁹⁰ & NEPAD⁹¹. Theologians are hereby called to be critical thinkers around such strategies.

The activist intellectuals must also find ways within which safe spaces can be created, wherein the voices of the marginalised, in particular women's voices, can be articulated. Women are herein seen to be the voiceless.

Basic theme: Development is people centred

The authors here concern themselves with a move from women and development, and adopt a gender and development approach. The argument is that the use of gender is more useful within development than merely women and development.

A4 - When discussing the field of development, it is important for a number of reasons, to talk of 'gender and development' rather than women and development (Haddad 2010:121).

A5 - This research article made the case for (gender) partnership as an integral part of effective people-centred participatory development theory. Over the years, development has been taught and practiced in different ways. In the contemporary African context, it is a term that is frequently used and even misused by many people and organisations that are involved in development programmes, which truncate rather than transform the people and communities they claim to develop (Owunta & August 2012:1).

A5 - This article presented a brief survey of some definitions and views on development and argued for a holistic approach to development, one which is anchored in partnership as an essential

⁹⁰GEAR (Growth Employment and Redistribution).

⁹¹NEPAD (New Partnership for Africa's Development).

element in God's mission; that is, the *missio Dei*. It highlighted the reasons for, ideals of and obstacles to true partnership in development (Owunta & August 2012:1).

These articles adopt a notion of development that is people-centred and of particular relevance is the notion that partnership is vital to women's participation within development discourses. The issues discussed herein pertain to reasons given for partnerships discourse in order to strengthen democratic processes fostering peace, community change, innovation and also because it is God's purpose from creation; it forms part of God's mission to the world, including human beings in God's project to restore creation.

Development workers are to create safe spaces for engagement and as a result, have to be able to discern the connections between the macro, as well as the micro terrain of gender. From within church structures, development workers need to be able to question powers structures that are oppressive to women. A critical role is then played where the development worker becomes a listener who is able to highlight the concerns of women. It is also to empower them to participate in development interventions.

Organising Theme: Masculinities and the family

Basic Theme: New masculine and feminine ideology for youth

A2-In conclusion, we can state that the hope for the future lies in changing the attitudes and behaviour of the boys of today—the men of tomorrow—who will not be afraid of equality with women. This should include developing new masculine and feminine ideologies, especially among the youth(Hategekimana 2012:70).

Basic Theme: Dangerous masculinity and its effects on women

A2 - The relative importance of the roles of socialization and genetics in the development of masculinity continue to be debated in Rwanda and elsewhere. While social conditioning obviously plays a role, it can also be observed that certain aspects of the masculine identity exist in almost all human cultures (Hategekimana 2012:57).

A2 - "The reality in Rwanda and in many other African societies is that most men feel pressured to act in a masculine way. This means that men feel that they have to prevail in situations that require

physical strength and fitness. Therefore, to appear weak, emotional, or sexually inefficient is a major threat to their self-esteem. To be content, these men must feel that they are decisive, self-assured, and rational” (Hategekimana 2012:57).

The three articles were extracted from a masculinities journal; from which the authors explicitly frame their contribution within a T&D framework. Utilizing African Patriarchies as underpinning their understanding of new masculinities, the articles make the claim that violence against women is perpetrated because of patriarchal ideologies that subjugate women to being second class citizens. The basic themes that were quoted above, highlight the need to transform masculinities that oppress women while cultivating new ideologies that can lead to the demise of oppressive tendencies within masculinities. It propagates for an understanding that promotes an ideology that transforms the way young people are to be gendered.

Basic Theme: Progressive masculinities in Africa can lead to curbing of HIV and AIDS

A1 - Therefore, understanding the evolving nature and characteristics of African patriarchies and the new masculinities they spew (that is, the high-risk sexual behaviour, alcohol and drug abuse, and sexual and other forms of violence against women) should be an integral part of every international and national policy response to the AIDS pandemic (Uzodike & Isike 2012:32).

Within the HIV and AIDS debate, the studies argue that African masculinities are to engage men progressively in combating HIV. The dangerous masculinities are detrimental to the well-being of women and lead to a perpetual cycle of violence against women. This chapter’s contribution to the debate highlights the possibility of a reinvention of contemporary masculinities and how they can be used in the fight curbing HIV and AIDS. Gender is maintained through the lens of a male and female binary. The proposal is for progressive masculinities that can go beyond ‘violence discourse’ and focus rather on how these masculinities can engage men in combating HIV. It also highlights the understanding that patriarchy has evolved from the pre-colonial to the post-colonial era.

Basic Theme: Family as place for developing masculinities.

A2 - To make the family a place where boys first learn to respect women and to speak about their sexuality. To encourage local leaders to teach men how to honour their masculinity by actively caring for their partner's and their children's health (Hatekimana 2012:70).

Arguably, the family is to be the place where young boys can learn to respect women and herewith also get offered the opportunity to articulate their sexuality (A2). Herein, the nuclear family seems to be the primary institution for learning about sexuality and how to adopt masculine roles that would lead to progressive ideals that will not oppress women and children. Women and children are here considered to be vulnerable to dangerous masculinities within the scholarship on HIV and AIDS, and also within international and national policy interventions. An understanding of males as perpetrators leaves women and children within the nuclear family setup vulnerable. Because men engage in various irresponsible behaviours such as alcohol abuse, the article takes a look at African masculinities based on evolving patriarchies. The family also becomes a place where boys and men shape their masculinity.

Basic Theme: Male religious leaders as role models for young boys

A2 - To encourage male religious leaders to use their influence to inspire social responsibility among boys and men (Hatekimana 2012:70).

Local leaders are also encouraged to care for their partners and children. Male religious leaders are to become role models for young boys; this then depicts the 'role' modelling of the masculine ideal that young boys should aspire to. This is an implied socialisation towards the development of masculinity within Rwanda and possibly within other areas as well. In essence, this view propagates a new masculine and feminine ideology that young people can emulate.

As one of the issues highlighted by the basic theme, attributes and behaviours are intrinsically linked to "manly" behaviour, which is influenced by culture. The reality is that most men have the understanding that they need to appear dominant in circumstances that require strength. In such societies, for the male to then appear to be weak or not to portray physical signs of strength, results in them being marginalised and, therefore, having their self-esteem affected; it is about portraying

an image of toughness. Sexual coercion or rape then becomes a good example of how men portray this “manly” behaviour. As opposed to male domination, the author advocates that men support equality with women and advocate change that advances the cause of gender justice.

Network 2

Global Theme: Religion and created beings

Organising theme: God a creator

Basic Theme: Imago Dei

A3 - The issue of HIV and AIDS is not just a fundamental problem of existence, nor an occasion for imputing blame between men and women, but an opportunity to reflect more deeply on the work of God. If all humanity has been created in the image of God (Gen 1:28), then there is no justification for men to treat women as second class citizens, because we are all equal in God’s family (Hlatwayo 2012:124).

As a theological premise, this article argues that all humanity has been created in the image of God. Hlatwayo premises his notion of Imago Dei, which advocates for equality between men and women. He sees an opportunity to reflect upon God from within the HIV and AIDS debate. God is described as one who created both males and females and, therefore, they are part of God’s creation. An attempt is made in the article to explore some traditional resources from within the Christian tradition that can be utilised to expand an understanding of the spread of HIV and the reduction of stigma as well as discrimination. In this cluster of basic themes, God is seen to be working towards the restoring of creation.

Basic Theme: God restoring creation

A5 - [D]evelopment is God’s intention and engagement with the anti-creation to restore creation and people from what they are, into what they should be, according to his own purpose. Even the relation between men and women has been distorted by sin and needs to be restored into true partnership in our personal relationships and in our

societal structures, as God has ordained it (August & Owunta 2012:8).

A3 - This begs questions such as: Can the African continent and the Church multiply, develop and be fruitful without the equal participation of both men and women? Can there be growth and development with only the 'yang without the yin' or vice versa? (Hlatwayo 2012:125).

The Scriptural texts imply a heterosexual mandate to procreate by filling the earth and multiplying, as has traditionally been interpreted. God's workings to restore creation imply participation between men and women. The church is here beckoned to envision equal participation of both men and women.

Organising Theme: Women and Religion

Women and Religion

A4 - Women are already playing an important role within and without the church. The constitutional context of gender equity in South Africa offers the church a wonderful opportunity to explore new alternatives to practices that foster the marginalisation of women (Haddad 2010:123).

A6 - While religion may seem remote and even irrelevant to increasing numbers of people in Britain (my own context) it is an important force in the lives of many people on other continents. It is of personal significance, providing rituals at deeply emotional moments of birth, marriage, and death. It offers opportunities for reflecting on the meaning and purpose of life, and an explanation for suffering. It prescribes codes of behaviour in the family and beyond, and provides a means of expressing a communal identity (Walker 1999:15).

A7 - This article has explored the views and experiences of a cross-section of Nigerian women in order to demonstrate how faith, religion, and development affect their lives at the individual and collective level. I have shown how religion and customary laws impede women's rights and progress towards gender equality, and how women's identity as members of their faith shapes their perceived needs and aspirations (Para-Mallam 2006:419).

FBOs⁹² are considered to be a source of empowerment for women (A4, A6, and A7). Beverly Haddad argues that women are already playing an important role within and without the church and situates the research within the context of rural women. She also makes mention of the constitutional discussion within the South African context around gender equity, which is a possible avenue for the church to become aware of new ways that do not seek to marginalise women even further within their communities. Religion within GAD discourses has been described as a resource for gender equality and women's emancipation.

Basic Theme: Religion as valuable asset to human well being

A6 - On the other hand, religion has been a resource in struggles for equality and emancipation for many women. Gender and development workers must be aware of these two options ± domestication and liberation ± because on the one hand, religious teaching preaches women's subordination through imposing social codes regarding women's roles, behaviour, and relationships with men. On the other hand, church may also offer the only space in which women can meet (Walker 1999:15).

A7 - I have shown how certain faithbased women's groups are strategically using both conventional and liberationist religious ideologies as a launch-pad for female empowerment, and to counteract religious beliefs that trigger injustice and inequality (Para-Mallam 2006:419).

Brigget Walker contributes to the discourse when she makes mention of some of the ways that religion in Africa can become oppressive to women and subject them to codes of regulation that would lead to subordination. This also highlights social roles that are supposed to be played by women in relation to men. Within this discourse, the woman as a subject, is placed in relation to men. Religion for women is also meaningful in that it gives the opportunity to women for rituals that are vital to emotional wellbeing, moments such as the christening of babies at birth and marriage ceremonies, as well as burial ceremonies for the dead. A notable

⁹²Faith based organisations.

opportunity is the opportunity to ponder on the meaning of life and particularly religion's attempt to explain suffering.

Religion is also instrumental in prescriptive roles for the family and even for the larger society. As such, the Christian tradition is noted to have demeaned women throughout church history and at the same time, being supportive within the parameters of existing societal structures. The claim here is, therefore, that women have claimed liberation, in many instances from perspectives grounded in their faith.

Basic Theme: Women's role of engagement with the church

A6 - Women's continued critique of Christianity demonstrates that their relationship with it is more often one of engagement than rejection. Development workers concerned with the struggle against poverty and its causes, and with improving the quality of life for all, must listen to what women are saying about the spiritual as well as the material dimension of their lives" (Walker 1999:20)

A7 - I have shown how certain faithbased women's groups are strategically using both conventional and liberationist religious ideologies as a launch-pad for female empowerment, and to counteract religious beliefs that trigger injustice and inequality (Para-Mallam 2006:419).

Women's agency is argued to be constantly critiquing Christianity (A6); this highlights the understanding that their relationship to Christianity is more of an engagement rather than a rejection of it. Para-Mallam's article (A7) makes the case of the Nigerian context to reveal how indigenous customary values come together to form powerful alliances to affect all areas of women's lives and highlights how religious ideology can become a launch pad for women's empowerment. In this regard, faith based organisations have begun utilizing religion as a basis for their challenge of male bias and to promote holistic development.

Organising Theme: Partnership as key to participation

Basic Theme: Partnership is essential to Gods mission

A3 - Therefore, a dialogue between men and women on the issue of masculinities and gender equality in the Church and community will assure women a full and equal participation on this earth, which is God's, and all that is in it (Hlatwayo 2012:125).

A3 - This begs questions such as: Can the African continent and the Church multiply, develop and be fruitful without the equal participation of both men and women? Can the be growth and development with only the "yang without the yin" or vice versa? Therefore, a dialogue between men and women on the issue of masculinities and gender equality in the Church and community will assure women a full and equal participation on this earth, which is God's, and all that is in it (Psalm 24:1ff) (Hlatwayo 2012:125).

A5 - Partnership is an imperative for progress in the Church and community (August & Owunta 2012:8).

Development is seen as embedded within a people-centred participatory approach. For these scholars, partnership does not only concern itself with collaborative effort from men and women, but also as part of God's mission. Within a theology of the Missio Dei, the article (A5) argues that principles of participation, empowerment and people-centeredness are at the heart of a transformational development approach. Within a people-centred approach, women and children are considered to be trapped as a result of cultural practices that subject women to inequality, fear of violence, and patriarchal structures that thereby leave them without security. For the authors, this is an example of anti-creation; because it does not seek partnership but rather propagates separation. This sin is considered to be a distorting relation between men and women.

Basic Theme: Dialogue as critical for womens participation

Basic Theme: Church called by God for genuine partnership

A3 - Gender partnerships are crucial to the fulfilment of God's Mission. Therefore, a dialogue between men and women on the issue of masculinities and gender equality in the Church and community will

assure women a full and equal participation on this earth, which is God's, and all that is in it (Hlatwayo 2012:125).

The church as one that has been called to *koinonia* can also be enabled to provide a model for society; a society that seems to be wrestling with the concept of shared responsibility and accountability (A3). Within this basic theme, dialogue is also raised as critical to the attainment of gender equality. Here again, the dialogue is between men and women and framed within a masculinities discourse. Women engaging in these dialogues can be empowered to provide a voice for their concerns, be they spiritual or material.

4.6.2 Step 5 Summary of thematic networks

4.6.2.1 Summary of thematic networks

Gender was discussed as a socio-cultural construct by the authors in the first thematic network and development practice is considered to be a gendered practice. The authors argue that access to certain community resources are withheld from women and this is premised on an understanding of what in the articles is referred to as “dangerous masculinities,” which keep women subjugated under oppressive circumstances. Development is also noted to concern itself with people, and of concern was the women and children subject who fall prey to ‘Dangerous Masculinities’.

Development was further seen to be a process that facilitates critical engagement within the macro and micro terrain of gender. It is within this understanding that the development worker/activist intellectual creates safe spaces for women to voice out their concerns. The nuclear family seems to be the primary place from within which males are to transform behaviours that oppress women and children. Progressive masculinities, which promote new feminine and masculine ideologies for youth, also enhance the cause of the HIV pandemic and contribute to behavioural change among men. Male religious leaders are encouraged to model ‘appropriate’ behaviour for the boy child so that they can emulate these role models and express their sexuality accordingly. African Patriarchy seems to also resurface in many instances as a contributing factor to dangerous masculinities.

The second network concerned itself with 'Religion and created beings'. The authors in this network note the benefits for religious praxis, as well as a theological understanding of God's Mission to restore creation, which has degenerated as a result of the sin of what the authors refer as 'anti-creation'. This so-called anti-creation is deemed to be as a result of sin, which is the lack of collaboration and participation of women in development interventions and is considered to be working against the created order. Women in relation to men become a recurring theme within the network.

Faith Based Organisations (FBO's) are highlighted as a valuable source of empowerment for women. Religion is considered to be a valuable asset in the lives of people, especially women. Women can make meaning of many issues such as death or suffering within a religious setting. This religious setting also becomes a place where births and weddings are celebrated. Although women have been demeaned throughout Church history, the role that women have been playing is one of engagement with, as opposed to complete rejection of, religious systems.

The last organising theme in the network illustrates partnership as being essential for God's mission to be accomplished. This is a partnership between men and women, church and society, and so forth. The church as a religious institution is also called by God to be an example of genuine partnerships. Finally, the network highlights that dialogue is critical for women's participation in development.

4.7 Stage C of Analysis: Integration of the Exploration

4.7.1 Step 6 Interpreting the patterns and discussion

The thematic networks that are illustrated and explored in steps 1-5 highlight the principal themes and patterns which are found within the seven articles analysed. The discussion that is to follow will be guided by the global themes that have emerged within the analysis, the first being Development as gendered practice, as well as the theme Religion and God's Mission. The discussion will endeavour to link the main patterns with the theoretical underpinnings of the research, which has been highlighted in chapters 1-5.

The thematic networks reveal a number of repeated patterns that seem to surface. To remain true to the context of the writings, the discussion will attempt to reflect on what the authors have written from within the context of their respective articles and attempt to highlight the implicit, or sometimes explicit, assumptions that are dominant in the author's writings. The discussion will attempt to incorporate both what has been extracted, as well as some of the contents of the articles in order to attempt a contextualisation of the extracts.

Underpinning the research statement is critical theoretical understanding of the subject and how it is constituted within discourses that can be utilised in the interpretive process by engaging on why some gender identities are not 'called' into existence within discourses. In this section of the analysis, an attempt is going to be made to bring together the theoretical lenses that have been expounded upon throughout the thesis as well as relate the discussion with the research statement⁹³. The discussion will bring together Judith Butler's insights on performativity⁹⁴ and her appropriation of Hagel's theory of recognition⁹⁵ to further point out why some identities are intelligible within discourse and specifically, why particular constructions of identity are possible within discourses and others not. The discussion will also critique the heteronormative ideal that seeks to reinstall gender divisions. A queer theoretical vantage point makes a claim that all binary categories are false, especially if they are descriptive of sexuality, and, therefore, repress differences⁹⁶ (Yep, Lovaas & Elia 2003:38). Although the two networks contain salient themes and patterns that surface within them, the discussion will expound on each of the global themes.

4.7.2 Global Theme 1: Development as Gendered practice

This organising theme becomes an encapsulating theme from within which the basic themes found within the text are premised. The articles analysed in these two

⁹³The research argues that the current understanding of GAD within the theology and development discourse is binary and not inclusive of LGBTIQ identities as a discursive theme. It further argues that T&D utilises 'women' as a code word for 'gender' within its discursive practice.

⁹⁴See section 2.3.

⁹⁵See section 2.4.

⁹⁶See the discussion in section 2.5.

networks assert that gender as a social construction is seen to stand out and masculinities are central to this understanding. The articles included in this study are written by authors who frame their work within T&D. Ezra Chitando and Sophie Chirongoma edited a book, *Redemptive masculinities: men, HIV and religion*. Contributors to this collection included prominent scholars from the African continent. Of interest to this analysis however, are three development scholars who have made a contribution to the discussion through a T&D lens.

Ufo Okeke Uzodike and Christopher Isike's contribution (A1) in their article, *Towards a theoretical and cultural analysis of dangerous masculinities in contemporary Africa: Can we reinvent African patriarchies to curb HIV and AIDS?* affirm that HIV and AIDS poses a daunting challenge to Africa's economic and social development (Uzodike & Isike 2012:31). Taking this as their point of departure, they highlight the evolving nature and characteristic of patriarchy in Africa and the new masculinities that they generate (Uzodike & Isike 2012:32). This makes African patriarchy a major contributor to violence perpetrated against women, alcohol and drug abuse, as well as high risk sexual behavior (Uzodike & Isike 2012:32). The importance of feminist scholarship enriches their discussion by debunking the myth that women are a homogeneous group, as can be seen with the WAD Movement⁹⁷. These authors should be applauded for highlighting the fluidity and dynamic nature of masculinities and even going on to include variances as a result of sexual orientation (Uzodike & Isike 2012:34).

The chapter, however, frames the discussion within a heterogendered binary of males who dominate females. The theology that women and those who do not conform to the heterosexual norm have been receiving for many centuries is different from the one that heterosexual males have been receiving (Althus Reid 2000:177). They also do not make mention of these 'other masculinities', however; these 'others' who are not allowed to exist within this discourse. This logic affirms that what is "non-existent does not have a right to show itself, even in the order of speech where its existence is declared; and that which one must keep silent about is banished from reality is tabooed above all else" (Foucault 1976:84)⁹⁸.

⁹⁷See section 3.2.2.

⁹⁸See section 2.2.3.

In his chapter, *The Connectedness of masculinity and culture in the context of HIV and AIDS :special focus on Rwanda*, Celestin Hategekimana (A2) investigates the roles that the Christian community in Rwanda can embrace in order to give a unified response to challenges posed by the HIV and AIDS pandemic (Hategekimana 2012:55). He takes as his vantage point the notion that Christians are custodians of humanity's wellbeing (Hategekimana 2012:55). Of importance to the current study is the wellbeing of LGBTIQ identities. Hategekimana further asserts that "a commitment to the Christian faith obliges Christians to promote respect for the inalienable rights to wellbeing and the abundance of life for all, and their integration into the church and into society as a whole" (Hategekimana 2012:55).

Hategekimana shows the connectedness of culture, gender, and patriarchy, as well as HIV and AIDS. The laws and cultural practices in this context that leaves women to fend for themselves through risky survival strategies like sex work, become a means to contract HIV and AIDS (Hategekimana 2012:56). He points out that herein lies what can be referred to as the 'feminization of poverty' (Haddad 2002:426 in Hategekimana 2012:56). His contribution to the GAD discourse within T&D points out how gender biased poverty and inequalities become the main root within the HIV and AIDS debate (Hategekimana 2012:58).

'Gender' in this chapter is still maintained as a code word for 'women' and argued within a heterogendered patriarchal system. This type of theologizing, as Marcella Althus Reid would assert, uses one pattern of sexuality and a rigid genderisation code, while it supposedly presents itself to people who have immense differences in their experiences of life (Althus Reid 2000:177)⁹⁹.

Jairus Hlatywayo (A3), in his chapter, *Dangerous masculinities: analysis of the misconception of "real manhood" and its impact on vulnerabilities to HIV among the ndou of Chipinge in Zimbabwe*, also situates his chapter within a T&D framework. For him, gender disparity is the reason for the rapid spread of the pandemic and hence, it becomes an issue for development (Hlatywayo 2012:113). Within this context, he asserts that masculinity is considered a cultural construction as opposed to a universal, biologically founded characteristic (Hlatywayo 2012:113).

⁹⁹See section 2.6.4.

The misconceptualisation of 'real manhood', Hlatywayo asserts, leads to destructive behavior by men as a result of understandings that their sex drives are uncontrollable and that they are perpetrators and risk takers (Hlatywayo 2012:115). This insatiability of the male phallus is destructive. He also notes that the heterosexual male body is elevated as the ideal body, reflecting values of competitiveness, pursuit of control and being tough (Hlatywayo 2012:113). However, this 'heterosexual male body' is not so easy to identify or point out as the trickery of many men, who are still 'in the closet', continues to emphasize the Butlerian notion that our gender is performed¹⁰⁰ and not a natural given, it is precarious and cannot be fixed into a category. That being said, mention could also be made of men who have sex with other men, as key populations within the HIV and AIDS debate. Such key populations are not made visible within the discursive practices of the T&D discourses analyzed here.

In his conclusion, Hlatywayo argues that religious leaders must be involved in the socialization of boy children within their families (2012:123). What model of the family is being propagated here?¹⁰¹ Is it a nuclear male/female family with heteropatriarchal nuances? This model should take into cognizance the 'socialization' of young gay boys and 'tom boys' who do not want to conform to the 'norm'. His use of the 'yin yang' imagery maintains a gender binary, which affirms that males and females cannot survive, be fruitful and multiply without each other (Hlatywayo 2012:125). This 'yin yang' ideology typified in his article cannot go unchallenged. It maintains a heterogendered binary that upholds the heterosexual institution as the 'norm'. It merely serves the purpose of maintaining the capitalistic tendency to produce those 'others' who are to remain on the margins and silenced within discourse. The value of these 'others' can only be attributed within a market economy of souls, which regulates who can be recognized within discourse and who are not.

Development as a critical engagement with people prompts academic intellectuals who would have a critical advocacy role. The concept of 'dangerous masculinities' expounded upon herein assists in understanding the inhumane attitude adopted by

¹⁰⁰See the discussion on Judith Butler in section 2.3.

¹⁰¹See the discussion on household models in section 3.3.1.

some men when they rape lesbian women in order to ‘correct’ their sexuality¹⁰². The raping of a woman is considered to be something that the man does in order to ‘fix’ or ‘correct’ the woman. This mode of regulation maintains the ‘natural’ order, which asserts that a woman must know her place as being subordinate to a man.

The analytical framework provided by Foucault is of value for highlighting the power at play in corrective rape, which is an extreme form of violent misuse of power. Within Foucault’s analytical framework, he makes mention of the logic of censorship as a means of regulation for the deployment of sexuality within hegemonic ideologies (Foucault 1976:84)¹⁰³. This logic affirms that what is “non-existent does not have a right to show itself, even in the order of speech where its existence is declared; and that which one must keep silent about is banished from reality is tabooed above all else” (Foucault 1976:84).

A lesbian woman is not supposed to exist; she is not a ‘proper’ woman. It is after she is violently raped that she can apparently exist again, and given that the man has ‘taught’ her a lesson, she can now become a ‘proper’ woman, this time as a proper woman who enjoys having sex with men and raises children in the home. Women are considered to be ‘naturally’ passive and should be dominated by men. Here, gender is considered to be precarious, at risk, changeable and not fixed to specific identities. Thus, LGBTIQ persons who are thrown out of their homes or forced to flee their countries is as a result of the refusal to allow such subjects not to exist.¹⁰⁴

The understanding that there might be a ‘truth of sex’, as Foucault ironically claims, is as a result of regulatory practices that manufacture coherent identities by a matrix of gender norms (Butler 1990:17). Judith Butler is helpful in highlighting that the gender of lesbians is performed and not something that can be changed¹⁰⁵ (Butler 1990:17). Having gender justice as a point of entry into LGBTIQ issues with T&D could consider the web of poverty’s disadvantages in relation to sexuality¹⁰⁶ as an approach within discursive practice.

¹⁰²See the discussion in section 1.5.1.

¹⁰³See the discussion in section 2.2.3.

¹⁰⁴See the discussion in section 1.5.3.1.

¹⁰⁵See the discussion in section 2.3.

¹⁰⁶See the discussion in section 3.2.5 and Appendix 2.

4.7.3 Global Theme 2: Religion and created beings

Within this global theme, the organising theme is premised on basic themes that will be expounded upon within the discussion to follow. Karel August and Ester Owunta (A5), in an article titled *Gender partnership as a transforming paradigm for development in the church and society*, claim that in order to achieve a people-centred participatory theory, gender partnerships are integral to this process (August & Owunta 2012:1). In their opinion, partnership starts with the partnership with God in the *Missio Dei*¹⁰⁷ (August & Owunta 2012:1). This article is creative in that it applies an African indigenous name¹⁰⁸ for a degendered God within a missional paradigm.

This African understanding of God opens up the possibility of partnership between men and women. They argue that women have been casualties of development and it is time that both men and women realise that they are “baptised in Christ and are a part of the true church” (August & Owunta 2012:1). This partnership should be an example to society of the unified nature of the church. It is an incarnational theology that exhorts the community of believers to remain in partnership (August & Owunta 2012:3). They highlight that God’s plan for differentiation was meant to enrich one another and not meant to be a disadvantage (August & Owunta 2012:3).

Arguably, this paper is at home within a feminist frame work, where power relations between women and men are acknowledged and dealt with. A queer perspective, however, goes beyond male/female binaries and even beyond gay and lesbian identity politics to an explicit politic of difference and diversity. In this article, ‘gender’ is still discussed within a heterogendered binary. It makes proposals for

¹⁰⁷It was at a missionary conference in 1932 that theologians began to speak about mission as an act of God himself (Bosch 1991:398). In *Die Mission als theologisches problem* (1933), Karl Hartenstien resonated with the same conviction (Bosch 1991:390; Bevans & Shcroeder 2005; Fubara-Manuel 2007). The *missio dei* refers to participation in the mission of God (Bosch 1991:390). The doctrine of the trinity¹⁰⁷ in which God the Father (at the time a patriarchal understanding of the trinity was still acceptable) through the Son sends the Spirit, was now formulated as God the father, the Son and Holy Spirit as sending the church into the world (Bosch 1991:390). Mission can then here be seen as a movement of God into the world (Bosch 1991:390; Bevans & Shcroeder 2005).

¹⁰⁸“God is traditionally known as Ataa Naa Nyonmo. This name does not only mean Father Mother God, it also implies and stresses the maleness and femaleness of God. Seeing God as Father and mother emphasizes the creative power of God as opposed to the macho image, which gives the idea of controlling power. Although the Ga Christians have adopted and use this name, its etymology has little impact on their image of God” (cf Rose Teteki Abbey 2001:141 in August & Owunta 2012:1).

partnership between men and women; it should, however, also make room for those others who do not identify with such categories.

Cheng (2011:85)¹⁰⁹ proposes that the body of Christ is considered to be a “multi-gendered body” and as such, “the body of Christ is queer”. It goes beyond categories that are confined to gender, but becomes the embodiment of a radical love that does away with sexual and gender boundaries (Cheng 2011:85). This androgynous nature of the body of Christ could be considered blasphemous. However, the concern is that the Christian church has much to learn about how to ‘perform’ gender by a continuous reflection on membership within the body of Christ, especially seeing that same body resists the application of all categories of sexual orientations or gender identities (even those considered “queer” or “androgynous”) (Thatcher 2011:139). A degendered *missio dei* may, therefore, assist T&D discourse to go beyond a heterosexist mode of regulation that practices a type of capitalism, which constantly produces those individuals that the mainstream would consider to be ‘other’.

Queering seeks to challenge the normative social arrangements of identities and subjectivities within the heterosexual/homosexual binary as well as the maintenance of a heteroplar model of gender. It can be argued by many Lesbian, Gay, Queer and Feminist authors that this heteronormativity maintains the hegemonic order within social institutions and social relations.¹¹⁰ Heteronormativity¹¹¹ within this discourse maintains that those who do not uphold specific “normal” practices that maintain institutions, such as the family or couples, is seen as deviant or even mad and abnormal.

Brigget Walker, in an article titled *Christianity, development and women’s liberation* (A6), affirms that development practitioners who work for gender equity must comprehend the significance of religion on many women who live in poverty (Walker 1999:15). In this article, Walker examines the churches’ understanding of the nature of women, as well as family relations, and further looks at other social institutions and how women in the South respond (Walker 1999:16). Using a

¹⁰⁹See section 2.6.

¹¹⁰ See section 2.6 and 3.3.2

¹¹¹Heterosexuality by definition affirms and reinstalls gender divisions. A heterogendered perspective of gender and poverty leaves those who are unintelligible, ‘invisible’ within the realm of the human within discourses.

statement from a Christian Aid pamphlet, she highlights that development means growth towards wholeness, describing the process by which individual persons and communities struggle to release their full potential, physical and intellectual, cultural and spiritual, social and political (Walker 1999:16). Thus, theology that does not include those marginalized within its discursive practice leaves marginal identities, such as LGBTIQ, vulnerable to social wellbeing.

Walker's contribution to the GAD discourse is important for the liberation of women in that it is a feminist study that seeks the participation of women in the life of the church (Walker 1999:17). In a section on sexuality and family, she points out the regulation of women's sexuality, making a decree given to the archbishop of Sarajevo that women who had been raped had a duty to give birth to the children (Walker 1999:17). This regulation of sexuality by the church, as Foucault's puts it, makes use of the law of prohibition and the logic of censorship¹¹²; the prohibition of abortion has a negative impact not only affecting women at a personal level, but also maintains the Christian tradition's subordination of women as second class citizens (Walker 1999:17).

Walker further argues that the dominant model of the family, in which women assumed submissive roles, was traditionally hierarchical, as well as patriarchal (Walker 1999:17). The family as described in the article remains the nuclear family that lauds patriarchal nuances. It does not seem to recognize the fact that there are multiple manifestations of the family within society¹¹³.

The binary of male and female is specifically highlighted within the Christian family context and the misuse of Scripture is regarded as being responsible for male superiority (Walker 1999:17). It concerns itself with women and men; it could also take into consideration androgynous (*kojobesia*¹¹⁴), people who refuse to associate themselves with either of the genders. In her attempt to highlight the voices of women concerning religion, she follows onto feminist theology that women should be true to their experiences (Walker 1999:19). Although Walker is contextual in her theology, she still sets the work within the heterobinary of male/female, as well as

¹¹²See the discussion in section 2.3.3.

¹¹³An example would be LGBTIQ couples who adopt or have their own biological children.

¹¹⁴This is Ghanaian for an androgynous man, which can be translated into "man-woman" (Ajen 1998:130).

female/Christian (Walker 1999:20). It, therefore, becomes 'queer' that many men and women are joined with one another by virtue of their communion in Christ, but continue to repudiate those identities that do not perform their gender according to the norm.

In 2006, Oluwa Funnilayo Josephine Para-Mallan (A7) published an article titled *Faith, gender development agenda and development agendas in Nigeria: conflicts, challenges and opportunities*. Para-Mallan bases her fieldwork in Nigeria, where Christianity and Islam are prominent religions. She looks at the ways in which religion interplays with gender equality and development policy and practice (2006:409). The article explores conflicts and challenges, as well as how religions and indigenous customary values come together as influences that impact on women's lives (Para-Mallan 2006:409). The article further interrogates the impact of these influences on individual women's choices and what they aspire to within Nigerian development policy on gender equality. She highlights the point that in both rural and urban areas, women utilize religious associations in order to address various psychological, practical, and spiritual needs as well as the effect of religious beliefs of subordination and male domination (Para-Mallan 2006:409).

It is interesting to note that in Nigeria, women from faith based organizations are now utilizing the same discourse on religion to combat gender discrimination (Para-Mallan 2006:416). The household discourse in this article maintains a heterogendered model. The shift to include those marginal others who have not been included into discourse has not yet taken place. The utilization of faith as a source for gender equality is an important move towards contributing to development policy within the Nigerian context, but even within this article, GAD¹¹⁵ is still discussed within a binary framework and 'gender' is used here as a codeword for 'women'.

The article lacks attention to issues related to women who do not necessarily form part of nuclear families; particularly with reference to women who do not have men as the heads of their households.¹¹⁶ Also, the article does not explicitly take the multiple dimensions of oppression that keep 'women' suppressed into consideration. Any theology concerned with issues of poverty and the wellbeing of

¹¹⁵See section 3.2.3.

¹¹⁶See the discussion on the households in section 3.3.1.

human beings is to be considerate of the incoherence of oppression and its multiple dimensions (Althus Reid 2000:169).

Religion within this network is considered to be an important asset to the wellbeing of women. It is highlighted as being able to provide resources for women to make meaning of life and life's circumstances. Discursivity within T&D in relation to GAD, however, is merely *gangisa*¹¹⁷ (*thigh sex*). In other words, it just flirts with nuances of 'gender' within development, but still remains within the heterobinary of male and female.

The Christian gospel is premised on the He/She God, (*mukadzirume*¹¹⁸) who is degendered and is beyond human categories of sexuality. According to Cheng (2011:45), this divine top can be seen parodying his gender through a divine drag show. A God who tells Moses '*hayahasherhayah*' - I shall be what I shall be (Ex 3:14). Borrowing a Butlerian notion of performativity, Cheng points out that God's 'gender' attributes, are considered to be a divine performance, a parody, a divine drag show that alludes to the understanding that we cannot pin them down indefinitely as 'natural' or 'essential' (Cheng 2011:54)¹¹⁹. To speak of God as naturally male, perpetuates a patriarchal, heterogendered discourse of the early church fathers like Thomas Aquinas, who made assertions that sexual acts that do not have procreation as the ultimate end goal are immoral (Thatcher 1193:6).

Simone de Beauvoir¹²⁰ makes the statement that "one is not born a woman, but becomes a woman". This becomes important for highlighting the socially constructed nature of being a 'woman'. The role of the woman in rearing the "girl" child is important for the production and manufacturing of more women to keep the nuclear family going (Beauvoir 1975). With that said, Queer theory and Queer theology share a common vision of highlighting the invisible, the unseen, those marginal identities that are considered to be unintelligible to the social matrix of the family (Peterson 2013:495). Thus, theological discourse, as a scientific discipline, is considered to have a language, which then interpellates subjects as discursive themes or renders them invisible in order for them to attain the status of 'non-

¹¹⁷This is Tsonga for thigh sex (GALZ 2008:vii).

¹¹⁸This is Shona for a 'woman-man', a man who lives as a male (GALA 2008:viii).

¹¹⁹See section 2.6.

¹²⁰See the discussion in section 2.1.

human' (Chambers & Carver 2008:122). Within these discursive fields, for example those of the family, not all discourses will carry the same amount of power (Weedon 1984:35).

For a study in Theology and development then, the Ethiopian Eunuch's conversion can be considered as an example of a queer story of inclusion. His story unfolds in Acts 8:26-39. According to Burke (2011:175), the Ethiopian Eunuch could be identified as someone who embodies an intersection of multiple differences, inter alia differences of gender, race, religion, social status and possibly even sexuality. The body of the Eunuch is also a site of confusion, not only in the Greco-Roman world, but today as well, among scholars who do ascertain that he was a despised body, but rather refers to him as a prominent person (Villabos 2011:203).

The Ethiopian Eunuch does not seem to qualify as 'human', given that 'his' gendered body cannot be properly understood and as a result, 'his' entire existence is at stake (Villabos 2011:203). The ambiguities that are read in the identity of the Ethiopian Eunuch¹²¹ can be viewed as queer sites within early Christian discourse.

The Ethiopian Eunuch should, however, not necessarily be equated to modern day 'gay men' or 'transgender' individuals, nor should the argument be that Eunuchs had some sort of 'queer consciousness' (Burke 2011:182). The argument claims rather that ancient discourses of the Christian church were inclusive in the approach to what in this research could be called the *missio dei*, the mission to include and make other identities visible through the empowering of the Holy Spirit as the 'invisible' body of the Eunuch is made visible (Villabos 2011:205). This act of inclusion makes a revolutionary turn of the scripture in Deut 23:2, wherein "none whose testicles have been crushed or whose penis has been cut off may be admitted into the community of the Lord". The discursive inclusion of the Eunuch in the story has the potential to subvert norms that were considered to be 'natural' with regard to ancient constructions of identity (Burke 2011:184).

¹²¹ "Eunuchs troubled the multiple discourses of gender, sexuality, social status, and race that produced ancient constructions of masculinity. In terms of gender, it was difficult even to identify a gender for eunuchs. Eunuch castrated before puberty castrated before puberty were variously gendered in ancient discourses as 'effeminate males,' 'half -males,' 'girls,' hybrids of male and female, and neither male nor female. The inability to stabilize the gender of such eunuchs troubled the boundaries between the categories of male and female. More than that, these eunuchs embodied the troubling proposition that the relatively simple procedure of castration could produce an irreversible loss of masculinity or even a loss of humanity, if recognition as human depends on a stable gender identity" (Burke 2011:181).

4.8 Conclusion

In this chapter, a queer thematic networks analysis has been attempted on seven T&D articles. The chapter was laid out in three stages that encapsulated the six steps that constitute a thematic networks analysis. The articles used to construct these networks A1-A7 were then analysed with reference to various perspectives highlighted in the first three chapters. Within the South African context, T&D scholars have contributed to the gendered nature of T&D and have published on themes related to gender, development, theology, or sexuality. It can hereby be acknowledged that the intersectionality of these issues has been part of discursive practice within Gender and Development in T&D.

Several problematic issues were highlighted as a result of this analysis. For example, these articles rarely engaged critically with regard to issues of sexuality and their relatedness to poverty. Furthermore, the research argues that the T&D discourse analysed here does not take LGBTIQ gender identities seriously within its discursive practice. It also makes a claim that the T&D discourse analysed here is binary and is thus, exclusive to LGBTIQQ people. Authors of T&D within this analysis do not seem to take the existence of such realities seriously as discursive themes. This analysis, therefore, highlights the fact that T&D is still heterogendered in its discursive practice and continues to maintain the hegemonic heterogendered binary, which promotes males and females who practice their sexuality within a heterosexual matrix. Unlike development scholarship within the social sciences, T&D scholarship has not yet made a paradigmatic move towards the inclusion of LGBTIQ gendered identities within its discursive practice, as it still utilises 'gender' as a codeword for 'women'.

CHAPTER 5

Concluding Chapter

5.1 Introduction

The thesis that has been undertaken is a study within T&D with a focus on health and gender. Health, in this thesis, was not merely understood from a biomedical perspective, but defined in this instance, in terms of the holistic wellbeing of LGBTIQ identities¹²². Furthermore, language in this thesis has been understood as a mediating medium within discursive practice. This could then lead to the sociopolitical wellbeing of those who are on the sexual margins of society. The study finds that T&D discourse interpellates certain subjects into it through language and excludes others by utilizing a heterogendered binary, which excludes those gender identities that do not identify with the heterosexual norm. Although the study did not attempt to do a semantic analysis of text, it conducted a thematic networks analysis to highlight the themes that were implicit as well as explicit, and whether T&D discourse is binary and as a result, excludes LGBTIQ identities as a discursive theme.

In this chapter, a summary of the previous chapters laid out in this thesis will be provided. This chapter also seeks to highlight the findings revealed through the queer thematic networks analysis of seven T&D articles. The study was demarcated to discursive practice within T&D and could probably have explored a much larger discourse investigation; some recommendations are, therefore, made with regard to how a future study in Gender, Health and Theology might be conducted.

5.2 Summary of chapters

¹²² See section 1.10

Chapter 1 presented the introduction of this study. This chapter also declared the problem statement, as well as the aims of the study. Emanating from a prior literature study, it further highlighted the notion that gender is not an essential category, but rather goes beyond male/female binaries. The chapter also provided a context for the thesis by highlighting the situation of LGBTIQ within South Africa and also discussed the notion that homosexuality is 'un-African'. It further highlighted the churches' response to homosexuality within South Africa before concluding with key definitions, the potential impact of the study and a thesis overview.

Chapter 2 expounded on the theory and methodology adopted in the study. It explored the notion of sex and gender, where gender was considered a socio-historical construction and it was argued that it expanded across many cultures. This understanding of gender opened up a discussion on subjectivity and how the subject was utilized within discursive practice. The thesis concurred with Feminist scholars who argue that language does not simply communicate the link between one's sex and one's gender identity; but that it also constitutes that link. Michel Foucault's framework of power and how it is used to regulate discourses was also summarized while Judith Butler's work provided a valuable contribution to the discussion with her understanding that gender is performed rather than it being a stable category. The chapter then investigated queer theory, and queer theology and their basic tenets as well as queering as hermeneutical tool.

Chapter 3 was concerned with gendered subjectivities within the development discourse in the social sciences. The women's liberation movement was highlighted to have taken patriarchy to task and the privileging of males, which was seen as oppressive to women and other men who did not hold to the 'normative' masculine ideal. The chapter further highlighted the attempts made to work together with those who were oppressed and to explore new opportunities of non-oppression in patriarchal societies following the advent of Feminism.

The historical movements of WIN, WAD and GAD within development discourse and the reasons for the inclusion of certain subjects and the exclusion of others within the discursive practice in particular were also explored in the chapter as were their critiques.

Chapter 4 was the analytical section of the thesis and in three stages it queerly analyzed seven articles authored by T&D scholars. The chapter situated the Thematic Networks Analysis within a qualitative research methodology. Utilizing queer theory and queer theology within a Thematic Networks Analysis, the chapter pointed out that development is a gendered process whereby social change is enacted by both men and women, who are equally created in the image of God. Beyond this heterogenderd binary of male and female, the analysis highlighted the social construction of 'gender' within the T&D discourse. The analysis highlighted two Global themes, namely 'Development as a gendered practice', as well as 'Religion and created beings'. The two Global themes were discussed in light of their situatedness within the respective articles.

5.3 Research findings

Within the above analysis, development was considered to be a process that engaged with the macro and micro terrains of gender. Within this understanding, development workers/activist intellectuals are to create safe spaces for women to voice out their concerns.¹²³ This understanding has similar concerns to the GAD movement, as described in chapter 3¹²⁴. This approach further saw women as part of social organization and further proposes that the focus on women in isolation ignores the problem of patriarchy and the privileging of men within society (Moser 1993:3). Although space is indeed needed to engage men and women; this research contends that the use of this gender binary excludes those persons who do not conform to either male or female. The use of 'women' as a shorthand for 'gender' within development discourses inevitably leaves participatory development discourses unbalanced in that it does not address the development needs of anyone else but "women".

The analysis highlighted that the nuclear family is the primary place from within which males are to transform behaviour that oppress women and children¹²⁵. The analysis also showed that 'progressive masculinities' can be considered as an

¹²³ See summary of the thematic networks in section 4.6.2.1.

¹²⁴ See discussion on the GAD movement in section 3.2.3.

¹²⁵ See the summary of networks in section 4.6.2.

option to enhance the cause of the HIV pandemic and also contribute to behavioural change among men. The inclusion of men within the discourses in T&D bears resemblances to the emerging movement of the participation of men within discourses in development scholarship¹²⁶. The analysis highlighted authors who engaged within the context of the HIV/Aids pandemic and highlighted the need for progressive masculinities to become a tool for prevention. Progressive masculinities, therefore, are a positive approach, which goes beyond patriarchal notions that oppress women and children, although the authors make acknowledgement of the various 'masculinities', and a possible angle could also explore masculinity as expressed by lesbians.

The articles also made proposals for male religious leaders who are to be encouraged to model 'appropriate' behaviour for their boy children so that they can emulate these role models and express their sexuality accordingly. This proposal could also pose the danger of maintaining a gender binary, which keeps discussions with 'boys' separate to those of 'girls' and thereby perpetuating a heterogendered binary.

Many of the authors discuss issues of gender from within the set-up of the nuclear family and do not explore the possibility of the existence of other family formations, as economist feminists have argued in chapter 3¹²⁷. It has already been noted that the gender relations within the trinity deconstructs a heterogendered model of sexual relationships; deconstructs artificial divides and promotes rather passionate friendships in the place of 'biological nuclear families' (Cheng 2011:57)¹²⁸.

T&D has been defined as being rooted within a theology of the mission of God¹²⁹. *Missio Dei* is about accomplishing God's plan of salvation to encounter human beings and the cross of Christ is the place of reconciliation. The *Missio Dei* is important to the T&D discourse in that it opens up the possibilities for recognition (of the human being in his predicament of poverty) and for participation within the mission of the divine. The *Missio Dei* is the church's (the family of God) participation in the mission of God. It is holistic in its approach to the wellbeing of people. It is a

¹²⁶ See the section in 3.2.4.

¹²⁷ See the discussion in 3.3.1 and 3.3.2.

¹²⁸ See the discussion on queer theology in section 2.6.1.

¹²⁹ See the key definitions in 1.6.

communal relationship that seeks to liberate human beings through the reconciling work of Jesus Christ on the cross. It refers to the divine person's unity in a Trinitarian way, not with metaphysical concepts of the divine substance or referring to one absolute subject (Moltmann 2010:152).

Cheng (2011:56) asserts that the Trinity is an internal community of radical love, meaning that the Trinity breaks down the categories of the self and the other (Cheng 2011:56). A degendered God also opens up the possibility for an understanding of mission that is not primarily based on sex or gender. The incarnation of Christ is a revolutionary move to affirm the lives of people, irrespective of their sexual orientation or gender identity. The church is already queer and is to be inclusive of the queer people in society because it is part of the amorphous body of Christ, which then can be considered queer.

The outcry of LGBTIQ individuals who are being violated within South African townships is a call for recognition, a call to 'visibility' within discourses. Those identities that do not practice their sexuality "naturally" are, therefore, pushed to the margins, and have not yet achieved the status of human within T&D discourses. The only time that they can be human is when they are in their rightful places as "women" who are submissive to men, who take on their roles as nurturers of their homes, etc, or when gay men take up their 'natural' roles as the dominant one over women. Until LGBTIQ people can conform to such norms, they are invisible to discourse. The study finds that a shift has taken place within development discourses in the social sciences, wherein LGBTIQ related themes are taken up within discursive practice¹³⁰.

The study thematically analyzed how T&D scholars discursively included some identities, meanwhile excluding others. It highlighted the notion that T&D authors do not take the existence of LGBTIQ identities seriously within discursive practice. A queering of heteronormative discourses can possibly lead to T&D scholarship explicitly being aware of the use of gender and purposefully seeking to include marginal gender identities within their discursive practice. The situatedness of the research within the African continent and particularly, within South Africa, proposes a contextual theology. It beckons T&D to read 'the signs of the times'.

¹³⁰ See section 3.2.5 on the participation of LGBTIQ individuals within development discourses.

It is the contention of this study that the use of the male-female binary excludes those who neither identify as male nor female, or it excludes intersex people as well as transgendered people. The statement made by the research is that T&D discourse is exclusive to LGBTIQ as a discursive theme. LGBTIQ as a marginalised group is vulnerable to poverty and various other devastating socio economic realities. As has been seen in the case of Ithemba lam Christian Centre for healing and reconciliation¹³¹, LGBTIQ individuals who are thrown out of their homes can engage in lifestyles that may have detrimental effects to the quality of life of this key population. The exclusion of LGBTIQ people or their status of 'unintelligibility' within the dominant culture is as a result of not being able to function as they are "naturally" supposed to act.

The analysis also highlights the notion that Christians are custodians of humanity's wellbeing (Hategekimana 2012:55). Of importance to this study is the wellbeing of LGBTIQ identities. Wellbeing within T&D could be considered to be seen in the holistic sense¹³². For T&D discourses, there is a need to explore the framework adapted from Robert Chambers' 'web of poverty and its disadvantages', SIDA¹³³, which proposes a holistic model that relates poverty to sexuality.

Within the scope of this research, it has been argued that T&D discourse was exclusive to LGBTIQ identities as a discursive theme. The study further explored the concepts of Gender and its relatedness to sexuality within the T&D discourse. The research argues that within GAD in T&D, 'gender' is still used as a codeword for women. The acronym LGBTIQ is not necessarily a representation of all gender identities, but applies specifically to those who may want to claim such identities within society. Discursive practices within the social sciences have already made attempts to incorporate LGBTIQ issues and it can hereby be argued that T&D has not.

5.4 Future research

¹³¹See section 1.5.3.2.

¹³²See the key definition of T&D in section 1.5.

¹³³Swedish International Donor agency.

The study has attempted to indicate that there is still much that could be 'queeried' within the field of 'Theology and Development'. The final section of the thesis, therefore, proposes possible future research terrains in this field.

- A future study could be conducted which interrogates Materiality and discursivity with a possible look at queer agency and the materiality of the body. The link between how T&D discursive practices contribute to theological praxis within theological scholarship could possibly be investigated.
- Jeremy Punt, A South African New Testament Scholar, has explored the intersections wherein queer theory and postcolonial theory meet. This hermeneutical approach could also assist a future study in framing its theory and methodology within both a postcolonial and a queer theoretical perspective.
- Discourses of religion and politics suppress knowledge and maintain certain other discourses as marginal and this research proposes that the Theology and Development discourse is at a point of reckoning (Althaus Reid 2000:20). Within Althaus Reid's sexualizing of theology, she makes use of Ironic sexuality, similar to humour, which it assists to highlight the interdependence of the transgressive on the 'norm' (Sands 2003: 176). A study which explores the possible contribution of Indecent Theology could assist in highlighting the sexualized nature of the construction of Systematic Theology within T&D discursive practice, which has implications for the economic and political liberation of people of marginal sexual identities.
- Further research with regards to the intersection between gender, health and theology can investigate Ithemba Lam centre within Tambo Township in Cape Town South Africa and investigate the theological implications for the development of LGBTIQ identities who are attempting to integrate the sexuality and their spirituality within the township context. It could possibly contribute to the development of a psycho-socio spiritual model for the health and wellbeing of LGBTIQ in Africa. An incorporation Queer theoretical understandings within T&D could assist to shift focus from an exclusive preoccupation with the oppression and liberation of LGBTIQ persons within its discourses and move towards an analysis of the institutional practices and

discourses that produce sexual knowledges as well as the ways in which they organise social life, attending in particular to the way these knowledge's and social practices repress differences (Yep, Lovaas, Elia 2010:38).

5.5 Conclusion

Chapter 5 concludes the thesis with a summary of the chapters presented in this thesis. It situates health and gender within T&D. Health in this thesis was understood not merely from a biomedical perspective, but health was rather defined in terms of the social wellbeing of LGBTIQ identities and how discursive practice within T&D could contribute to praxis that leads to their wellbeing. As already mentioned, theological language within this thesis was understood to be a medium that mediates discursive practice. The findings within the research were also laid out in this chapter. The chapter further highlighted some of the themes or topics which could be investigated in future research. This could be the interrogation of the link between materiality and discursivity. It could also be the possibility of framing a similar study within the intersections of postcolonial and queer theory. Future studies could also look at studying LGBTIQ persons living within iThemba lam center. This last chapter also aimed to highlight the key findings of the study. The analysis highlighted that the nuclear family is the primary place from within which males are to transform behaviour that oppress women and children. The study also highlighted the understanding that some scholars still utilise 'women' as a codeword for gender. It highlighted the notion that T&D authors do not take the existence of LGBTIQ identities seriously within discursive practice. The inclusion of LGBTIQ in GAD within social sciences is new and even more so, it has not been explored within T&D. This makes this research significant because it contributes to the field of GAD within T&D discourses. This study could also open up avenues within theology of development, where LGBTIQ as marginalised people can have a voice within GAD and participate in discourses that could contribute to the wellbeing of LGBTIQ gender identities and sexual orientations.

Bibliography

- Adam, A.K.M. 2000. *Handbook of postmodern biblical interpretation*. St Louis Missouri : Chalice Press.
- Aggleton, P. Parker, R. 2010. *Routledge handbook of sexuality, health and rights*. New York: Routledge.
- Althaus-Reid, M. 2000 .*Indecent theology: theological perversions in sex, gender and politics*. New York: Routledge.
- Althaus-Reid, M. 2001 Sexual Salvation: The theological grammar of voyeurism and permutations. *Literature and Theology* 15 (3): 241-248.
- Ajin, N. 1998. West African men who have sex with men: In boy-wives and Female husbands.
- Angelides, S. 2013. The Queer Intervention, in Hall, D. E. Jagose, A. *The Routledge queer studies reader*. Canada: Routledge: 60-71
- Attride-Stirling, J. (2001) 'Thematic Networks: an Analytic Tool for Qualitative Research', *Qualitative Research* 1(3): 385-405.
- Austin, J.L. 1955 *How to Do Things With Words*. Cambridge: Harvard University Press.
- August, K.T. 2010. *Equipping the Saints: God's Measure for Development*. Bellville: The Print Man.
- Babbie, E. 2004. *The Practice of Social Research*. Belmont: Thomson-Wadsworth.
- Bannon, I; Correia, M C. 2006.*The Other Half of Gender : Men's Issues in Development*. Washington, DC: World Bank.
- Benhabib, S. 1994. *The polity reader in gender studies*. Cambridge: Blackwell
- Bergeron, S. 2010. Querying feminist economics' straight path to development: Household models reconsidered, in Lind, A. (Ed), *Development, Sexual Rights and global governance*. New York: Routledge: 54-63.
- Berlant, L. Warner, M. 2013. Sex in public, in Hall, D. E. Jagose, A. (Eds), *The Routledge queer studies reader*. Canada: Routledge.
- Bevans, S.B. & Schroeder, R.P. 2005. *Constants in context: A theology of mission for today*. Maryknoll: Orbis.

- Bosch, D.J. 1991. *Transforming Mission : Paradigm shifts in theology of mission*. Maryknoll : Orbis.
- Boserup, E . 1970. *Womans role in economic development*. Towbridge: Earthscan.
- Barriteau, E. V. Connelly, M, P. & Parpart, J. L. 2000. *Theoretical perspectives on gender and development*. Canada: International Development Research Center.
- Bryman, A. 2012. *Social research methods* . Oxford: Oxford University Press.
- Bragg, W.G. 1987. From development to transformation, in Samuel, V. & Sugden, C. (Eds.), *The church in response to human need*. Grand Rapids, Michigan: Eerdmans: 20–51.
- Butler, J. 1988. Performative acts and gender constitution: and essay in phenomenology and feminist theory. *Theatre journal*, 40(2): 519-531.
- Butler, J. 1990. *Gender Trouble: Feminism and the subversion of identity*. London: Routledge.
- Benhabib, S; Butler, J; Cornell, D & Fraser N. 1995. *Feminist Contentions: A Philosophical Exchange.*, London: Routledge.
- Butler, J. 1993. *Bodies that matter: On the discursive Limits of "Sex,"* New York: Routledge.
- Butler, J. 1994. Gender as Performance: An Interview with Judith Butler, *Radical Philosophy: A Journal of Socialist and Feminist Philosophy* 67 (Summer): 32–9.
- Butler, J. 1997. *Excitable Speech: A Politics of the Performative*, New York: Routledge.
- Butler, J. 1999. On Speech, Race and Melancholia: An Interview with Judith Butler, *Theory, Culture and Society*. 16 (2): 163–74.
- Burke, D.S. 2011. Queering Early Christian Discourse: the Ethiopian eunuch, in Hornsby, J.T. Stone, K. *Bible Trouble: Queer Reading at the boundries of biblical scholarship*. Atlanta: Equinox Publishing Ltd.
- Burkey, S. 1993. *People first: A guide to self-reliant participatory rural development*. New York: Zed books.
- Chambers, S. Carver, T. 2008. *Judith Butler and Political theory: troubling politics*. New York: Routledge.
- Chambers, R. 1997. *Whose reality counts? Putting the first last*. London: Intermediate technology publications.
- Cheng, P.S. 2011. *Radical love: An introduction to queer theology*. New York: Seabury books.

Coetzee, J.K, Graaf, J et al. (eds.) 2001. *Development Theory, Policy and Practice*. Oxford: University Press.

Cohen, C.J. 2013. Punks, Bulldaggers, and Welfare Queens: The radical potential of queer politics, Hall, D. E. Jagose, A. (Eds), *The Routledge queer studies reader*. Canada: Routledge: 74-95.

Coupland, N. Jaworski, A. 2006. *The discourse reader*, 2nd ed. New York: Routledge.

Chitando, E. Chirongoma, S. 2012. *Redemptive Masculinities: men, hiv and religion*. Geneva: WCC Publications.

Uzodike, U.O. Isike, C. 2012. Towards a Theoretical and Cultural Analysis of Dangerous Masculinities in Contemporary Africa: Can We Reinvent African Patriarchies to Curb HIV and AIDS? , in Chitando, E. Chirongoma, S. (Eds), *Redemptive Masculinities: men, hiv and religion*. Geneva: WCC Publications.

Hategekimana, C. 2012. The Connectedness of Masculinity and Culture in the Context of HIV and AIDS: Special Focus on Rwanda, in Chitando, E. Chirongoma, S. (Eds), *Redemptive Masculinities: men, hiv and religion*. Geneva: WCC Publications.

Hlatywayo, J. 2012. Dangerous Masculinities: An Analysis of the Misconception of “Real Manhood” and Its Impact on Vulnerabilities to HIV among the Ndau of Chipinge in Zimbabwe, in Chitando, E. Chirongoma, S. (Eds), *Redemptive Masculinities: men, hiv and religion*. Geneva: WCC Publications.

Cooke, B. Kothari, U. 2001. *Participation: The new tyranny*. London: Zed Books.

Connell, R.W. 2002. *Gender: Short introductions*. Cambridge: Blackwell publishing.

Cornwall, A. Corrêa, S. Jolly, S. 2008. *Development with a body: Sexuality, human rights & development*. New York: Zed books.

Cornwall, A. 2000. Making a difference? Gender and participatory development. Discussion paper. Institute of Development studies.

Cornwall, S. 2005. *Controversies in queer theology*. London: SCM Press.

Cranny-Francis, A. Waring, W. Stavropoulos, P. Kirkby, J. 2003. *Gender studies: Terms and debates*. New York: Palgrave Macmillan.

de Beauvoir, S.1949. *The Second Sex (La Deuxième Sex)*. London: Everyman.

de Beauvoir, S. 1975. Interview with Simone de Beauvoir on why I am a feminist. [Online]. Available. <https://www.youtube.com/watch?v=v2LkME3MMNk> [2014, November 29].

De Gruchy, S. Germond, P. 1997. *Aliens in the household of God: Homosexuality and Christian faith in South Africa*. Cape Town: Credo Press.

De Gruchy, S.D. 2003. Of Agency, Assets and Appreciation: Seeking some commonalities between Theology and Development. *Journal of Theology for Southern Africa* (11):20-39.

De Gruchy, J. De Gruchy. S. 2004. *The church struggle in South Africa* . London:SCM Press.

de Lauretis, T. 1987. *Technologies of Gender: Essays on Film, Theory and Fiction*. Bloomington: Indiana University Press.

Diley, P. 1999. Queer theory under construction. *Qualitative studies in education*, (5): 457-472.

Foucault, M. 1965. *History of madness*. London: Routledge.

Foucault, M. 1976. *History of Sexuality: The will to knowledge*. London: Penguin books.

Foucault, M. 1983. The culture of the self. [Online]. Available: <https://www.youtube.com/watch?v=Y2HSdfsUVI> [2014, November 30].

Foucault, M. 2003. *Abnormal: Lectures at the Collège de France*. New York: Picador.

Germond, P., 2004. Sex in a Globalizing World: The South African Churches and the Crisis of Sexuality. *Journal of Theology for Southern Africa*, 119(01):46-68.

Gosine, A. 2005. IDS Working Paper 228. Sex for pleasure, rights to participation, and alternatives to AIDS : placing sexual minorities and / or dissidents in development.

Goss, R. 1993. *Jesus ACTED up: a gay and lesbian manifesto*. San Fransico: Harper SanFrancisco.

Gonzales, J.L. 2008. *The story of Christianity: the early church to the present day*. Massachusetts: Hendrickson Publisher.

Haddad, B. 2001. Theologising Development. A gendered analysis of poverty, survival and faith. *Journal of Theology for Southern Africa*, (110):5-19.

Hall, D. E. Jagose, A. 2013. *The Routeledge queer studies reader*. Canada: Routledge.

Hammond, P. Mc Cafferty, C. 2001. *The Pink Agenda: Sexual Revolution in South Africa and the ruin of the family*. Cape Town: Christian Liberty Books.

- Heintink, G. 1999. *Practical Theology: History, Theory, Action domains*. Cambridge: Eerdmans Publishing.
- Hennessey, R. 2013. The Material of Sex, in Hall, D. E. Jagose, A. (Eds), *The Routledge queer studies reader*. Canada: Routledge. 134-149.
- Hoad, N. Martin, K. Reid, G .2005. *Sex and politics in South Africa*. Cape Town: Double Storey books.
- Hoef, J. 2012. Gender, Sexism and Heterosexism, in Miller- McLemore, B. J. (Ed), 2012. *The Wiley Blackwell companion to Practical theology*. Sussex: Blackwell Publishing Limited.
- Holy Bible: The new King James version, containing the Old and New Testaments, 1982.
- Hornsby, J.T. 2011. Capitalism, Masochism and Biblical Interpretation, in Hornsby, J.T. Stone, K. (Eds), *Bible Trouble: Queer Reading at the boundaries of biblical scholarship*. Atlanta: Equinox Publishing Ltd.
- Huffer, L. 2010 . *Mad for Foucault: Rethinking foundations of queer theory*. Sussex: Columbia University press.
- Inclusive and Affirming Ministries Wheel of Change. 2014. [Online]. Available: <http://www.iam.org.za/programmes/> [2014, November 23].
- Jansen, J. 2012. Gay hoor gou oor preekstoel. *Rapport*. Available from: <http://152.111.1.87/argief/berigte/rapport/2012/10/22/RH/14/jjAbeVGK.html> [22 October 2012]
- Jewkes, R. & Abrahams, N. 2002. The epidemiology of rape and sexual coercion in South Africa: An overview. *Social Science and Medicine*, 55(7).1231-1244.
- Jolly, S. 2000. Why the development industry should get over its obsession with bad sex and start to think about pleasure, in Lind, A. *Development, Sexual Rights and global governance*. New York: Routledge. 23-38
- Jolly, S. 2010. 'Queering' development: exploring the links between same-sex sexualities, *Gender and development*. 8(1):78-88.
- Jolly, S. 2010. *Poverty and sexuality: what are the connections?* Overview and literature review. SIDA.
- Jorgensen, M. & Phillips, L.J. 2002. Discourse Analysis as Theory and Method Anonymous, *Theory*. 11(4): 229.
- Kirby, V. 2006. *Judith Butler : live theory* .New York. Continuum

- Kumalo, R. S. 2011. "Us and Them" in the One and Undivided Church: The Methodist Church and the Same-Sex Sexuality Debate. *Journal of Gender and Religion in Africa*, 17(2): 175-191.
- Lind, A. 2010. *Development, Sexual Rights and global governance*. New York: Routledge.
- Loughlin, G. 2007. *Queer Theology: Rethinking the Western Body*, Malden: Blackwell.
- Macquarrie, J. 1966. *Principles of Christian theology*. London: SCM press.
- Malan, M. 2006. Gaum, taakspan 'bly geskei'. *Rapport*. Available from: <http://152.111.1.87/argief/berigte/rapport/2006/02/12/R1/6/03.html> [12 February 2006]
- Mannell, C. J. 2012. *Practicing Gender: Gender and Development Policy in South African Organisations*. Published Doctoral Dissertation. London: London School of Economics.
- Manning, E. 2009. "Queerly Disrupting Methodology." Paper presented at Feminist Research Methods Conference, Stockholm, Sweden, 4–6 February 2009.
- Mc Grath. A.E. 1997. *Christian theology :An introduction*. Blackwell publishing. Oxford.
- McIntosh, M.A. 2008. *An Introduction to Christian Theology: Divine Teaching*. Australia. Blackwell Publishing.
- Moltmann. J. 2010. Sun of righteousness ,arise:Gods future for humanity and the earth. Minneapolis, Augsburg Fortress.
- Migleore. D.L . 2004. *Faith seeking understanding; an introduction to Christian theology*. Michigan: Eerdmans Publishing Company.
- Miller, C. Razavi, S. 1995. From WID to GAD: Conceptual Shifts in the Women and Development Discourse. United Nations Research Institute for Social Development United Nations Development Programme. Occasional Paper [1, February 1995].
- Miller-McLemore, B.J. 2012. *Christian theology in practice: discovering a discipline*. Grand Rapids: Eerdmans Publishing Company.
- Momsen, J. 2004. *Gender and Development*. London: Routledge
- Morland, I. Willox, A. 2005. *Readers in Cultural criticism: queer theory*. New York: Palgrave
- Moser, C. 2003. *Gender Planning and Development: theory, practice and training*. London: Routledge

Myers, B.L. 2011. *Walking with the poor: principles and practices of transformational development*. New York: Orbis Books.

Naaido, E. 2013. Defend Your Religious Freedoms Or Lose It! Watchmen on the wall : Pastors portal serving pastors. [Online] Available: <http://www.familypolicyinstitute.com/fpi/news.html> [2014, November 29]

Oberholzer, P. "Was this a fair deal?" *In the case of Rev Ecclesia de Lange VS The Methodist Church of Southern Africa (MCSA) in the Appeal Court 26th August 2014 - The Impressions of Rev Pieter Oberholzer, an observer*. [Online]. Available: <http://www.iam.org.za/blog/> [2014, November 29]

O'Farrell, C. 1997. Michel-foucault.com. [Online]. Available : <http://www.michel-foucault.com/> [2014, November 30]

Onwunta, E, I. 2009. *Gender stereotyping in church and community: a Nigerian feminine perspective*. Published Doctral Dissertation. Stellenbosch: Stellenbosch University.

Onwunta, E. & August, K.T., 2012. (Gender) partnership as a transforming paradigm for development in the Church and society. *HTS Teologiese Studies / Theological Studies*, 68(2): 1-9.

Para-Mallam, O. 2006. Faith, gender and development agendas in Nigeria: conflicts, challenges, and opportunities. *Gender & Development*, 14(3): 409-421.

Pottenger, J.R. 1989. *The political theory of liberation Theology: toward a reconvergence of social values and social science*. New York: State University of New York Press.

Preamble to the Constitution of the World Health Organization as adopted by the International Health Conference, New York, 19 June - 22 July 1946; signed on 22 July 1946 by the representatives of 61 States (Official Records of the World Health Organization, no. 2, p. 100) and entered into force on 7 April 1948.

Punt, J. 2011. Queer Theory, Postcolonial Theory, and Biblical Interpretation: a preliminary exploration of some intersections, in Hornsby, J.T. Stone, K.(Eds), *Bible Trouble: Queer Reading at the boundries of biblical scholarship*. Atlanta: Equinox Publishing Ltd

Punt, J. 2013. *Countering Bible-based, culturally-ensconced homophobia: Un-African meets unambiguous*. Edited version of a paper read at the SBL Annual Meeting (African Biblical Hermeneutics Session), Baltimore MY, USA, 22-26 November 2013.

Rathgeber, E.M. 1990. WID, WAD , GAD : Trends in Research and Practice. *The Journal of Developing Areas*, 24 (4): 489–502.

- Reid, G. 2013. *How to be a real gay: gay identities in small-town South Africa*. Pietermaritzburg: University of Kwa Zulu- Natal Press.
- Reiger, J. 1998. *Remember the poor: The challenge to theology in the twenty-first century*. Harrisberg: Trinity Press.
- Rieger, R. 2003. *Opting for the margins: postmodernity and liberation in Christian theology*. New York : Oxford University Press.
- Samelius, L. & Wågberg. E. 2005. *A study of policy and administration: Sexual orientation and Gender identity issues in development*. SIDA. Available online: www.sida.se/publications [2014, December 29]
- Sands, K.M. 2003. A Response to Marcella Althaus-Reid's Indecent Theology: Theological Perversions in Sex, Gender, and Politics. *Feminist Theology*, 11(2): 175-181.
- Sedwick Kosofsky, E. 1990. *Epistemology of the closet*. London University of California Press.
- Sedwick Kosofsky, E. 2013. Queer and Now, in Hall, D. E. Jagose, A. (Eds), *The Routledge queer studies reader*. Canada: Routledge. 3-17.
- Seidman, S. 1996. *Queer Theory/Sociology*. Massachusetts: Blackwell Publishers/
- Spargo, T. 1999. *Postmodern encounters: Foucault and Queer theory*. UK: Icon books.
- Spong, J.S. 2011. *Reclaiming the bible for a non religious world*. New York: HarperCollins.
- Squires, J. 1999. *Gender in political theory*. Oxford: Polity Press.
- Steyn, M, van Zyl, M. 2009. *The prize and the price: shaping sexualities in South Africa*. Cape Town: HSRC Press.
- Swart, I . Rocher, H. Green, S. Erasmus. J.C. 2010. *Religion and social development in post apartheid South Africa: perspectives for critical engagement*. Stellenbosch: Sunpress.
- Swart, I. 2006. *The churches and the development debate: Perspectives on a fourth generation approach*. Stellenbosch: Sun Press.
- Thatcher, A. 2011. *God, Sex and Gender: an introduction*. Sussex: Wiley-Blackwell.
- Stein, A. Plummer, K. 1996. "I Cant Even Think Straight": "Queer" theory and the Missing Sexual Revolution in Sociology, in Seidman, S..(Eds), *Queer theory/ Sociology*. Cambridge: Blackwell Publishers. 129-144

- Stuart, E. 2003. *Gay and lesbian theologies: repetitions with critical difference*. Hampshire: Ashgate Publishing Limited
- Steyn, M, van Zyl, M. 2009. *The prize and the price: shaping sexualities in South Africa*. Cape Town:HSRC Press.
- Susie Jolly . 2000.'Queering development:exploring the links between same-sex sexualities, gender and development, *Gender and Development*, 8(1):78-88
- Swart, I. 2012. Welfare, religion and gender in Post-apartheid South Africa : constructing a South-North dialogue. Stellenbosch : Sun Press.
- Taşlı, K. 2007 A Conceptual Framework for Gender and Development Studies: From Welfare to Empowerment. *Deutschen Nationalbibliographie*.
- The American Heritage Dictionary of the English Language, Fourth Edition. Houghton Mifflin Company. Updated in 2009. Houghton Mifflin Company[online] [accessed.] 2013, July 24
- Van Klinken, A.S., 2011. The Homosexual as the Antithesis of “Biblical Manhood”? Hetero-normativity and Masculinity Politics in Zambian Pentecostal Sermons. *Journal of Gender and Religion in Africa*, 17(2):129-142.
- Villalobos, M. 2011. Bodies *Del Otro Lado* Finding Life and Hope in the Borderland: Gloria Anzaldua, the Ethiopian eunuch of acts 8:26-40, y Yo, in Hornsby, J.T. Stone,K.(Eds), *Bible Trouble: Queer Reading at the boundaries of biblical scholarship*. Atlanta: Equinox Publishing Ltd.
- Walker, B. 1999. Christianity, development, and women's liberation. *Gender and Development*, 7(1):15-22.
- Watts, C. & Zimmerman, C. 2002. Violence against women: global scope and magnitude. *Lancet*, (359):1232-1237.
- Weed, E. Schor, N. 1997. *Feminism meets queer theory: books from differences*. Bloomington: Indiana University Press.
- Weedon, C.1987. *Feminist practice and poststructuralist theory*. United Kingdom: Blackwell.
- Wink, W. 1992. Engaging the powers: Discernment and resistance in a world of domination. USA: Augsburg Fortress.
- Wilson, N. 1995. *Queer Tribe: Queer folks, God, Jesus and the Bible*. Los Angeles: HarperCollins.
- Yep, A.G. Lovaas, K.L, Elia, J.P. 2003. *Queer Theory and Communication: from disciplining queers to queering the discipline(s)*. *Journal of Homosexuality*, Vol 45.

Appendices

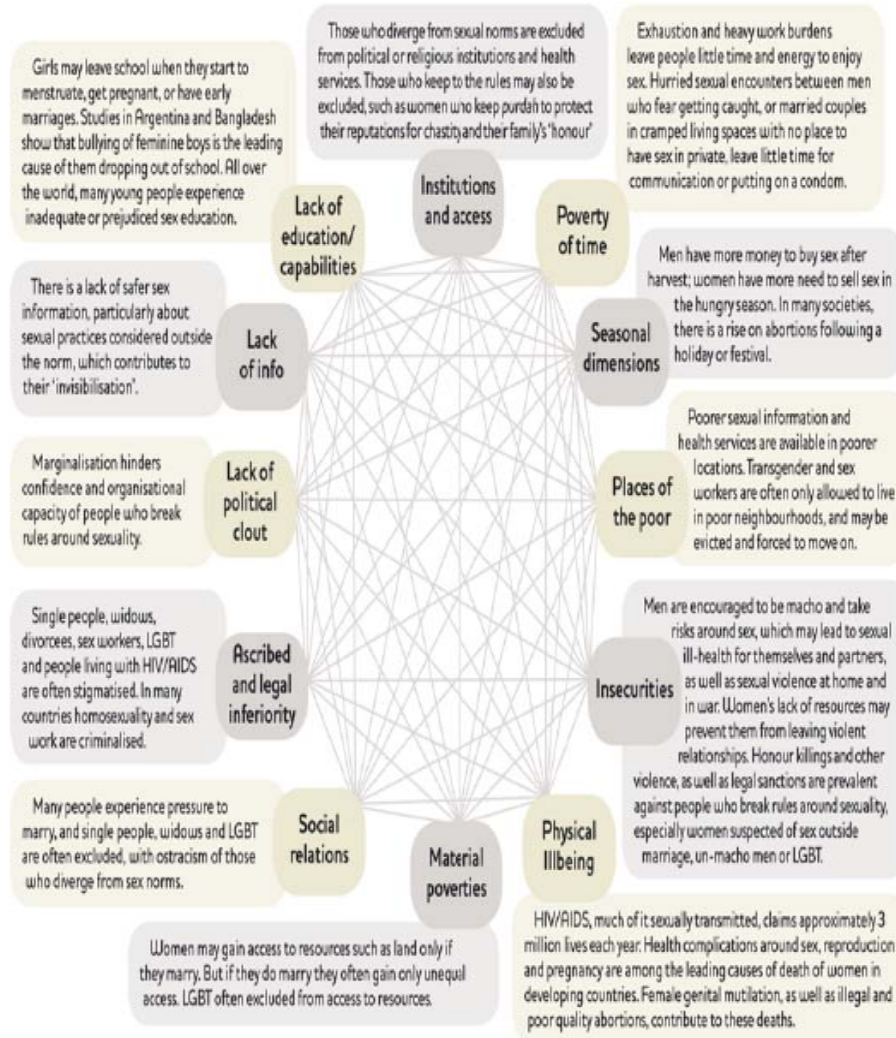
Appendix 1



Appendix 2

Web of poverty's advantage

Web of poverty's disadvantages – with examples related to sexuality



Appendix 3

Step 1 a-b Coding Framework

Article	Name of Author	Data item	Name of Journal	Data Extract	Initial codes
Article 1	Ufo Okeke Uzodike and Christopher Isike's in the article	<i>Towards a theoretical and cultural analysis of dangerous masculinities in contemporary Africa: Can we reinvent African patriarchies to curb HIV and AIDS?</i>	Redemptive Masculinities: Men, HIV and Religion	Expectedly, while much of the scholarship on the epidemiological impacts of HIV and AIDS, as well as international and national policy intervention efforts, have focused on and underscored the vulnerability of women and children, not much focus Men play a significant role in the spread of HIV and AIDS; this is not only because many are engaging in irresponsible sexual and social behaviours but also because these 3 behaviours put men, women, and society in general in a position of vulnerability Therefore, understanding the evolving nature and characteristics of 4 African patriarchies and the new masculinities they spew (that is, the high-risk sexual behaviour, alcohol and drug abuse, and sexual and other forms of violence against women) should be an integral part of every international and national policy response to the AIDS pandemic. Given the context, this chapter seeks to explore the plausibility of reinventing contemporary African masculinities within an African cultural prism, to progressively engage men in combating the HIV and AIDS related challenges in sub-Saharan Africa. It highlights	Gender binary African Patriarchy Policy Nuclear family

				<p>and characterizes African masculinities based on evolving patriarchies from the precolonial through to the postcolonial eras, showing how these have changed over time, due particularly to the influence of capitalism. Having characterized African patriarchies and masculinities over time, and offering a theoretical explanation of contemporary male violence against women that is based on a distorted conception of the African masculinity, the chapter goes on to explore the utility of retooling African masculinities to progressively recruit men in the response to HIV and AIDS without necessarily importing Western cultural worldviews wholesale. That this is possible is reinforced by the fact that Western feminism does not exist or operate in a sociocultural vacuum. Rather, it is located within the Western cultural experience and perspectives, which might not fit into African cultural realities. Indeed, as postmodernist feminist scholars contend, ignoring the differences amongst women and their global experiences of social, cultural and economic oppression amounts to imposing a false notion of homogeneity among women and perpetuating a false uniformity on reality</p>	
--	--	--	--	---	--

Article 2	<i>Celestin Hategekimana</i>	<i>The Connectedness of masculinity and culture in the context of HIV and AIDS :Special focus on Rwanda</i>	Redemptive Masculinities: Men, HIV and Religion	As in other African states, women in Rwanda face numerous cultural, customary, economic, legal, and social constraints regarding their access to community resources, such as land, and ownership of property in general. The discriminatory laws and practices in education, employment, inheritance, and finance have marginalized women to the extent that some of them are forced to engage in risky survival strategies, such as sex work, which is one of the modes of contracting the HIV and AIDS infection. Haddad poignantly states how this marginalization of women leads to gender-biased poverty, which is sometimes referred to as the “feminization of poverty” (Haddad, 2002:425). In the social sciences and humanities, a gender role is a set of behavioural norms associated with a given gendered status (also called a gendered identity) in a given social group or system. According to Bem, gender is one component of the gender/sex system, which refers to the set of arrangements by which a society transforms biological sexuality into products of human activity and in which these transformed needs are satisfied (Bem, 1981:354-364). This is also true of the Rwandan experience, where masculinity is an indicator of <i>social status</i> as much as wealth and <i>social class</i> . The relative importance of the roles of socialization and genetics in the development of masculinity continue to be debated in Rwanda and elsewhere. While social conditioning obviously plays a role, it can also be observed that certain aspects of	Inclusion Gender construction Power misuse ideology Christian service
-----------	------------------------------	---	---	--	---

				<p>the masculine identity exist in almost all human cultures. Despite the call of the Rwandangovernment for gender equity, there is still</p> <p>broad gender inequality among the <i>Abakiga</i> and in other traditional patriarchal contexts. The reality in Rwanda and in many other African societies is that most men feel pressured to act in a masculine way. This means that men feel that they have to prevail in situations that require physical strength and fitness. Therefore, to appear weak, emotional, or sexually inefficient is a major threat to their self-esteem. To be content, these men must feel that they are decisive, self-assured, and rational. Arrindell explains that masculine gender role stress may develop if a man feels that he has acted in an “unmanly” fashion. Conversely, acting “manly among peers will often result in increased social validation or general competitive advantage” (Arrindell,2005:31). This “manly” behaviour is usually influenced by culture.</p> <p>The positions of power and authority that society bestows on men sometimes push them to subordinate women or to abuse them in different ways. The perpetration of rape is one of the common abuses committed in the name of and under the cover of culture in different societies. In view of this background, this chapter focuses on analysing the extent to which the two issues of masculinity and culture can influence the spread of the HIV and AIDS epidemic with special reference to the <i>Abakiga</i>.”</p> <p>In conclusion, we can state that the hope for the</p>	
--	--	--	--	---	--

				<p>future lies in changing the attitudes and behaviour of the boys of today—the men of tomorrow—who will not be afraid of equality with women. This should include developing new masculine and</p> <p>feminine ideologies, especially among the youth. The involvement of men in programmes for gender equality, and especially those committed to curbing the spread of HIV and AIDS, should learn from the struggle to end apartheid in South Africa. The ending of apartheid came when some of the players who were benefiting from the evil system took it upon themselves to put an end to it. In other words, men must take the lead in dismantling the patriarchal systems and they must refuse to continue being beneficiaries of the evil system that dehumanizes and subordinates more than half of every patriarchal society. Moreover, men who support equality with women can be very powerful and effective advocates for change and transformation towards gender justice. Community and religious leaders (who are often men) have a critical role to play in HIV and AIDS prevention and care, because they are often highly respected and are usually advisers in their communities. Their position enables them to either promote or hinder behavioural change, as well as HIV and AIDS prevention and care in general. Therefore, their involvement in a community's response to HIV and AIDS is vital. In closing, I concur with the 2006 Malawi Council of Churches on what they suggest as the way forward, summarized in the following four points that, if given serious consideration, will bear fruitful results towards social</p>	
--	--	--	--	---	--

				<p>transformation for gender justice in our joint struggle to combat HIV and AIDS. It summarizes the way forward as follows:</p> <ul style="list-style-type: none"> • To make the family a place where boys first learn to respect women and to speak about their sexuality. • To encourage local leaders to teach men how to honour their masculinity by actively caring for their partner's and their children's health. • To encourage male religious leaders to use their influence to inspire social responsibility among boys and men. • To identify and promote positive images of masculinity and male behaviour for promoting HIV prevention, men as fathers caring for their family, and men with a sense of responsibility and being reliable towards themselves and their partners. 	
Article 3	Jairus Hlatywayo	Dangerous Masculinities: An Analysis of the Misconception of "Real Manhood" and Its Impact on Vulnerabilities to HIV among the Ndaus of Chipinge in	Redemptive Masculinities: Men, HIV and Religion	<p>"within the framework of theology and development, the issue of gender disparity that continues to fuel the spread of HIV and AIDS in Africa and the rest of the Third World is seen as a developmental issue, an impediment to development that needs urgently to be tackled. The chapter endeavours to highlight and critique dangerous masculine activity within the Ndaus of Chipinge, in Zimbabwe. These activities inevitably increase the vulnerability of both men and women to the HIV and AIDS infection. It also explores some readily available theological resources within the Christian tradition that can be utilized to increase understanding of the spread of HIV and reduce</p>	<p>God as creator</p> <p>Gender partnership</p>

		Zimbabwe		<p>stigma and discrimination. Masculinity is viewed as a cultural construction rather than a universal, biologically based set of characteristics. It is defined as the extent to which men believe it important to adhere to culturally defined standards for masculine behaviour. In this regard, men behave as they do</p> <p>because of the internalization of cultural norms. Male ideology is concerned with beliefs about what men (and women) are like and how they should behave. (Pleck, Sonenstein & Ku, 1993).</p> <p>Conclusions</p> <p>The issue of HIV and AIDS is not just a fundamental problem of existence, nor an occasion for imputing blame between men and women, but an opportunity to reflect more deeply on the work of God. If all humanity has been created in the image of God (Gen1:28), then there is no justification for men to treat women as secondclass citizens, because we are all equal in God's family. (Gal 5ff, Romans 8:28). After creating humanity and all else, "God blessed them, saying to them; be fruitful and multiply, fill the earth and multiply in it." (Genesis 1:28ff). This begs questions such as: Can the African continent and the Church multiply, develop and be fruitful without the equal participation of both men and women? Can the be growth and development with only the "yang without the yin" or vice versa? Therefore, a dialogue between men and women on the issue of masculinities and gender equality in the Church and community will assure women a full and equal</p>	
--	--	----------	--	--	--

				<p>participation on this earth, which is God's, and all that is in it. (Psalm 24:1ff). This writer sincerely believes that tying together the roles of men and women as equal partners in building, developing and protecting our health and well-being will ensure effective and equal participation and engagement of both genders in the development process.</p> <p>To discriminate against one gender or emphasize the superiority of another is to "dehumanize" it, increasing the chances of HIV infection. It is therefore sincerely hoped that this chapter will broaden traditional understanding of the epidemic and provide ideas that will help both men and women to better serve the Church and community in an endeavour to curb the spread of HIV and AIDS.</p>	
Article 4	<i>Beverly Haddad</i>	<i>Gender, Development and Faith: Religious networks and womens struggle to survive</i>		<p>Gender refers to the socially constructed and culturally defined differences between men and women that are usually identified through a set of role expectations. Gender 'may determine our access to education, to work, to the tools and resources needed for industry and craft; it may determine our health, our life expectancy, our freedom of movement'. .. When discussing the field of development, it is important for a number of reasons, to talk of 'gender and development' rather than women and development'. Firstly, it is difficult to speak of 'women' as if they are a homogenous group sharing universal interests.</p> <p>Theologians who consider themselves activists-</p>	<p>Activist intellectuals HIV and AIDS</p>

				<p>interlectuals have a particular responsibility to play an advocacy role. On a macro- level, theologians need to continue to make their voices heard where unjust social structures exist that keep the poor poor and allow the rich to get richer. They need to have a critical and questioning mind when dealing with strategies such as GEAR and NEPAD , always engaging with these strategies through a gendered lens. Theologians as activist intellectuals are a potential force for lobbying around the shortfalls of these strategies, as well as around issues such as the debt crisis and the limited availability of free antiretroviral drugs to fight the HIV and AIDS pandemic in Africa. In addition, they need to continue to make their voices heard on a macro-level on issues such as violence against women and children and the escalating levels of Aids deaths. Most of all, they need to be willing to question the issue of power within their church structures and within their communities. As activist intellectuals they need to be willing to be the link between the macro and micro terrain of gender, faith, and development. In so doing they offer to and receive from poor and marginalised women resources that can mutually improve the lived realities of the lives of all concerned.</p> <p>Women are already playing an important role within and without the church. The constitutional context of gender equity in South Africa offers the church the a wonderful opportunity to explore new alternatives to practices that foster the marginalisation of women. Activist intellectuals must find ways of opening up a safe space for these</p>	
--	--	--	--	---	--

				womens voices to be articulated and take seriously inthe public realm, so that the whole of society can truly be transformed.	
--	--	--	--	---	--

<p>Article 5</p>	<p>Ester Owunta Karel August</p>	<p>Gender partnership as a transforming paradigm for development in the church and society</p>	<p>Society for practical Theology in South Africa</p>	<p>This research article made the case for (gender) partnership as an integral part of effective people-centred participatory development theory. Over the years, development has been taught and practiced in different ways. In the contemporary African context, it is a term that is frequently used and even misused by many people and organisations that are involved in development programmes, which truncate rather than transform the people and communities they claim to develop. This article presented a brief survey of some definitions and views on development and argued for a holistic approach to development, one which is anchored on partnership as an essential element in God's mission; that is, the <i>missio Dei</i>. It highlighted the reasons for, ideals of and obstacles to true partnership in development.</p> <p>Development means different things to different people and involves people, on the one hand, and the factors of production and organisation on the other. However, the overriding normative principles in the development debate are the aspects of participation, empowerment and people-centeredness in development. Development is for people, amongst whom the entrapment of women and children as a result of culture, development theories and</p>	<p>Development approach People centered Theology of development</p>
------------------	--------------------------------------	--	---	---	---

				<p>policies is the most pronounced.</p> <ul style="list-style-type: none">• Development from a Christian perspective is normative as it is regarded as transformational development. According to this perspective, development is God's intention and engagement with the anti-creation to restore creation and people from what they are, into what they should be, according to his own purpose. Even the relation between men and women has been distorted by sin and needs to be restored into true partnership in our personal relationships and in our societal structures, as God has ordained it. <p>Partnership is an imperative for progress in the Church and community. With particular reference to the Church, ministry as partnership is necessary not only for the Church as <i>koinonia</i> but also to enable the Church to provide a model for society, which is grappling with the same issues of shared responsibility and accountability between its leaders and its people. Genuine partnership thrives when the ideals of equality, mutuality, transparency, love, diversity and accountability are upheld and not compromised. Yet we know that true partnership is costly; there is no such thing as cheap partnership. And, being a costly venture, the price for partnership can only be paid by the brave and the courageous. Yet, the Church is called by God to affect</p>	
--	--	--	--	--	--

				transformation through genuine partnership in and through Jesus Christ – even in the sphere of development. Ultimately, men and women have this mutual vocation in life and in our created reality to deal with fear, violence, patriarchy, the sense of insecurity and other problems related to the anti-creation, which have hitherto hindered progress and made our partnership a dream yet to be realised. We are all called by God to be partners in our search for freedom and a better human community.	
Article 6	Bridget Walker	Christianity, development, and women's liberation	Gender Development and	On the other hand, religion has been a resource in struggles for equality and emancipation for many women. Gender and development workers must be aware of these two options ± domestication and liberation ± because on the one hand, religious teaching preaches women's subordination through imposing social codes regarding women's roles, behaviour, and relationships with men. On the other hand, church may also offer the only space in which women can meet. While religion may seem remote and even irrelevant to increasing numbers of people in Britain (my own context) it is an important force in the lives of many people on other continents. It is of personal significance, providing rituals at deeply emotional moments of birth, marriage, and death. It offers opportunities for reflecting on the meaning and purpose of	

				<p>life, and an explanation for suffering. It prescribes codes of behaviour in the family and beyond, and provides a means of expressing a communal identity. It may shape the nature of the state, and influence the way the economy is run. On the other hand, religion offers alternatives to the dominant models of social, economic, and political development (White and Tiongco, 1997). Many Christians in Latin America have turned to the messages which liberation theology has for those living in poverty or under oppression; others, in both Americas, have embraced Christian fundamentalism.</p> <p>I focus on the Christian tradition, because it is the one I know best: it has shaped the society in which I live, the communities among whom I have worked, and my own thinking as a feminist and a development worker. I shall look primarily, but not exclusively, at the tradition and legacy of the churches which emerged in the West¹ and missionised the Americas, Africa, and Asia. I shall examine briefly what these churches have to say about the nature of women, family relations, and other social institutions, and how women in the South have responded.</p> <p>At the beginning of this article, I stated that those concerned with social development</p>	
--	--	--	--	--	--

				<p>andsocial justice should analyse the role of religious institutions in the lives of women, and understand their relationship to them. I have outlined how the traditions of the Christian church have often demeaned women, but have also, paradoxically, supported them within the parameters of existing social structures. Through a brief discussion of how women have claimed liberation from a perspective grounded in their faith, I have examined different perspectives on the extent to which forms of Christianity offer scope for women’s liberation or oppression. Women’s continued critique of Christianity demonstrates that their relationship with it is more often one of engagement than rejection. Development workers concerned with the struggle against poverty and its causes, and with improving the quality of life for all, must listen to what women are saying about the spiritual as well as the material dimension of their lives.</p>	
Article 7	Oluwafunmilayo Josephine Para-Mallam	Faith, gender and development agendas in Nigeria: conflicts, challenges, and	Gender and Development	<p>Religion is a dominant force in private and public life in most developing countries. Based on fieldwork in Nigeria, where Christianity and Islam are the two major religions, this article looks at ways in which religion interplays with development and gender equality, and what this means for</p>	

		opportunities		<p>development policy and practice. First, it explores conflicts and challenges, looking at how religious and indigenous customary values converge as powerful influences, affecting all areas of women's lives. The article goes on to examine the impact of these influences on individual women's choices and aspirations in the context of Nigerian development policy on gender equality. Against this backdrop, it highlights opportunities that can stem from religion, pointing to the ways in which Nigerian faith-based women's organisations are beginning to use religion as a basis for challenging male bias and promoting holistic development.</p> <p>This article has explored the views and experiences of a cross-section of Nigerian women in order to demonstrate how faith, religion, and development affect their lives at the individual and collective level. I have shown how religion and customary laws impede women's rights and progress towards gender equality, and how women's identity as members of their faith shapes their perceived needs and aspirations. At the same time, however, I have demonstrated how religion and faith can be used as a resource for promoting women's empowerment. In Nigeria, this is a strategy emerging from women's faith-based organisations, which are constructing their</p>	
--	--	---------------	--	--	--

				<p>own discourses and approaches, and in the process detaching themselves from what is taken to be Western feminism.</p> <p>These faith-based organisations operate in an environment where it may be pragmatic and uncontroversial to concentrate on the practical gender interests prioritised by most. I have shown how certain faith-based women's groups are strategically using both conventional and liberationist religious ideologies as a launchpad for female empowerment, and to counteract religious beliefs that trigger injustice and inequality.</p>	
--	--	--	--	--	--

Appendix 4

Step 2 a Identifying themes

Cluster 1

Articles	Code	Quote	Issues discussed	Themes identified
A1,A2, A3, A5	Gender binary	<p>A1-behaviours put men, women, and society in general in a position of vulnerability</p> <p>A2- Moreover, men who support equality with women can be very powerful and effective advocates for change and transformation towards gender justice.</p> <p>A3- The chapter endeavours to highlight and critique dangerous masculine activity within the Ndau tribe of Chipinge, in Zimbabwe. These activities inevitably increase the vulnerability of both men and women to the HIV and AIDS infection.</p> <p>A3- Therefore, a dialogue between men and women on the issue of masculinities and gender equality in the Church and community will assure women a full and equal participation on this earth, which is God’s, and all that is in it. (Psalm 24:1ff). This writer sincerely believes that tying together the roles of men and women as</p>	<p>A1-Behaviours that make people vulnerability</p> <p>A2-men supporting equality with women can move towards gender justice.</p> <p>A3- dangerous masculine activity men as perpetrators</p> <p>A3-dialogue</p> <p>A3-full participation</p> <p>A3-equality</p> <p>A3-health and wellbeing</p> <p>A3-male and female</p> <p>A3-both genders discrimination increasing</p>	

		<p>equal partners in building, developing and protecting our health and well-being will ensure effective and equal participation and engagement of both genders in the development process. To discriminate against one gender or emphasize the superiority of another is to “dehumanize” it, increasing the chances of HIV infection.</p> <p>It is therefore sincerely hoped that this chapter will broaden traditional understanding of the epidemic and provide ideas that will help both men and women to better serve the Church and community in an endeavour to curb the spread of HIV and AIDS.</p> <p>A4- Gender refers to the socially constructed and culturally defined differences between men and women that are usually identified through a set of role expectations. Gender ‘may determine our access to education, to work, to the tools and resources needed for industry and craft; it may determine our health, our life expectancy, our freedom of movement’.</p> <p>A5- Yet, the Church is called by God to affect transformation through genuine partnership in and through Jesus Christ – even in the sphere of development. Ultimately, men and women have this mutual vocation in life and in our created reality to deal with fear, violence, patriarchy, the sense of insecurity and other problems related to the anti-creation, which have hitherto hindered progress and made our partnership a dream yet to be realised. We are all called by God to be partners in our search for freedom and a better human community.</p>	<p>chances of HIV infection</p> <p>A3- broadening understanding of men and women to serve church and community to curb spread</p> <p>A4- gender as defined through differences between men and women</p> <p>A4- gender may determine our access to development</p> <p>A5-Church called by God to affect transformation through genuine partnership for freedom and a better human community.</p>	
--	--	---	--	--

<p>A1, A2, A3</p>	<p>African Patriarchy</p>	<p>A1-African patriarchies and the new masculinities they spew (that is, the high-risk sexual behaviour, alcohol and drug abuse, and sexual and other forms of violence against women)” Given the context, this chapter seeks to explore the plausibility of reinventing contemporary African masculinities within an African cultural prism, to progressively engage men in combating the HIV pandemic A1-“It highlights and characterizes African masculinities based on evolving patriarchies from the precolonial through to the postcolonial eras, showing how these have changed over time, due particularly to the influence of capitalism. A1-Having characterized African patriarchies and masculinities over time, and offering a theoretical explanation of contemporary male violence against women that is based on a distorted conception of the African masculinity, the chapter goes on to explore the utility of retooling African masculinities to progressively recruit men in the response to HIV and AIDS without necessarily importing Western cultural worldviews wholesale. A2- Despite the call of the Rwandan government for gender equity, there is still broad gender inequality among the <i>Abakiga</i> and in other traditional patriarchal contexts.</p>	<p>A1-African patriarchies spew many form of violence against women A1-African masculinities within an African cultural prism, to progressively engage men in combating HIV A1-African masculinities based on evolving patriarchies from the precolonial through to the postcolonial eras have changed A1-retooling African masculinities to progressively recruit men In the response to HIV and AIDS without necessarily importing Western cultural worldviews wholesale. A2- In spite of Rwandan government propagating for gender equity, there is still broad gender inequality A2- dangerous masculine activity</p>	
-------------------	---------------------------	--	--	--

		A3- The chapter endeavours to highlight and critique dangerous masculine activity within the Ndaou tribe of Chipinge, in Zimbabwe. These activities inevitably increase the vulnerability of both men and women to the HIV and AIDS infection.		
A1	Policy	A1-epidemiological impacts of HIV and AIDS, as well as international and national policy intervention efforts, have focused on and African patriarchies and the new masculinities they spew (that is, the high-risk sexual behaviour, alcohol and drug abuse, and sexual and other forms of violence against women) should be an integral part of every international and national policy response to the AIDS pandemic.	A1- international and national policy intervention efforts have focused on African patriarchies in order to give a response to the AIDS pandemic.	
A1	Nuclear family	A1-as international and national policy intervention efforts, have focused on and underscored the vulnerability of women and children, not much focus Men play	A1-vulnerability of women and children	
A2	Inclusion	A2-As in other African states, women in Rwanda face numerous cultural, customary, economic, legal, and social constraints regarding their access to community resources, such as land, and ownership of property in general. The discriminatory laws and practices in education, employment, inheritance, and finance have	A2- women in Rwanda face numerous various barriers to access community resources	

		marginalized		
A2, A3, A4	Gender construction	<p>A2-In the social sciences and humanities, a gender role is a set of behavioural norms associated with a given gendered status (also called a gendered identity) in a given social group or system. This is also true of the Rwandan experience, where masculinity is an indicator of <i>social status</i> as much as wealth and <i>social class</i>. The relative importance of the roles of socialization and genetics in the development of masculinity continue to be debated in Rwanda and elsewhere. While social conditioning obviously plays a role, it can also be observed that certain aspects of the masculine identity exist in almost all human cultures.</p> <p>A2-The reality in Rwanda and in many other African societies is that most men feel pressured to act in a masculine way. This means that men feel that they have to prevail in situations that require physical strength and fitness. Therefore, to appear weak, emotional, or sexually inefficient is a major threat to their self-esteem. To be content, these men must feel that they are decisive, self-assured, and rational.</p> <p>A3- Masculinity is viewed as a cultural construction rather than a universal, biologically based set of characteristics. It is defined</p>	<p>A2-Gender as social construct</p> <p>A2- masculinity is an indicator of social status much as wealth and social class.</p> <p>A2- men feel pressured to act in a masculine way</p> <p>A3- Gender as cultural construct rather than universally biological</p> <p>A4- Gender as cultural construct that determines access to development</p>	

		<p>as the extent to which men believe it important to adhere to culturally defined standards for masculine behaviour. In this regard, men behave as they do because of the internalization of cultural norms</p> <p>A4- Gender refers to the socially constructed and culturally defined differences between men and women that are usually identified through a set of role expectations. Gender ‘may determine our access to education, to work, to the tools and resources needed for industry and craft; it may determine our health, our life expectancy, our freedom of movement’.</p>		
A2	Ideology	<p>A2-In conclusion, we can state that the hope for the future lies in changing the attitudes and behaviour of the boys of today—the men of tomorrow—who will not be afraid of equality with women. This should include developing new masculine and feminine ideologies, especially among the youth</p> <p>A2- The involvement of men in programmes for gender equality, and especially those committed to curbing the spread of HIV and AIDS, should learn from the struggle to end apartheid in South Africa. The ending of apartheid came when some of the players who were benefiting from the evil system took it upon themselves to put an end to it. In other words, men must take the lead in dismantling the patriarchal systems and they must refuse to continue being beneficiaries of the evil system that</p>	<p>A2- the attitudes and behaviour of the boys of today—the men</p> <p>A2- developing new masculine and feminine ideologies, especially among the youth</p> <p>A2- The apartheid struggle in South Africa as example of how key players who were benefiting from the system took it upon themselves to put an end to it.</p> <p>A7- Religious ideologies as launch pad for female empowerment which counteract religious beliefs that trigger injustice and inequality</p>	

		<p>dehumanizes and subordinates more than half of every patriarchal society.</p> <p>A7- These faith-based organisations operate in an environment where it may be pragmatic and uncontroversial to concentrate on the practical gender interests prioritised by most. I have shown how certain faith based women’s groups are strategically using both conventional and liberationist religious ideologies as a launch-pad for female empowerment, and to counteract religious beliefs that trigger injustice and inequality.</p>		
A2	Power misuse	<p>A2-This “manly” behaviour is usually influenced by culture. The positions of power and authority that society bestows on men sometimes push them to subordinate women or to abuse them in different ways. The perpetration of rape is one of the common abuses committed in the name of and under the cover of culture in different societies.</p> <p>A4- Most of all, they need to be willing to question the issue of power within their church structures and within their communities. As activist intellectuals they need to be willing to be the link between the macro and micro terrain of gender, faith, and development. In so doing they offer to and receive from poor and marginalised women resources</p>	<p>A2- “manly” behaviour is usually influenced by culture</p> <p>A2- perpetration of rape is one of the common abuses</p> <p>A4- the need to be willing to question the issue of power within church structures and within</p>	
A2, A5	Christian service	<p>A2-Council of Churches on what they suggest as the way forward, summarized in the following four points that, if given serious consideration, will bear fruitful results towards social transformation</p>	<p>A2- To make the family a place where boys first learn to respect women and to speak about their sexuality.</p>	

		<p>for gender justice in our joint struggle to combat HIV and AIDS. It summarizes the way forward as follows:</p> <ul style="list-style-type: none"> • To make the family a place where boys first learn to respect women and to speak about their sexuality. • To encourage local leaders to teach men how to honour their masculinity by actively caring for their partner's and their children's health. • To encourage male religious leaders to use their influence to inspire social responsibility among boys and men. • To identify and promote positive images of masculinity and male behaviour for promoting HIV prevention, men as fathers caring for their family, and men with a sense of responsibility and being reliable towards themselves and their <p>A5- Yet, the Church is called by God to affect transformation through genuine partnership in and through Jesus Christ – even in the sphere of development.. We are all called by God to be partners in our search for freedom and a better human community.</p>	<ul style="list-style-type: none"> • To encourage local leaders to teach men to actively care for their partner's and their children's health. • To encourage male religious leaders to use their influence to inspire social responsibility among boys and men. • To identify and promote positive images of masculinity <p>A5- Church called by God to affect transformation through genuine partnership in and through</p> <p>A5- called by God to be partners in search for freedom and a better human community.</p>	
A2, A3, A4 A6, A7	Religious Empowerment	<p>A2-Community and religious leaders (who are often men) have a critical role to play in HIV and AIDS prevention and care, because they are often highly respected and are usually advisers in their Communities. Their position enables them to either promote or hinder behavioural change, as well as HIV and AIDS prevention and care in general. Therefore, their involvement in a community's response to HIV and AIDS is vital.</p> <p>A3- These activities inevitably increase the Vulnerability of both men and women to the HIV and AIDS</p>	<p>A2- religious leaders critical role in HIV and AIDS prevention and care</p> <p>A3- Theological resources readily available that can be used to increase understand and spread of HIV</p> <p>A4- The constitutional context of gender equity in South Africa offers the church the a wonderful opportunity to explore new alternatives to</p>	

		<p>infection. It also explores some readily available theological resources within the Christian tradition that can be utilized to increase understanding of the spread of HIV and reduce stigma and discrimination.</p> <p>A4- Women are already playing an important role within and without the church. The constitutional context of gender equity in South Africa offers the church a wonderful opportunity to explore new alternatives to practices that foster the marginalisation of women</p> <p>A6- On the other hand, religion has been a resource in struggles for equality and emancipation for many women.</p> <p>A6-. Gender and development workers must be aware of these two options ± domestication and liberation ± because on the one hand, religious teaching preaches women’s subordination through imposing social codes regarding women’s roles, behaviour, and relationships with men. On the other hand, church may also offer the only space in which women can meet. While religion may seem remote and even irrelevant to increasing numbers of people in Britain (my own context) it is an important force in the lives of many people on other continents. It is of personal significance, providing rituals at deeply emotional moments of birth, marriage, and death. It offers opportunities for reflecting on the meaning and purpose of life, and an explanation for suffering. It prescribes codes</p>	<p>practices that foster the marginalisation of women</p> <p>A6- church may offer the only space wherein women can meet</p> <p>A6- Religion is an important force in the lives of many people on other continents. It is of personal significance, providing rituals at deeply emotional moments of birth, marriage, and death.</p> <p>A6 those concerned with social development and social justice should analyse the role of religious institutions in the lives of women,</p> <p>how the traditions of the Christian church have supported women within the parameters of existing social structures</p> <p>A7-This article has explored the views and experiences of a cross-section of Nigerian women in order to demonstrate</p>	
--	--	--	---	--

		<p>of behaviour in the family and beyond, and provides a means of expressing a communal identity. It may shape the nature of the state, and influence the way the economy is run.</p> <p>Many Christians in Latin America have turned to the messages which liberation theology has for those living in poverty or under oppression; others, in both Americas, have embraced Christian fundamentalism.</p> <p>A6- At the beginning of this article, I stated that those concerned with social development and social justice should analyse the role of religious institutions in the lives of women, and understand their relationship to them. I have outlined how the traditions of the Christian church have often demeaned women, but have also, paradoxically, supported them within the parameters of existing social structures</p> <p>A7- Religion is a dominant force in private and public life in most developing countries. Based on fieldwork in Nigeria, where Christianity and Islam are the two major religions, this article looks at ways in which religion interplays with development and gender equality, and what this means for development policy and practice. First, it explores conflicts and challenges, looking at how religious and indigenous customary values converge as powerful influences, affecting all areas of women's lives. The article</p>	<p>how faith, religion, and development affect their lives at the individual and collective level.</p> <p>A7-I have shown how religion and customary laws impede women's rights and progress towards gender equality, and how women's identity as members of their faith shapes their perceived needs and aspirations.</p> <p>A7-At the same time, however, I have demonstrated how religion and faith can be used as a resource for promoting women's empowerment. In Nigeria, this is a strategy emerging from women's faith-based organisations, which are constructing their own discourses and approaches, and in the process detaching themselves from what is taken to be Western feminism.</p>	
--	--	---	--	--

		<p>goes on to examine the impact of these influences on individual women's choices and aspirations in the context of Nigerian development policy on gender equality.</p> <p>A7- These faith-based organisations operate in an environment where it may be pragmatic and uncontroversial to concentrate on the practical gender interests prioritised by most. I have shown how certain faith based women's groups are strategically using both conventional and liberationist religious ideologies as a launch-pad for female empowerment, and to counteract religious beliefs that trigger injustice and inequality.</p>		
A3	Gender partnerships	<p>A3- If all humanity has been created in the image of God (Gen 1:28), then there is no justification for men to treat women as second-class citizens, because we are all equal in God's family. (Gal 5ff, Romans 8:28). After creating humanity and all else, "God blessed them, saying to them; be fruitful and multiply, fill the earth and multiply in it." (Genesis 1:28ff). This begs questions such as: Can the African continent and the Church multiply, develop and be fruitful without the equal participation of both men and women? Can the be growth and development with only the "yang without the yin" or vice versa? Therefore, a dialogue between men and women on the issue of masculinities and gender equality in the Church and</p> <p>A5- Partnership is an imperative for progress in the Church and</p>	<p>A3- humanity has been created in the image of God</p> <p>A3- we are all equal in God's family</p> <p>A3- equal participation of both men and women</p> <p>A3- a dialogue between men and women on</p> <p>A5- Partnership is an imperative for progress in the Church and community.</p> <p>A5- partnership is necessary to enable the Church to provide a model for society</p>	

		<p>community. With particular reference to the Church, ministry as partnership is necessary not only for the Church as <i>koinonia</i> but also to enable the Church to provide a model for society, which is grappling with the same issues of shared responsibility and accountability between its leaders and its people.</p> <p>Genuine partnership thrives when the ideals of equality, mutuality, transparency, love, diversity and accountability are upheld and not compromised.</p>	<p>A5- Genuine partnership thrives when the ideals of equality, mutuality, transparency, love, diversity and accountability are upheld and not compromised</p>	
A3	Gods creation	<p>A3- The issue of HIV and AIDS is not just a fundamental problem of existence, nor an occasion for imputing blame between men and women, but an opportunity to reflect more deeply on the work of God. If all humanity has been created in the image of God (Gen 1:28), then there is no justification for men to treat women as second-class</p> <p>A5-• Development from a Christian perspective is normative as it is regarded as transformational development. According to this perspective, development is God's intention and engagement with the anti-creation to restore creation and people from what they are, into what they should be, according to his own purpose. Even the relation between men and women has been distorted by sin and needs to be restored into true partnership in our personal relationships and in our societal structures, as God has ordained it.</p>	<p>A3- all humanity has been created in the image of God</p> <p>A5- God's intention and engagement with the anti-creation to restore creation and people from what they are, into what they should be</p>	
A4	Dev approaches	<p>A4-.. When discussing the field of development, it is important for a number of reasons, to talk of 'gender and development' rather than women and development'.</p> <p>A5- This research article made the case for (gender) partnership as an integral part of effective people-centred participatory development theory. Over the years, development has been</p>	<p>A4- GAD as opposed to WAD</p> <p>A5- people centred participatory development Theory</p> <p>A5- Amidst many meanings to</p>	

		<p>taught and practiced in different ways. In the contemporary African context, it is a term that is frequently used and even misused by many people and organisations that are involved in development programmes, which truncate rather than transform the people and communities they claim to develop.</p> <p>A5- Development means different things to different people and involves people, on the one hand, and the factors of production and organisation on the other. However, the overriding normative principles in the development debate are the aspects of participation, empowerment and people-centeredness in development. Development is for people, amongst whom the entrapment of women and children as a result of culture, development theories and policies is the most pronounced.</p>	<p>development the overriding normative principles in the development debate are the aspects of participation, empowerment and people-centeredness in development</p> <p>A5- This article presented a brief survey of some definitions and views on development and argued for a holistic approach to development, one which is anchored on partnership as an essential element in God's mission; that is, the <i>missio Dei</i>. It highlighted the reasons for, ideals of and obstacles to true partnership in development.</p>	
A4	Activist Interlectuals	<p>A4-Theologians who consider themselves activist-intellectuals have a particular responsibility to play an advocacy role. On a macro- level, theologians need to continue to make their voices heard where unjust social structures exist that keep the poor poor and allow the rich to get richer. They need to have a critical and questioning mind when dealing with strategies such as GEAR and NEPAD , always engaging with these strategies through a gendered lens. Theologians as activist interlectuals are a potential force for lobbying around the shortfalls of these strategies, as well as around issues such as the debt crisis and the limited availability of free antiretroviral drugs to fight the HIV and AIDS pandemic in Africa. In addition, they need to continue to make their voices heard on a macro-level on issues such as violence against women and children and the escalating levelsof Aids deaths. Most of all, they need to be willing to question the issue of power within their church structures and within their communities. As activist intellectuals they need to be willing to be the link between the macro and micro terrain of</p>	<p>A4- activist-intellectuals have a particular responsibility to play an advocacy role</p> <p>A4- need to have a critical and questioning mind</p> <p>A4- are a potential force for lobbying around shortfalls within government strategies, and other issues such as AIDS pandemic, violence against women etc.</p> <p>A4- they need to be willing to question the issue of power within their church structures</p> <p>A4- the link between the macro and micro terrain of gender</p>	

		<p>gender, faith, and development. In so doing they offer to and receive from poor and marginalised women resources that can mutually improve the lived realities of the lives of all concerned.</p> <p>A4- Activist intellectuals must find ways of opening up a safe space for these women's voices to be articulated and take seriously in the public realm, so that the whole of society can truly be transformed.</p> <p>A6- . Development workers concerned with the struggle against poverty and its causes, and with improving the quality of life for all, must listen to what women are saying about the spiritual as well as the material dimension of their lives.</p>	<p>A4- need to be willing to be the link between the macro and micro terrain of gender</p> <p>A4- must find ways of opening up a safe spaces for women's voices to be articulated</p> <p>A6- Development workers must listen to what women are saying</p>	
A4, A6, A7	Women	<p>A4-Women are already playing an important role within and without the church. The constitutional context of gender equity in South Africa offers the church a wonderful opportunity to explore new alternatives to practices that foster the marginalisation of women.</p> <p>A6-Through a brief discussion of how women have claimed liberation from a perspective grounded in their faith, I have examined different perspectives on the extent to which forms of Christianity offer scope for women's liberation or oppression. Women's continued critique of Christianity demonstrates that their relationship with it is more often one of engagement than rejection. Development workers concerned with the struggle against poverty and its causes, and with improving</p>	<p>A4-Women are already playing an important role within and without the church.</p> <p>A4- constitutional context in South Africa offers a wonderful opportunity to explore new alternatives to practices that foster the marginalisation of women.</p> <p>A6- Women's continued critique of Christianity demonstrates that their relationship with it is more often one of engagement than rejection.</p>	

		<p>the quality of life for all, must listen to what women are saying about the spiritual as well as the material dimension of their lives</p> <p>A7- First, it explores conflicts and challenges, looking at how religious and indigenous customary values converge as powerful influences, affecting all areas of women's lives. The article goes on to examine the impact of these influences on individual women's choices and aspirations in the context of Nigerian development policy on gender equality. Against this backdrop, it highlights opportunities that can stem from religion, pointing to the ways in which Nigerian faith-based women's organisations are beginning to use religion as a basis for challenging male bias and promoting holistic development.</p>	<p>A7- looking at how religious and indigenous customary values converge as powerful influences, affecting all areas of women's lives. The article</p> <p>A7- women's choices and aspirations in the context of Nigerian development policy on gender equality</p> <p>A7- Nigerian faith-based women's organisations are beginning to use religion as a basis for challenging male bias and promoting holistic development.</p>	
A5	Theology of Development	<p>A5-This article presented a brief survey of some definitions and views on development and argued for a holistic approach to development, one which is anchored on partnership as an essential element in God's mission; that is, the <i>missio Dei</i>. It highlighted the reasons for, ideals of and obstacles to true partnership in development.</p> <p>A5- Development from a Christian perspective is normative as it is regarded as transformational development. According to this perspective, development is God's intention and engagement with the anti-creation to restore creation and people from what they are, into what they should be, according to his own purpose. Even the relation between men and women has been distorted by sin and needs to be restored into true</p>	<p>A5-Theology and Development as Missional and transformational</p> <p>A5- partnership as an essential element in God's mission-<i>missio dei</i></p> <p>A5- <i>Imago Dei</i> A5- God as busy restoring creation</p> <p>A5- Sin and relation between men and women needs to be</p>	

		partnership in our personal relationships and in our societal structures, as God has ordained it.	restored to true partnership	
A6	Religious disempowerment	A6- Gender and development workers must be aware of these two options ± domestication and liberation ± because on the one hand, religious teaching preaches women's subordination through imposing social codes regarding women's roles, behaviour, and relationships with men.	A6- subordination through imposing social codes regarding women's roles, behaviour, and relationships with men.	

Code Clusters

Cluster 1

<p>Gender binary African Patriarchy Nuclear family Gender construction Women</p>	<p>A1-Behaviours that make people vulnerable</p> <p>A2-men supporting equality with women can move towards gender justice.</p> <p>A3- dangerous masculine activity men as perpetrators</p> <p>A3-dialogue</p> <p>A3-full participation</p> <p>A3-equality</p> <p>A3-health and wellbeing</p> <p>A3-male and female A3-both genders discrimination increasing chances of HIV infection</p>	<p>A1-African patriarchies spew many form of violence against women</p> <p>A1-African masculinities within an African cultural prism, to progressively engage men in combating HIV</p> <p>A1-African masculinities based on evolving patriarchies from the precolonial through to the postcolonial eras have changed</p> <p>A1-retooling African masculinities to progressively recruit men In the response to HIV and AIDS without necessarily importing Western</p>	<p>A1-vulnerability of women and children</p>	<p>A2-Gender as social construct</p> <p>A2- masculinity is an indicator of social status much as wealth and social class.</p> <p>A2- men feel pressured to act in a masculine way</p> <p>A3- Gender as cultural construct rather than universally biological</p> <p>A4- Gender as cultural construct that determines access to development</p>	<p>A4-Women are already playing an important role within and without the church.</p> <p>A4- constitutional context in South Africa offers a wonderful opportunity to explore new alternatives to practices that foster the marginalisation of women.</p> <p>A6- Women's continued critique of Christianity demonstrates that their relationship with it is more often one of engagement than rejection.</p> <p>A7- looking at how religious and indigenous customary</p>
--	---	---	---	--	--

	<p>A3- broadening understanding of men and women to serve church and community to curb spread</p> <p>A4- gender as defined through differences between men and women</p> <p>A4- gender may determine our access to development</p> <p>A5-Church called by God to affect transformation through genuine partnership for freedom and a better human community.</p>	<p>cultural worldviews wholesale.</p> <p>A2- In spite of Rwandan government propagating for gender equity, there is still broad gender inequality</p> <p>A2- dangerous masculine activity</p>			<p>values converge as powerful influences, affecting all areas of women's lives</p> <p>A7- women's choices and aspirations in the context of Nigerian development policy on gender equality</p> <p>A7- Nigerian faith-based women's organisations are beginning to use religion as a basis for challenging male bias and promoting holistic development.</p>
<ol style="list-style-type: none"> 1. Dangerous masculinity and its effects on women 2. Dialouge as critical for women participation 3. Gender may determine access to development 4. Progressive masculinities in Africa can lead to curbing of HIV and AIDS 5. Women and children are vulnerable to dangerous masculinities 6. Gender as a socio-cultural construct 7. Womens role of engagement with the church 8. Faith based organisations as a source of empowerment for women 					

Cluster 2

<p>Activist Intellectuals Policy</p>	<p>A4- activist-intellectuals have a particular responsibility to play an advocacy role A4- need to have a critical and questioning mind A4- are a potential force for lobbying around shortfalls within government strategies, and other issues such as AIDS pandemic, violence against women etc.</p> <p>A4- they need to be willing to question the issue of power within their church structures</p> <p>A4- the link between the macro and micro terrain of gender</p> <p>A4- must find ways of opening up a safe spaces for women's voices to be articulated</p> <p>A6- Development workers must listen to what women are saying</p>	<p>A1- international and national policy intervention efforts have focused on African patriarchies in order to give a response to the AIDS pandemic.</p>
<p>9. Activist interllectuals have critical advocacy role 10. Development workers to create safe spaces for engament with women 11. International and national efforts have focused on African patriachies in response to AIDS pandemic</p>		

Cluster 3

<p>Gender partnerships</p> <p>Inclusion</p>	<p>A3- humanity has been created in the image of God</p> <p>A3- we are all equal in God's family</p> <p>A3- equal participation of both men and women</p> <p>A3- a dialogue between men and women</p> <p>A5- Partnership is an imperative for progress in the Church and community</p> <p>A5- partnership is necessary to enable the Church to provide a model for society</p> <p>A5- Genuine partnership thrives when the ideals of equality, mutuality, transparency, love, diversity and accountability are upheld and not compromised</p>	<p>A2- women in Rwanda face numerous various barriers to access community resources</p>
<p>12. Imago Dei</p> <p>13. Equal participation of men and women</p> <p>14. Partnership as necessary for church to provide model for society</p> <p>15. Women to be included in community resource sharing</p>		

Cluster 4

<p>Christian service God's creation Religious Empowerment</p>	<p>A2- To make the family a place where boys first learn to respect women and to speak about their sexuality.</p> <ul style="list-style-type: none"> To encourage local leaders to teach men to actively care for their partner's and their children's health. To encourage male religious leaders to use their influence to inspire social responsibility among boys and men. To identify and promote positive images of masculinity <p>A5- Church called by God to affect transformation through genuine partnership</p> <p>A5- called by God to be partners in search for freedom and a better human community.</p>	<p>A3- all humanity has been created in the image of God</p> <p>A5- God's intention and engagement with the anti-creation to restore creation and people from what they are, into what they should be</p>	<p>A2- religious leaders critical role in HIV and AIDS prevention and care</p> <p>A3- Theological resources readily available that can be used to increase understanding and spread of HIV</p> <p>A4- The constitutional context of gender equity in South Africa offers the church the a wonderful opportunity to explore new alternatives to practices that foster the marginalisation of women</p> <p>A6- church may offer the only space wherein women can meet</p> <p>A6- Religion is an important force in the lives of many people on other continents. It is of personal significance, providing rituals at deeply emotional moments of birth, marriage, and death.</p> <p>A6 those concerned with social development and social justice should analyse the role of religious institutions in the lives of women,</p> <p>how the traditions of the Christian church have supported women within the parameters of existing social structures</p> <p>A7-This article has explored the views and experiences of a cross-section of Nigerian women in order to demonstrate how faith, religion, and</p>
---	---	---	--

			<p>development affect their lives at the individual and collective level.</p> <p>A7-I have shown how religion and customary laws impede women’s rights and progress towards gender equality, and how women’s identity as members of their faith shapes their perceived needs and aspirations.</p> <p>A7-At the same time, however, I have demonstrated how religion and faith can be used as a resource for promoting women’s empowerment. In Nigeria, this is a strategy emerging from women’s faith-based organisations, which are constructing their own discourses and approaches, and in the process detaching themselves from what is taken to be Western feminism.</p>
<p>16. The family as a place for men and boys to shape masculinity 17. Male religious leaders as role models for young boys 18. Church called by God for genuine partnership 19. God working to restore creation 20. Religion has a role to play in curbing HIV and AIDS 21. Religion as an important force in the lives of people</p>			

Cluster 5

<p>Ideology</p> <p>Power misuse</p> <p>Religious disempowerment</p>	<p>A2- the attitudes and behaviour of the boys of today</p> <p>A2- developing new masculine and feminine ideologies, especially among the youth</p> <p>A2- The apartheid struggle in South Africa as example of how key players who were benefiting from the system took it upon themselves to put an end to it.</p> <p>A7- Religious ideologies as launch pad for female empowerment which counteract religious beliefs that trigger injustice and inequality</p>	<p>A2- manly” behaviour is usually influenced by culture</p> <p>A2- perpetration of rape is one of the common abuses</p> <p>A4- the need to be willing to question the issue of power within church structures and within</p>	<p>A6- subordination through imposing social codes regarding women’s roles, behaviour, and relationships with men.</p>
<p>22. New masculine and feminine ideology for youth today</p> <p>23. Religious ideology as launch pad for women empowerment</p> <p>24. Rape as common example of power misuse</p>			

25. Subordination of women through imposing social codes

Cluster 6

<p>Dev approaches Theology Development</p> <p>of</p>	<p>A4- GAD as opposed to WAD</p> <p>A5- people centred participatory development Theory</p> <p>A5- Amidst many meanings to development the overriding normative principles in the development debate are the aspects of participation, empowerment and people-centeredness in development</p> <p>A5- This article presented a brief survey of some definitions and views on development and argued for a holistic approach to development, one which is anchored on partnership as an essential element in God's mission; that is, the <i>missio Dei</i>. It highlighted the reasons for, ideals of and obstacles to true partnership in development.</p>	<p>A5-Theology and Development as Missional and transformational</p> <p>A5- partnership as an essential element in God's mission-<i>missio dei</i></p> <p>A5- <i>Imago Dei</i></p> <p>A5- God as busy restoring creation</p> <p>A5- Sin and relation between men and women needs to be restored to true partnership</p>
<p>26. Development is people centered 27. Partnership is essential in Gods mission</p>		

Themes

1. Dangerous masculinity and its effects on women
2. Dialogue as critical for women participation
3. Gender may determine access to development
4. Progressive masculinities in Africa can lead to curbing of HIV and AIDS
5. Women and children are vulnerable to dangerous masculinities
6. Gender as a socio-cultural construct
7. Women's role of engagement with the church
8. Faith based organisations as a source of empowerment for women
9. Activist intellectuals have critical advocacy role
10. Development workers to create safe spaces for engagement with women
11. International and national efforts have focused on African patriarchies in response to AIDS pandemic
12. Imago Dei
13. Equal participation of men and women
14. Partnership as necessary for church to provide model for society
15. Women to be included in community resource sharing
16. The family as a place for men and boys to shape masculinity
17. Male religious leaders as role models for young boys
18. Church called by God for genuine partnership
19. God working to restore creation

20. Religion has a role to play in curbing HIV and AIDS
21. Religion as an important force in the lives of people
22. New masculine and feminine ideology for youth today
23. Religious ideology as launch pad for women empowerment
24. Rape as common example of power misuse
25. Subordination of women through imposing social codes
26. Development is people centered
27. Partnership is essential in Gods mission