

**STRUGGLES FOR WOMEN-INCLUSIVE LEADERSHIP IN TORAJA  
CHURCH IN INDONESIA AND THE EVANGELICAL CHURCH OF  
VIETNAM: AGENCY AND STRUCTURAL CHANGE**

**TABLE OF CONTENT**

TITLE PAGE .....	i
APPROVAL PAGE .....	ii
STATEMENT OF ORIGINALITY .....	iii
ACKNOWLEDGEMENT .....	iv
ABSTRACT .....	v
TABLE OF CONTENTS .....	ix
LIST OF TABLES .....	xiv
LIST OF ABBREVIATIONS .....	xv
CHAPTER I: INTRODUCTION .....	1
A. Introduction.....	1
B. Research Questions .....	7
C. Significance of the Research.....	9
D. Demographics of Toraja Church and the ECVN .....	12
E. Methodological reasons for comparison .....	14
F. Research Design and Data Collection .....	18
G. Chapter Organization.....	24
CHAPTER II: AGENCY, STRUCTURAL TRANSFORMATION, STRUCTURAL DURATION, AND STRUCTURAL OPPORTUNITIES IN THE STRUGGLE FOR WOMEN- INCLUSIVE LEADERSHIP IN RELIGIOUS INSITUTIONS .....	27
A. Introduction.....	27
B. Structural Transformation, Structural Duration, and Structural Opportunities .....	31
1. Structural Transformation .....	32
2. Structural Duration .....	37
3. Structural Opportunities .....	38

C. The Relationship between Agency and Structural Transformation and Structural Opportunities.....	43
1. Agency and Structural Transformation .....	43
2. Agency and Structural Opportunities .....	49
D. Agency in the Struggle for Women-Inclusive Leadership in Religious Institutions .....	51
1. Feminist Agency and Feminist Politics.....	53
a) Feminist Agency .....	53
b) Feminist Politics .....	54
2. Weaknesses in Liberal Model of Agency and a Comparative Model of Agency .....	55
E. Toward a Comparative Approach of Agency and Structuration in Women’s Religious Leadership Studies.....	58
F. Concluding Remarks .....	59
CHAPTER III: GENDER STRUCTURES AND THEIR DIFFERENT FORMS OF CHANGE: A DESCRIPTIVE COMPARISON OF TORAJA CHUCH AND THE ECVN .....	62
A. Introduction.....	62
B. Gender Perspectives of Missionaries and Their Sending Institutions.....	63
1. Toraja Church’s Founder: The Gereformeerde Zendingsbond (GZB) and Its Male-Dominated Mission.....	63
2. The ECVN’s Mother Church: The C&MA and Its Open Mission but Close Church Polity for Women .....	67
C. The Transformation of Toraja Church from an All-Male-Dominated Structure to an Egalitarian Structure and the Reproduction of the ECVN’s Male-Dominated Structure .....	74
1. Changes in Theological Education Practices .....	75
1.1. Toraja Church: From Exclusion to Inclusion.....	75
1.2. The ECVN: From Restriction to Open Access .....	77
a) Missionary Period: 1911-1975: Women’s Education for the Benefit of Men .....	78
b) Post-1975 Period: More Opportunities Open for Women .....	82
2. Changes in Women’s Roles in Church Regulations .....	85
2.1. Toraja Church: From No Rights to Full Rights for Women.....	86
2.2. The ECVN: A Dynamic Contestation.....	89

2.2.1. Definition of Local Terminologies.....	90
2.2.2. Missionary Period: 1911-1975 .....	91
a) Failed efforts to improve women’s rights .....	93
b) The unofficial status of female preachers .....	94
c) Pastors’ wives – the shadow of men: the most accepted role for women.....	96
2.2.3. Post-1975 Period: New and Old Roles for Women .....	98
a) An official office for women: Celibate and Subordinate .....	99
b) Pastor’s wife: Old role and changes.....	103
3. Changes in Theology (Toraja Church): The Reinforcement of Gender-Biased Theology, Emergence of Gender Equality Theology, and Its Final Victory .....	106
D. Concluding Remarks.....	112
CHAPTER IV: INTERCONNECTION BETWEEN CONTEXT AND GENDER STRUCTURE CONTESTATION: COMPARING TORAJA CHURCH AND THE ECVN .....	116
A. Introduction.....	116
B. Gender Equality Opportunities from Cultural Contexts .....	119
1. Conflicting Gender Values between Toraja Gender Equality Culture and Toraja Church’s Patriarchal Structure as Basis for Structural Change.....	120
2. Resonance of Patriarchal Gender Discourses between Vietnamese Culture and the ECVN as Basis for Structural Reproduction .....	125
C. Opportunities for the Empowerment of Agency from Political Contexts....	134
1. Torajan Favorable Political Context: The Empowerment of Torajan Agents.....	135
2. The Unfavorable Political Context of the ECVN: Lack of Opportunities for the Empowerment of Agency .....	141
D. Pressure to Change from Encounter with Other Progressive Christian Communities .....	147
1. Toraja Church: High Integration into the Wider Christian World .....	147
2. The ECVN: An Isolated and Close Religious Institution.....	151
E. Institutional Dynamics: Toraja Church’s Openness to Reform versus The ECVN’s Patriarchal Conservatism .....	157
1. Toraja Church: An Open and Reforming Institution.....	157

2. The ECVN: Conservative and Authoritarian Leadership.....	162
F. Concluding Remarks .....	172

**CHAPTER V: INTERCONNECTION BETWEEN AGENCY AND  
GENDER STRUCTURE CHANGE: COMPARING TORAJA  
CHURCH AND THE ECVN.....**

A. Introduction.....	177
B. The Support and Identification with Gender Equality Struggles by Male Leaders .....	179
1. The Long and Persistent Struggle of Toraja Men for Gender Equality .....	181
a) Persistent Confrontation of Gender Discrimination .....	181
b) Utilizing Personal Positions to Empower Women and Raising Gender Awareness .....	182
c) Creating Room for Women to Serve and Prove Themselves .....	184
2. The Pragmatic and Momentary Struggle of the ECVN's Men .....	186
a) Helping Women without Planning.....	186
b) Fighting for Women and Accenting Women Because of the Urgent Needs of the Church .....	188
c) Giving Women Space but Must Be Subordinate to Men.....	190
3. Sources of Agency.....	192
3.1. Gender Justice Agency.....	194
3.2. Empathy Agency.....	197
a) Toraja Church.....	197
b) The ECVN .....	199
3.3. Opportunity Agency.....	203
a) Structural Opportunity as Catalyst in Men's Struggle in Toraja Church .....	203
b) Opportunity Agency in the ECVN.....	204
C. Women's Feminist Projects and Collective Efforts in the Struggles.....	206
1. Toraja Church: Dominant Feminist Projects and Collective Efforts.....	207
1.1. Pre-1984 Period: Pushing for Women's Participation in Leadership ....	207
a) Appealing to Men for Help .....	208
b) Raising Voice: A Gentle Offer.....	209
c) Being Present and Patiently Serving .....	209

d) Grasping the Opportunity .....	212
1.2. Period 1984-2001: Transforming Grassroots Prejudices and Building New Image of Female Leadership .....	213
1.3. Contemporary Period .....	218
a) Struggle for Gender Equity at Hierarchical Level: the Rhetoric of “Partnership” .....	219
b) Improving Leadership Quality and Mutual Criticism.....	220
2. The ECVN: Minimal Feminist Projects and Individual Struggles .....	222
2.1. Missionary Period 1911-1975 .....	223
a) Women as Shadows of Men.....	223
b) Women Shining in the Absence of Men and Beside Men .....	225
c) Single Women and Their Struggles .....	228
2.2. Period 1975-2000: The Rise of Women’s Extraordinary Leadership....	230
a) A Joyful Leader and Counsellor behind Men .....	231
b) A Competent Leader Who Fought for Her Church .....	232
c) Single Female Preachers Faithfully Serving in Adversity .....	234
2.3. Contemporary Period: Lack of Common Feminist Goal and Influential Feminist Leaders .....	236
2.3.1. Pastors’ Wives and Their Struggles .....	237
2.3.2. Conforming in order to Serve.....	241
2.3.3. Reforming Women and Their Change-Seeking Strategies .....	244
a) Resisting the “Contract of Life-long Celibacy” .....	245
b) Raising Voice for Gender Equality through Theological Articulations .....	248
c) Raising Gender Awareness among the Youth.....	249
d) A failed Attempt to Build Women-network.....	250
e) The Women’s Challenges.....	251
D. Concluding Remarks .....	253
 CHAPTER VI: CONCLUSION .....	 259
BIBLIOGRAPHY .....	266