

**THE DESTRUCTIVE BEHAVIOURAL PATTERNS OF MALE
SUBORDINATES TOWARDS THEIR FEMALE PASTORS IS A
CHALLENGE TO PASTORAL CARE**

BY

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DECLARATION

I hereby declare that this dissertation that I submit to the University of Pretoria for Doctoral Degree (PhD) in Practical Theology (Pastoral Care) is my sole work, and the first submission of its kind according to my knowledge.

All material contained in this dissertation is duly acknowledged.

Signed by Student: _____

Signed by Supervisor: _____

Date: _____

DEDICATION

This PhD dissertation is dedicated to my mother, Rev. Sekano E.M,
my sister, Rev. Mfalapitsa T.D, all female leaders
who experienced the wrath of males
who are anti female leadership

and

My lovely wife and co-worker in God's vine yard,
Sekano M.M.

and

The Pentecostal Holiness Church (SWC)
in the North West Province

and

The participants from different denominations in
Gauteng, Free State, Limpopo and North West Provinces

and

Bethel Gospel Assembly and Rabokal (PHC)
for praying for me and granting me the study leave
during the research of this dissertation

and

My mentor and supervisor, Prof. Maake Masango.

May the good LORD Bless them all

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KEY TERMS

1. There is general phenomenon of subjugation of female leaders by their male subordinates.
2. There is an experience of enormous injustice in the house of justice (church)
3. Biblical interpretation should be liberating rather than oppressive.
4. Negative Setswana idioms and proverbs should be shelved in order for the positive ones to be used.
5. There should be a line between the word of God and that of men.
6. Females should first be seen as human beings before they are seen as females.
7. Restoration of the image of God in female folks.
8. Men and women are endowed with equal power to rule.
9. There should be compulsory education for Pastors (Ministers)
10. Male Pastors (Ministers) should be at the fore front of shouting, female liberation now.
11. Justice delayed is justice denied
12. *Tsa etelelwa pele ke namagadi di wela ka lengope* (Led by a female they fall into dongas)



13. *Mosadi o tshwara thipa ka fa bogaleng* (A woman hold the knife at its sharp edge)

ABSTRACT

This dissertation came as a response of the outcome of the author's Master's thesis in which female Pastors in the North West Province, in the Republic of South Africa lamented that their male subordinates destruct them from doing their ministerial work properly.

The relevant methodology to address this problem was found to be; fusion of Feminist Liberation Theology, Shepherding and Quantitative methods in the light of Practical Theology.

The research has been conducted in the three Provinces of the Republic of South Africa, namely; Gauteng, Free State and Limpopo, with four female Pastors from each Province. These interviewees from twelve different denominations answered a questionnaire marked appendix A, which comprises of biblical and general questions.

The outcome of these three Provinces was that generally female leaders are dehumanised by being marginalised, undermined, silenced and crushed by their male subordinates and counterparts, to a point that these female leaders use respect as a bait to harmonise the situation. The outcome of the North West Province which necessitated this research was then confirmed that female Pastors are generally denigrated by their male subordinates and as result they become destructed from doing their duties well. And because of that they are labelled incompetent.

Regardless the negation of female leadership as based on the above indicated factors, the research has managed to prove that females had been part of leadership from time immemorial to date.

Liberation Now, as Russell has mentioned, is the heartbeat of this study, therefore recommendations are that the biblical interpretation, masculine language (gender sensitive) and the negative Setswana idioms and proverbs that are oppressive to females especially those in leadership be replaced by the positive or constructive ones. Interpretation should be rapidly emancipative, just like Jesus did by overriding the Law of Purity, Defilement and Sabbath by that of Liberation and Justice. As God he understood that justice delayed is justice denied, see Mark 5: 23- 42 and Luke 13: 10- 16.

Scripture must be allowed to interpret itself, especially on issues of serious controversy such as the topic in question. A line should also be drawn between the Word of God and the words of people that are found in the Bible, e.g. thus says the LORD and I, Paul, say. This does not discredit God's inspiration upon His Word, but acknowledges the honesty in recording people's thoughts that are both good and evil.

Egalitarian male senior Pastors (Bishops) with their authority of ordaining Pastors should spearhead the liberation and affirmation of female leadership, through counselling and intense teaching to all stake holders, as to avert this warp concept of denigrating females in the name of God. The reason for recommending them is because females could not counsel themselves, nor by their subjugators, however egalitarian male senior Pastors would have to create a rapport that is deemed as a key to

this endeavour, since females may perceive them as subjugators and male subordinates as sell-outs. Concomitantly theological training should be a prerequisite to church ministry.

The monitoring tool had been developed in accordance with concerns and recommendations of the outcome of the research, in order for the church top leadership to track the situation at local churches, and respond timeously to the matters that may affect the church negatively.

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