

CHAPTER 1

1.1 ABOUT THE RESEARCH

1.1.1 BACKGROUND

This research comes as a result of the author's Master's Thesis, which dealt with one part of the problem concerning the leadership of women, which was the experience of men who serve under women leaders. The other part that could not be ignored is the destructive behavioural pattern of male subordinates towards their female Pastors, which the author is researching in his Doctoral dissertation.

The research on the topic "The experience of men who serve under women leaders" revealed that most men who serve under women leaders are not supportive to their female leaders due to their cultural upbringing, and their faith that is influenced by patriarchal concept which is depicted in some Bible passages and religious manuscripts.

It is shocking to learn how discriminating and destructive the prayers of male Jews were. According to the teaching of Rabi Yehuda, men should praise God daily and must include the following words in their prayers:

"Praise is to you that you have not created me a heathen, a woman and not a slave." (De Bruyn, 1998: 1)

Concerning this discriminating and destructive prayer, Bennet has this to say:

*“Orthodox Jewish men still say this Morning Prayer:
‘Blessed art thou O Lord our God, King of the universe, who
has not made me a woman.’”* (Bennet, 1974: 68)

The African teaching regarding female leadership is anchored on the old and destructive Setswana idiom, which is still upheld by those who are anti-female leadership *Tsa etwa pele ke e namagadi di wela ka mangope* meaning; led by a female they fall into dongas. This idiom instils fear into the people who believe in it, that when a female leads, misfortunes are inevitable. The Christian teaching and belief regarding female leadership connotes with the said idiom in the sense that, sin befell the world because of the inability of a woman (Eve) in opposing deception and sin, because of that, all human race became sinners. Therefore, females cannot be trusted with leadership.

So much is desired regarding the articulations of the Apostle Paul in his first letter to Timothy, which is used as the base to the negation of female leadership. He gave this instruction to Timothy:

“A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing-if they continue in faith, love and holiness with propriety.” (Timothy 2: 11- 15)

Two other Pauline letters that are used as reinforcement to the concept of non-female leadership are the letters to Ephesians in which he said:

“Wives submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which is the saviour. Now as the church submits to Christ, so also wives should submit to their husbands in everything.” (Ephesians 5: 22-24)

And to the Corinthians he said:

“Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.” (1 Corinthians 14: 34-35)

The author finds these letters in concord with one another in the sense that they devalue the status of females as compared to that of males, and declare their unworthiness to speak and to teach in the church. A point of concern is the plausibility that males are portrayed to be all knowing because of the ability to clarify whatever concerns or questions females may have. Yet questions from females should not be done in the church but at home. Another point is whether all women in the referred churches were married, and having husbands who faithfully attended the church. If not; whose husbands were they supposed to ask?

Even though these letters have more questions than answers, it is them that are mostly quoted and used by men who undermine the leadership of women, especially in the black churches. Therefore, it won't be surprising if they are regarded as a reason for negating female ordination, hence Behr – Sigel and Ware said the following:

“The ordination of women to priesthood is tantamount for us to

a radical and irreparable mutilation of the entire faith, the rejection of the whole scripture ...” (Behr-Sigel & Ware, 1992: 20)

Continuing with the same flavour, Wilson has this to say:

“We learnt that even if a woman is at the head of a table, she is not automatically seen as a leader ...” (Wilson, 2004: 81)

It is this concept that is being rubbed in the minds of men that women are not meant to lead them. If they find themselves under the leadership of women, they withhold their cooperation and become hard to be led. In order to protect the status of men as leaders, they frustrate women and make them look incompetent.

According to the outcome of the author’s Master’s Thesis, five of the six women participants revealed that male subordinates do not support them. Rather they make their work difficult, while the sixth woman has the support of some of the male subordinates, because she recognises their headship. See Sekano, 2007: 70- 81.

Being a Pastor (shepherd) is being a leader (head) of the congregation you are heading, and that goes along with authority and power of that office. A leader advises, directs and protects. Yet, the position that these female leaders find themselves in, confuses and frustrates them, because they submit to some of the very people they are leading or supposed to be leading in order for them to be accepted and accommodated. In the case of the sixth female leader, the reader will realise that such female leaders are used as dummies or scarecrows, because they are what they are not.

They just occupy the leading seat while the real leaders are some male followers. This situation is more sickening than being completely refused a leadership position.

Scarecrows depend on the wind to scare the birds that devour the crops away. But in most cases birds realise that scarecrows are lifeless objects, then they don't only eat the crops away but they also land and play on it. While scarecrows remain lifeless, birds will invade fields and devour the crops. Life is power therefore; female leaders must be bestowed with power in order to do their work properly and without fear, to decisively deal with ill-mannered male subordinates.

It is the lament of these female leaders that challenged the author to do a study regarding the manner in which female leaders are being treated; especially by their male subordinates in the black African churches.

1.1.2 INTRODUCTION

For centuries female leaders have been disadvantaged, unrecognised and exploited, though they have been occupying leadership roles and also have been at the forefront of Religious, Social and Political institutions. The author of the book of Hebrews on the 11th chapter showed biasness when hailing the heroes of faith. He listed thirteen males by their names and only two females by their names. However, according to the author, the most questionable points are, mentioning Moses and not Miriam, even though Moses owes his life to her, because she is the one who negotiated

for his safe keeping when their parents were no longer able to keep him in doors when he was still a little boy.

Again, it was Barak who was listed and not Deborah and Jael. The reader will understand that according to the book of Judges, as sited below, Barak was not prepared to go to war unless Debora goes with him. And Jael was used by God to kill Sisera, the arch enemy of the Hebrews. Therefore, the conquest is owned not to Barak only, but to both Deborah and Jael, yet they are left out of the list of heroes.

It is because of this subjugation of female leaders that Malone had to say:

“The history of Christianity shows ambivalence towards women. On the one hand, women have been included, called, graced, inspired and canonised by Christianity throughout the centuries. On the other...women have not always felt appreciated within the Christian tradition and indeed have often felt excluded and oppressed by church leaders. It is this ambivalence towards women that characterises the whole of Christian history.” (Malone, 2001: 17)

This ambivalence causes confusion, and the perception that the Bible contradicts itself regarding the leadership of females. Other portions of the Bible are for female leadership while others are strongly anti female leadership, and towards their participation in the church to a point that they are denied the right to ask questions for clarity on transpiring issues; even those concerning them as females in the house of their God.

This Christian ambivalence, as Malone articulates, is depicted from their resourceful literature (Bible) which is composed of the old and new testaments, which are canonised and declared the infallible word of God. This literature depicted profound records of outstanding female leaders who were recognised by males around them.

The Old Testament records show how, the Hebrew male captain of the army, Barak, trusted the leadership of the Prophetess and Judge Deborah, and enjoyed to serve under her. When he was supposed to gather the troops to fight the fearsome Sisera, who was the commander of the Canaanites army, Barak told Deborah that if she would go with him he would go; but if she would not go with him he would not go. He, again, joined Deborah in the song of praise to God, who gave them victory over the Canaanites, and they also praised Jael, the wife of Heber, for killing Sisera, and that is recorded as follows:

“On that day Deborah and Barak son of Abinoam sang this song: ... Most blessed of women be Jael, the wife of Heber the Kenite, most blessed of tent dwelling women.... Her hand reached for the tent peg, her right hand for the workman’s hammer. She struck Sisera, she crushed his head, she shattered and pierced his temple. At her feet he sank...there he fell dead.” (Judges 4:8 & 5: 1-26)

The author assume the reader will agree with him that, Barak was never found shy nor belittled by praising and submitting to females in leadership. Queen Esther is another outstanding female leader. She managed to convince the king to change the edict regarding the annihilation of the Jews. She violated the law that prevented her from

going to the king, but because of her people, the Jews, she did and she is well known for her words of bravery:

“I will go to the king, even though it is against the law. And if I perish, I perish.” (Esther 4: 16)

It is fascinating to realise that Mordecai, the male Jew, begged Esther to intervene in that plot of annihilating the Jews, and it is said:

“When Mordecai learned of all that had been done, he tore his clothes, put on sackcloth and ashes, and went into the City wailing loudly and bitterly.... and he told him to urge her to go into the king’s presence to beg for mercy and plead with him for her people... and who knows but that you have come to royal position for such a time as this?” (Esther 4: 1-15)

It is further recorded that yearly the Jews celebrated their day of victory called Purim. This victory was attained through the intervention of a female ‘Esther’. She did not only put her life on the line for the sake of her people, the Jews, but she also showed her leadership skill by managing to speak for their justice.

Regarding the authority Esther had, the Bible states:

“So Queen Esther, the daughter of Abihail, along with Mordecai the Jew, wrote with full authority to confirm this second letter concerning Purim.... Esther’s decree confirmed these regulations about Purim and it was written down in the records.” (Esther 9: 29- 32)

The New Testament in accordance to John, captured the words of the owner of the church, Jesus the Christ, saying to Mary Magdalene:

“... *But go find my brothers and tell them that I am ascending to my Father, to my God and your God. Mary Magdalene found the disciples and told them, ‘I have seen the Lord!’ Then she gave them the message.*” (John 20: 17- 18)

It is this accomplished commission that entitled her *The Apostle of the Apostles* and there is no better message of hope, other than the message of Christ’s resurrection. It was that message that strengthened the feeble knees of the Apostles who were in hiding and fearing for their lives, while Mary Magdalene and other women followed Christ all the way, from His arrest, crucifixion, burial and resurrection. See Matthew 27: 58-28: 9.

The table bellow substantiates the facts above concerning the participation of females in leadership from ancient times to date.

RELIGIOUS			SOCIAL			POLITICAL		
Name of character	Function	Text	Name of character	Function	Text	Name of character	Function	Text
			Eve	Mother	Gen 1: 28	Eve	Ruler	Gen 1: 28
Miriam	Prophetesses	Exo 15: 20-21	Miriam	Caring for younger brother	Exo 2: 5-8	Miriam	Freedom activist	Micah 6 :4
Deborah	Prophetesses	Jud 4: 1-4		Wife & judge	Jud 4: 4-5	Deborah	Captain of the army	Jud 4: 8-10

Phoebe	Deaconesses / Servant	Rom 16: 1-2						
Prisca	Servant	Rom 16: 3-5						
						Nkosazana Dlamini- Zuma	Minister of foreign affairs	(Hayes, et al. 2002: 31)
						Phumzile Mlambo Ngcuka	Deputy President	(Hayes, 2002: 32)
						Manto Tshabalala Msimang	Minister of health	(Hayes, 2002: 34)
						Modjadji	Queen of Balubedu tribe	(Jones, 2001: 329)
						Elizabeth I	Queen of England	http://www.factmonster.com
						Ellen Jonson Sirleaf	President of Liberia	http://www.factmonster.com

While the opposition or hindrances to free female leadership participation is still upheld in pretext to adherence to God, female folks are more determined to claim their democratic right within the church leadership structures and according to their understanding that leadership in

accordance with the Bible is not gender bias, but all inclusive. Hence, the growth of feminist theology that speaks more on the liberation of females.

As the result, the author concurs with Russel when she says:

“Just as black theology has succeeded in making ‘White Christians’ and theologians insecure in their traditional roles, so this feminist theology will deprive men of their masculine security ... in the same fashion feminist theology requests and urges men to give up their male chauvinistic pride so that they may be set free to become fully human. In order to qualify as true liberation movements, black liberation from the oppressors and women’s liberation from the traditionally fixed set of feminine roles ...” (Russel, 1974: 13)

The author, when reading the article of Bernadette I Mosala, which is captured in the ‘UNQUESTIONABLE RIGHT TO BE FREE’, depicted the pain and disappointment she experienced when she said:

“Black theology which seeks to be the tool of liberation for black people has been eloquent by its silence on the oppression of black women. In its opposition to oppressive structures of the church, black theology does not include among such structures patriarchy. The lesson is very clear for black women: Liberation of black women is the responsibility of black women ... it must be claimed and protected. You cannot give me my liberty and I cannot give you yours”. (Mosala & Tlhagale, 1986: 129)

Clark connects very well with the above deliberations when he says:

“Today there is a flood of books on women. Most of them are written by women who are in one way or another are part of the Modern feminist movement....They press for equality between men and women and for the elimination of many of the difference between them which have been part of life in contemporary western society.” (Clark, 1980: 1X)

However, the author does not fully agree with the above statement of Bernadette Mosala that the liberation of black women is entirely their responsibility as black women, and that none can give them their liberty, as if there is absolutely no support from structures outside female structures. The fact is that there are some male leaders, authors and structures who are journeying with them, by endeavouring to awaken the church and community from slumber in order to do their work as the liberating force and mouth piece of the oppressed and the weak irrespective of gender, race or colour, both in and outside of the church. Here are some good examples: Archbishop Tutu in ‘Crying in the Wilderness’ said:

“I am sure the church has lost something valuable in denying the ordination to women for so long.” (Tutu, 1982:149)

The former President Mr Nelson Mandela, on Mandela day addressed women as follows:

“Freedom cannot be achieved unless the women have been emancipated from all forms of oppression.”

(<http://www.un.org/en/events/mandeladay>)

And Hennelly articulated:

“And I can’t live my peace without commitment to humans, and my commitment to them can’t exist without their liberation, and

their liberation can't exist without the final transformation of the structures that are dehumanizing them. There is only one way for me to find peace: to work for it, shoulder to shoulder with my fellow human beings.” (Hennelly, 1995:12)

In substantiation to Clark's above statement concerning the flood of books written by feminists, I have hereunder listed few women authors and mentioned some of their statements that I regard as key points:

- “Fiorenza E.S: *“Feminism is the radical notion that women are people...feminist movements have emerged from participation of women in emancipation struggles; the struggles for full democratic citizenship, religious freedom...”* (1996: XVII)

- Foh S.T: *“Women were regarded as inferior species to be owned like cattle, an unclean creature incapable of participating in the mysteries of the worship of Yahweh. For whatever historical reason... ancient Hebrew society was blatantly misogynist and male dominated....There is no indication that there is any difference between male and female in Genesis 1:26ff.”* (1980: 50-51)

- Genovese E.F et al: *“No person of faith or goodwill can doubt that women have too often carried excessively heavy domestic burdens and received too little respect in return... religiously committed people that if they wish to defend the two-parent family, they should focus less on claiming the moral high ground and more on demonstrating through example their commitment to egalitarian gender relations between spouses.”* (1941: 43)

- Russell L.M: *“Feminist theology is written out of an experience of oppression in society. Women belong to one of the groups who find that liberties gained have not been adequate. As an oppressed majority they seek to break the peculiar chains of sexism which binds us all, both women and men.”*(1974: 21& 29- 30)

The above mentioned authors’ response or exposure regarding the subjugation of females reminded the researcher of this Setswana idiom that says *Ngwana o sa leleng o swela tharing*. This means a child that does not cry die being carried in the pouch. It is befitting for females to expose the destructive acts applied against them and to seek for ways and means of annihilating them, even if it can be by rallying the support of other people who may share the same sentiment. They must also have faith that God is on the side of the oppressed and that He will lift them up, just as Jesus did about the bend down woman in Luke 13: 12.

Concerning the liberation of the oppressed Boff articulates:

“It emerges as a service of expression and explanation of faith, hope and charity of the community of Christians. It must answer practical questions like, what God says with this situation today, what does this mean for reality today, what is the meaning of significance of this theme, or this truth, for the oppressed of our continent”? (Boff, 1986: 5)

The discrimination of female leaders as indicated above reminds the author of the uncircumcised, by the circumcised, which the Apostle Peter addressed as follows:

“... I was in the city of Joppa praying The voice spoke from heaven a second time, do not call anything impure that God has made clean ... As I began to speak the Holy Spirit came on them as He had come on us at the beginning ... so if God gave them the same gift, as He gave us, who believed in the Lord Jesus Christ, who was I to think I could oppose God?”
(Acts 11: 4-18)

Therefore if God has called, purified, and equipped females for the leadership of His church just as He has done with males, who are we to oppose Him. McGinn in his book ‘The Doctors of the Church’ wrote about women who were noticed for their outstanding positive contribution to the church, and were ascribed the title ‘Church Doctors’, alongside the renowned church fathers, like John Chrysostom, Ambrose of Milan and Gregory the Great. See McGinn, 1999:131-141 & 169-172.

Hindering and opposing God’s purpose is tantamount to fighting Him, and concerning fighting God, the wise and respected Pharisee called Gamaliel said:

“Therefore in these present case I advice you: leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail, but if it is from God you will not be able to stop these men: You will only find yourselves fighting against God.” (Acts 5: 38-39)

Therefore, if women are meant for leadership, no one can fight against this process and win, because God will let it through.

With the above quotations, the reader will begin to connect with the value, problem statement, aim, objectives and the relevance of the topic under research.

1.1.3 VALUE OF THE STUDY

This study will be of great value after the research has been completed, since it will bridge the gap and encourage harmony between female leaders and male subordinates. The research will also guide churches on how to work with female leaders.

1.1.4 PROBLEM STATEMENT

The issue of the leadership of females in the church has always been problematic. Why it is that males are threatened by the leadership of females, to a point that they misbehave, use Scripture, Setswana idioms and proverbs in order to oppress and destruct these church leaders from doing their duties well? Another question to ask is what is it that makes the church not to avert these destructive acts from males that cause tension within it?

1.1.5 THE AIM, OBJECTIVE AND RELEVANCE OF THE STUDY

The aim is to research the destructive behavioural acts of male subordinates towards their female Pastors. To expose them and to

endeavour to formulate a methodology that can avert this warp ideology within the church.

The objective is to discourage the negative usage of the patriarchal concept that is depicted from some religious manuscripts, Setswana idioms and proverbs through education and counselling, especially those who are negative about the need and importance of team work as well as equal partnership, regardless of gender, in order to attain the set objectives.

This concept pains female Pastors, delays the progress of the church, and encourages discrimination that can lead to animosity between them and their male subordinates.

Pain if not healed can also lead to hatred or animosity. Most feminist authors wrote about their bitter experiences and pain caused by patriarchy. E.g. Mosala as quoted above. Heine's writing is also encompassed by sorrow and pain just like Mosala, and she said:

“The women’s movement began with an outcry, an outcry against the violation of basic human rights and an appeal for the development and recognition of the living reality of the feminine dimension of humanity.” (Heine, 1987: 11)

She furthermore articulated as follows:

“The biblical Eve is a representative of ‘woman’ ... ‘woman’ is the first and often the only one to bear the blame for the coming of sin and disaster into the world.... Condemned by God and all creation she spends her life in subjection to man, in constant despair and penitence, including appropriate penitential garb.”

(Heine, 1987: 17)

The author agrees with Heine regarding the prevalent discrimination of females, exacerbated by the misinterpretation of some portions of scripture. E.g. Eve misled Adam therefore; no female must be allowed to lead, or to be equal to males. See 1 Timothy 2:12-14. Heaps challenge subjugative laws as follows:

“All law should be for freedom. If law is not conducive to fuller life and liberty, it is a bad law....Our calling is to set captives free. Have we made more captives than we have liberated?”
(Heaps, 1998: 20 &53)

It is shameful for the people of God of liberation, to use His word which is the liberating tool, to subjugate the subjugated. This concept of denying females the right of free worship and of serving God as duly members of the church makes it difficult for them to identify with such an oppressive institution. They question whether their relationship with God is defined through ‘females and males’ since God is a male; and whether it is really God who said they must be treated as they are being treated? Albeit, females’ question regarding their subjugation, according to the author the answer is crystal clear, because Jesus the Christ responded to such a situation as follows:

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the lord’s favour.” (Luke 4: 18-19)

Regarding the liberating God, Cone uttered a profound statement and said:

“The oppressors and the oppressed cannot possibly mean the same thing when they speak of God, for instance, God of the oppressed is a god of revolution who breaks the chain of slavery while God of the oppressors is a god of slavery and must be destroyed along with the oppressors.” (Cone, 1986: 63)

The church is typified as the body, with different parts yet equally important and dependent upon each other. See 1 Corinthians 12. The time is now that the power struggle and discrimination that is within the church with regard to leadership be seriously dealt with in order to create a good and godly legacy. The study also is aimed at reminding the church about the key teachings of its Master – the Golden Rule (Matthew 7: 12) and the law of love which is the greatest commandment (Matthew 22: 36-40).

The outcome of the study will be made available in order to conscientize and educate females about their rights as leaders in the church. And also to educate males through biblical references and other literatures that explicate female leadership and the benefit of comradeship of males and females.

1.1.6 RESEARCH GAP

For centuries a global prevention of females to church leadership has

been prevalent even though a slight opening is occurring; especially among the Pentecostal and Charismatic churches. A number of academics researched and wrote about women's quest for justice and equality both in the church and society. Patriarchy was found to be the system that is believed to be negating the right to female church leadership or gender equality.

In our libraries we find the writings of these authors which are applauded for their work. Just to mention a few and their main points:

- Moyo articulates: *“Young women’s struggles to grapple with religio-cultural definitions of women in relation to men. And how these definitions tend to be continuously in conflict with the quest for gender justice both in the church and society.... Reality, however, has proven through Christian belief and teaching that women’s bodies are still held suspect as a source of evil.”* (Moyo, 2004: 73-74)
- Dreyer said: *“Leadership from perspective of friendship...could also contribute to the healing of women and other disempowered groups who have for centuries been victims of the power struggles of church institutions.”* (Dreyer, 2002: 44-45)
- Snyman said: *“My contention is that the bible, to a large extent, excludes women from any public participation in religious affairs. The exclusion is based on the patriarchal nature of the society in which the biblical texts were produced. The Hebrew bible as well as the early Christian texts.”* (Snyman, 2002: 5)

This topic has been dealt with in several and different ways as indicated above, but the topics failed to address the sabotage of female leaders by their male subordinates. Therefore, the destructive behavioural pattern of male subordinates towards their female leaders is an issue of contention in my research; especially within the African church.

1.2 PRELIMINARY CONCLUSION

This chapter explicitly states the reason why the topic in question must be researched. Female leaders find themselves not appreciated but demoralized, because of some of the Christian teachings and beliefs that are inculcated in the Christian manuscripts, plus the African culture that still upholds the concept that, female leaders causes destructions in the institutions they lead. These females are incapacitated to properly carry out their duties because of their male subordinates' destructive behaviour.

The following chapter will concentrate on the relevant methods that will be employed in order to come up with a solution to the challenge at hand. Feminist Liberation Theology, Shepherding and Quantitative methods in the light of Practical Theology will be fused together as the relevant method. This will be done in order to liberate, to guide, to protect, and to prove, through comparison, that there can be harmony, and progress in the church and in the community under female leadership.

CHAPTER 2

2.1 RESEARCH METHODOLOGY AND METHODS

2.1.1 INTRODUCTION

There are three methods that the author deems to be relevant and equally pivotal to this study, and that without any one of them, huge injustice will be committed. Therefore, the author will try to fuse them in order to seek remedy for the problem at hand. They are Feminist Liberation Theology of Russel, Shepherding Motif by Campbell and Gerkin, and Quantitative method by Creswell, in the light of Practical Theology.

Regarding Practical Theology, Browning has this to say:

“My purposes are practical, and I believe that viewing theology as a practical discipline through and through leads to discoveries that will benefit theology, the churches, and theological education....In this view theology is practical only by applying God’s revelation as directly and purely as possible to the concrete situations of life. The theologian moves from revelation to the human, from theory to practice, and from revealed knowledge to application.” (Browning, 1996: ix & 5)

The above quote is aimed at preparing as to how this method can serve those who have broken souls.

2.1.2 BRIEF HISTORICAL BACKGROUND OF FEMINIST LIBERATION THEOLOGY

Feminism is a belief that endeavours that women should have equal rights with men, and that all oppressive and dehumanising elements, and structures be eradicated. It is calling for the recognition of females, first and foremost, as human beings made in the image of God not of a ‘male’, and that females are encompassed by His Holy Spirit, just like males.

Regarding its historicity, Martin articulates that:

“While the women’s movements of the last two centuries are basically modern phenomena, some feminist scholars have attempted to make feminism far older, tracing it as far back as the fifteenth century. It is undoubtedly true that one can find criticisms of the declining status of women in the later Middle Ages articulated by women.... In terms of dominant rights-oriented approach, Mary Wollstonecraft’s vindication of the rights of women is a more apt example of an early feminist work....In one letter published by a newspaper in 1837, Sarah went so far as to assert that “whatsoever it is morally right for a man to do, it is morally right for a woman to do.” The most significant turning point came in 1840 when a number of women, including Mott and Stanton, were sent to London as delegates to the International Anti-Slavery Convention. ...they were not allowed to participate. This rebuff resulted in the 1848 Women’s Rights Convention at Seneca Falls, which Mott and Stanton organized. The convention adopted ten resolutions drawn up by Stanton that included the right of women to own

property, the right to their earnings, the right to share legal custody of their children, the right to have access to education and professions, and the right to vote.... The Women's Party founded by Alice Paul devoted itself to continuing the work of ending discrimination against women and to that end sought the passage of the Equal Rights Amendment but the measure was to remain locked in congressional committees until its passage in 1972.... Hence the years between 1920 and 1960 'were dominated by a tradition of feminism.... The emergence of feminist theology can be dated to Valerie Saiving Goldstein's 1960 article 'The human Situation: A Feminine View,' which appealed for the consideration of distinctively female experience in religious studies that had previously considered only male experience.'" (Martin, 1994: 145-160)

As Martin indicated how far back some feminist scholars trace the emergence of feminism; the author believes feminism to be older than that, because of its elements which are depicted in the Holy Scriptures during the fourteenth century BC and beyond. The two interesting stories with such elements are the following:

- The story of the daughters of Zelophehad, who equally claimed their share of land as male descendents did. (The story is shared in full here under)

- The story of Queen Vashti of Persia; the King and Queen had a banquet, but in different places. After the King was Merry he called the Queen to come and parade before his drunken nobles, and the Queen refused. The author believes that the Queen's

refusal was based on these reasons; she had a banquet to run, she had guests to entertain, and she was a Queen and had to be respected, not to parade before drunken nobles as an amusement. The queen's reaction shows the element of human rights, which according to the author is the core of Feminist Liberation Theology. See Esther 1: 1- 12

Unlike Martin who relates about the emergence of feminism, Russell articulates the urgency of liberation through feminism as follows:

*“Liberation now’ is a constant slogan of our times. It is on the lips of countless women and men in every part of the globe. Whatever the language spoken or the words used the call for liberation is not just an empty slogan, but a **cri de coeur**. It is a cry from the heart; a cry out of oppression; a cry for new future, beginning now! As recently as 1970 women in the United States were united in singing ‘Liberation Now’ as a theme song for their first National Liberation Day in commemoration of the Fiftieth anniversary of the passing of the amendment that gave them the right to vote....The gospel is a message of liberation in Jesus Christ. It is good news to all people in every situation. Concretely, and in every place of external or internal oppression, liberation has arrived in the form of One sent as the bringer of new humanity....Women are voicing their search for liberation by rejecting oppressive and sexist religious traditions that declare that they are socially, ecclesiastically, and personally inferior because of their sex.”*
(Russell, 1974: 17-19)

The author believes that the church has the power to stop the degradation of females from being prolonged as it has, by emulating its head and master; Jesus Christ. The author understands that Jesus Christ preached the gospel of ‘liberation now’, according to Luke 4:18- 21 which indicates the urgency of the matter (as stated below).

It is over three decades and half since Russell wrote about the bitter lament of the oppressed; both male and female. However, females are still found to be oppressed, and more shockingly, by the church that is supposed to liberate them, through the use of the Holy Scriptures. Concerning the use of Holy Scriptures as the tool of destruction, Fiorenza quotes Stanton as follows:

“Throughout history and especially today the Bible is used to keep women in subjection and to hinder their emancipation.”
(Fiorenza, 1983: 11)

In the same breath, Hennelly is found to be connected to Fiorenza, by saying:

“In reading the Bible, we women face the constant challenge of interpreting texts that are against us....The essentially patriarchal nature of the Bible and interpretation that reinforce the oppressive elements should be acknowledged and exposed.... We are powerless and voiceless, and in most churches are excluded from leadership roles and ordained ministries. This deplorable condition urgently calls for sustained efforts to discover new ways of being church, of being in the world as the visible presence of God’s reign, and of new creation.” (Hennelly, 1995: 517)

This lament for justice and equality made the author to remember the biblical story about the daughters of Zelophehad, which is depicted as follows:

“Zelophehad... did not have any sons, but only daughters. Their names were Mahlah, Noah, Hoglah, Mmilcah, and Tirzah. They went to Eleazar the priest and to Joshua son of Nun and to the leaders, and said, The LORD commanded Moses to give us, as well as our male relatives, a part of the land to possess. So as the LORD had commanded, they were given land along with their male relatives.” (Joshua 17:3-4)

This story is a proof enough of how from ancient times God has ordered leaders to exercise equality among His people irrespective of gender.

The reader will agree with the author that it was because of the awareness that the daughters of Zelophehad had, concerning their right to the land allotment, without which they could not have claimed, and been given it. It was fair of the Hebrew leaders to allot the portion of land to the claimants as God has ordered; even though one wonders why the leaders waited until they were approached. Did they not know that Zelophehad's daughters were supposed to get the land just like the male descendents? In this case, are the church leaders and male folks who negate the leadership of females not acquainted with the word of God in accordance with Joel's prophecy concerning the Spirit of the LORD on the last days? The prophecy was fulfilled on the day of Pentecost (see Joel 2: 28- 29 and Acts 1:12- 2:18). It is acts such as these that cause females to stand up and question the church's decision regarding their rights to serve in the house of their God.

The reader will concur with the author that the church belongs to God (Jesus Christ) and that He is the one who appoints and anoints for service. So females who serve under His anointing, have God's appointment and approval to serve Him. Therefore, no male has the right to disapprove and to refuse such service; especially if the service is performed in His house (church).

Feminist liberation theology is a reaction caused by patriarchal theology, through the exclusion of females when dealing with important issues that concern them. For an example, liberation theology failed to adequately challenge the prevalent patriarchal structures that disadvantage the free worship and participation of females in the church; especially on leadership roles. Hence, the author concurs with the statements of Russel and Mosala, which are quoted in chapter one where they vented their frustration and disappointment towards liberation theology. This theology did not foster the freedom of females from the oppressive and destructive patriarchal structures.

Concerning patriarchy, Fiorenza has this to say:

“The pain and anguish that patriarchal liturgies and androcentric God language inflict on women can only be understood when theologians and ministers realize the patriarchal dehumanization of women in our society and church.” (Fiorenza, 1996: 9)

The African church enjoys its liberation attained from the missionary church, which was colonially inclined, and has connoted to the exclusion

of females from leadership roles, however, women are still found not liberated regardless the part they played, along side men, in the inception of the independent African church. E.g. the author's denomination (Pentecostal Holiness Church) is enjoying the leadership of the indigenous people. Albeit, females are not yet fully free to lead the church because of the androcentric mentality that still overshadows some of the church members. The Pentecostal Holiness Church female Pastors feel that they are given insufficient support by their male subordinates; while other males make it difficult for them to lead efficiently, only because they are females. Other denominations like the Roman Catholic, Zion Christian Church and the Reformed Church still negate the ordination of females to priesthood. Their argument is based on the Pauline letters, as stated in 1 Timothy 2- 3, 1 Corinthians 14: 34- 35, and Mosaic Law found in Leviticus 15.

It is Scriptures such as these that caused the 19th century woman feminist, Elizabeth Cady Stanton, to write the first feminist Bible, during the period of 1895/1898. The woman's Bible, as it is called, criticises the Bible interpretation that denigrates women and their role. This work of Stanton was strongly criticised and the author assumes it was because of the following points; which he also does not support:

- She saw the Bible as a political weapon against women's struggle for liberation.
- The Bible bears the imprint of men who never saw nor talked to God.
- Yahweh was not on the side of the oppressed.
- A call for the revision of the Bible, which will collect and interpret all statements referring to women in the Bible. See Fiorenza, 1983: 7-8.

The author does not support the above points, because it is not the whole Bible that is against women's liberation. There are also the imprints of women, like Deborah, Mary the mother of God, Zipporah the wife and the saviour of Moses the liberator etc. Yahweh has always been on the side of the oppressed. For example, the above story which relates to the daughters of Zelophehad, the bend down woman etc. Revision means the act of change of text, and that cannot be allowed since it will be a violation to the canonicity of the Bible, but interpretation must be revisited; especially on texts that subjugate and denigrates females. This should be done in the light that the Bible is a liberating and not an oppressive tool.

Unlike Stanton, Hennelly quoted the stories of women as follows:

“In reading the Bible, we women.... We participants felt that instead of rejecting the Bible wholesale, as some women do, we should “mine” deeper into it, rejecting all the patriarchal crusts that have obstructed its true mining over the centuries, and highlighting those neglected elements that portray women as individuals in their own right as well as God’s co- workers and agents of life. It was considered imperative to highlight Jesus’ relationship with women and his countercultural stand with respect to them. Emphasis should also be laid on God as lover and giver of life, as well as liberator of all the oppressed. The Bible is normative and authoritative insofar as it promotes fullness of life for each person (John 10:10).” (Hennelly, 1995: 517)

Albeit Stanton's above highlighted points that denigrate the Holy Bible. Somehow the author found her to be fair on other points which are quoted by Fiorenza as follows:

- “- Throughout history and especially today, the Bible is used to Keep women in subjection and to hinder their emancipation.*
- Not only men but especially women are the most faithful believers in the Bible as the word of God. Not only for men but also for women the Bible has a numinous authority.*
- No reform is possible in one area of society if it is not advanced also in all other areas. One cannot reform the law and other cultural institutions without also reforming biblical religion which claims the Bible as Holy Scripture. Since all Reforms are interdependent, a critical feminist interpretation is necessary...” (Fiorenza, 1983: 11)*

Regarding concurring with Stanton, the author has this to say: Since the above points were made during the years; 1895/1898, not much has been done about them. That is the very reason that caused the author to research the topic in question. The Pauline letters and the Leviticus code are cited as the cause to the subjugation of females. The author has been a Pastor for twenty five years and has served in different branches of his church. There has never been a time when males were the majority within the churches that he has pastored. Even in other churches, he observed that it has always been females who demonstrated commitment and loyalty to God and to the church. When the church became emancipated from the colonialists, the beneficiary became males; while females are still oppressed and denied the right to serve in the house of their LORD and God because of the sin of Eve, as the Scripture indicates. The secular

worlds has emancipated females and now foster equality in all sectors of life; while the church still rejects to foster equality between males and females; especially in leadership roles. This practice thus calls for a fresh interpretation on the part of Scripture that denigrates females and bars them from leadership roles.

Feminist liberation theology understands the plight of females in subjugation; therefore it endeavours to liberate them through the awareness of their rights as human beings. Females must, first and foremost, be seen, recognised and respected as human beings. Feminist liberation theology has become a mouth piece and pillar of strength for most females. It challenges institutions that negate the freedom and equality of females as human beings who have the right to participate in all sectors of life.

2.1.3 THE CONCEPT OF “FEMINIST THEOLOGY”

The methodology that will be applied in endeavouring to solve the problem at hand is in accordance with Russell, who goes beyond the liberation of females, to that of all human beings, and is also emphasising its urgency. She believes that feminist liberation theology is by definition, liberation theology because it is concerned with liberation of all people to become full participants in human society.

Her concept is that, even though women belong to a group that finds that liberties that are gained have not been adequate. As an oppressed majority, they seek to break the peculiar chains of sexism, which bind us

all both (women and men), women are aware of their solidarity with others in groaning. Liberation theology is an attempt to reflect upon the experience of oppression and our action for the new creation of a more humane society. Liberation does not mean fighting all other members of the human family so that our specific group will be on top. Each one of the liberation movements opens a new front against the inhumanity of life. See Russell, 1974: 14- 30.

2.1.4 MAIN FOCUS AND AIM

According to Russell oppressed people should be liberated now, especially females, because they undergo multiple oppression; they are oppressed by their fathers as daughters, husbands as wives, sons as widows, and the church as members. She articulates:

“Liberation now is a constant slogan of our times it is on the lips of countless women and men in every part of the globe.”

And she continued to say:

‘liberation theologians, however, need to work together with others to set the church free for its true calling to participate in God’s Mission in the world.’ (Russell, 1974:11 & 155)

And God’s mission is to liberate His people, regardless of race, colour, gender or status.

Russell is unlike Cone, in the sense that Cone’s theology is that the God of the oppressor must be destroyed with the oppressor. Russell’s theology stipulates that both the oppressed and the oppressor need to be liberated. She says:

*“In Christ, women and men, oppressed and oppressor are set free to work together on behalf of the liberating purpose of God.... In order to move together in the dialectic of liberation, toward new awareness and ability to act, it is important to remember that the use of the words “oppressor” and “oppressed” is not necessarily directed to particular individuals who happen by accident of birth to belong to an oppressing group. The discussion is not **ad personam** (about the person), but **ad rem** (about the thing); that is, about the fabric of society in which people are locked into various forms of oppression in vicious circle that dehumanizes both the oppressor and the oppressed. It is an attempt to describe the world in such a way that this sickness can be confronted and changed... not simply raising up a new set of oppressors. A gospel of liberation is of all people. Christ died for... all classes and groups in society.” (Russell, 1974: 153-173)*

The author concurs with Russell’s above mentioned deliberations based on the fact that some oppressors are not oppressive by choice, but because of their mould. The good example is that of the Apostle Paul, who persecuted the Christians, because according to his religion any Jew who turned to other religions was eliminated. The Jewish religion is founded on and enshrined in Scriptures such as Deuteronomy 13: 1- 15. Hence, after his conversion to Christianity other Jews got offended and said:

“Men of Israel help us! This is the man who teaches all men everywhere against our people and our law and this place.... Then they raised their voices and shouted, “Rid the earth of him! He is not fit to live!.. The next morning the Jews formed a

conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul.” See Acts 21:28-23:12.

The enemy to liberation is oppressive and degrading systems, which must be destroyed; not people. Oppressors as products of oppressive systems must be liberated together with the oppressed. The Apostle Paul wonderfully sums this up by saying:

“For our struggle is not against flesh and blood, but against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.” (Ephesians 6: 12)

2.1.5 IMPORTANT THEMES OF FEMINIST THEOLOGY

There are three pivotal themes of feminist liberation theology according to Russell, and they are listed as follows:

- Humanization
- Conscientization
- Dialogue and Community

And regarding the above she articulates:

“One theme of the gospel of liberation, which emerges as a matter for constant action- reflection, is that of humanization. In situations of broken community, of oppression, of defuturized minorities and majorities there is a constant longing to be a whole human being. In society people are so often treated as things that they become pawns of social fate, unable to exercise their human ability to shape their own

world in community with others... Another important theme, which emerges out of the analysis of the world as history, is that of conscientization. If human beings have responsibility for shaping their own individual and social history, then they need a process of coming to self-awareness that helps them to learn their own potential for action in shaping the world. This process... become popularly known as conscientization. The third theme, which emerges out of search for social salvation and liberation, is that of dialogue and community-building... this means one cannot dehumanize the oppressors without ultimately dehumanizing oneself, and aborting the possibilities of liberation movement into exchange of roles of oppressor and oppressed.” (Russell, 1974: 63- 67)

Russell’s articulation reminded the author about how South Africans regained their freedom, after many years of being dehumanized. Some accepted that kind of life as God-given, because the church of the day taught the gospel of endurance in suffering as the real gospel. (Just as Christ suffered those who follow Him shall suffer likewise) rather than the gospel of liberation and equality.

The author understands that God’s key mission to human beings is liberation; therefore His ambassadors (Clerics) should not be found negating it as they do, because their purpose is to propagate it in various ways, as Russell indicates.

Theology of conscientization in action-reflection became an eye opener to most oppressed people, and the brutality of apartheid was unmasked. This

awareness opened both the eyes of the oppressed and oppressor, and led to a dialogue that was aimed at restoring humanization. Both the oppressed and the oppressor sat down and sought for ways of mapping out a better future for all. Structures such as the “Truth and Reconciliation Commission” were put in place. That gave people who committed brutal acts against humanity to come forward to confess and ask for forgiveness from society. Such actions brought healing to many and opened up a new way for a new society which is made up of all races, colours and gender. And a special name was given “THE RAINBOW NATION”.

2.1.6 SEARCH FOR USABLE PAST AND USABLE FUTURE

Another important factor that can assist in resolving the dispute concerning female leadership is what Russell calls “The Search for Usable Past and Usable Future”. That can only be possible through the thorough search of the Holy Scriptures with regard to female leadership to ensure that the church will understand that the usable past can mould the usable future. For example: females who made their imprints, by being worthy leaders and servants of God and His people, as indicated above. Regarding the above theme, Russell says:

“Human beings need to find identity and strength from the images of the past history which can help to guide them in shaping their present and future... it becomes a usable past through reflection on its meaning and mistakes in such a way that human being builds a common sense of direction towards the future.” (Russell, 1974: 72)

2.2 BRIEF HISTORICAL BACKGROUND OF SHEPHERDING

According to the nature of the topic under research, shepherding was found relevant and paramount as a method that can attempt to address the problem of the exclusion and rejection of females to leadership roles within the church. This method in accordance with both Campbell and Gerkin will teach and encourage pastoral caregivers to care and protect the sheep (people of God) equally and fairly without any prejudice regardless of gender or race.

Campbell regards it as the best imagery that can help pastoral caregivers to understand their role and to remain committed to both their call and Master Jesus Christ, who is the Chief Shepherd. He articulates this as follows:

“The positive attributes of the good shepherd are given prominence and are used to express the loving leadership of God and his promised Messiah. The shepherd leads, guides, nurtures, heals, seek out the lost, brings the scattered flock together and protects it from harm.” (Campbell, 1986: 28)

Gerkin concurs with him, and went even further by saying that:

“The pastor does not simply ‘prepare the way’ for the truth about God, to be proclaimed or the grace and mercy of God to manifest themselves. Rather the pastor seeks to facilitate a serious, open dialogue between the two sides of the equation, a dialogue that will include sharing of feelings, stories of past experience, mutual questioning, search for authentic

connections between the two poles.” (Gerkin, 1997: 112)

The author finds the above statement by Russell to be in agreement with Gerkin when she said:

“Human beings need to find identity and strength from the images of the past history which can help to guide them in shaping their present and future.” (Russell, 1974: 72)

Regarding its historicity, one will be found lacking if Psalm 23 which vividly portrays good shepherding of the LORD cannot be preludial. It found its fulfilment in the LORD Jesus Christ, when He said that He is a good shepherd. See quotation below.

The Holy Scriptures depicts the Hebrews as shepherds, no wonder Jesus Christ is ascribed as the Chief Shepherd, so that people will understand his function among them. Jesus’ words qualify his mission; I have come to seek and to save that which is lost. And the Chief Shepherd’s proclamation is heard as follows:

“ I tell you the truth, I am the gate for the sheep.... I am a good shepherd.... I have other sheep, too, that are not in this sheepfold. I must bring them also. They will listen to my voice, and there will be one flock with one shepherd.” (John 10: 7-16)

Good shepherding aims at giving care, protection, direction and propagate harmony and unity among the people of God irrespective of gender, race or number. Under- shepherds who are on the seat of the Chief shepherd should foster the relevancy of Psalm 23 to females as well, especially where it says:

“The LORD is my shepherd; I have all I need. He leads me

besides peaceful streams. Your rod and your staff protect and comfort me. You honour me by anointing my head with oil. My cup overflows with blessings. Surely your goodness and unfailing love will pursue me all the days of my life, and I will live in the house of the LORD forever.” (Psalm 23. New Living Translation)

The above quoted words of Psalm 23 made the author to remember how well the Setswana idiom sums it up when it says that *Gabo motho go thebe phatswa*. It means home is where restoration, protection, provision, comfort, peace, joy and self-worth are found (home is a refuge).

Normally this idiom is mentioned when one is away from home, and as a result befell by great distress, while the problem can only be dealt with when she/he is at home. This idiom has an encouraging factor in it; **go back/home for help is only attained there.**

The story of Elimelech of Bethlehem in Judah connotes very well with the above idiom, in a sense that the family left their home land with the concept that their problem will be manageable in a foreign land. Only to find that it exacerbated. The remedy was then, to go back home and deal with it there. And, indeed, at home their problem was solved. Going back home required courage not only from the help seeker, but the help giver also needed courage. This story depicts the shepherd character in Boaz. See Ruth1-4.

Campbell just like Gerkin is another outstanding author on Pastoral Care (Shepherding) and one of his pivotal factors is: Courage. But before elaborating on courage, we can ponder on Campbell's challenging title:

REDISCOVERING PASTORAL CARE. He is actually saying that the ministry of caring is lost or no longer functional, therefore it must be found again and be utilized. Stove coincides with Campbell by saying:

“Then it seems that time has come to restate and reaffirm the basic concept of shepherding as the pattern for parish ministry.”

(Stove, 1976: 9)

The Chief Shepherd strongly instructed Peter to take care and feed the sheep, not once but three times. This emphasised instruction which is motivated by love is both timely and prophetic. Therefore, all who accept this ministry of shepherding are instructed to take care of the Master Jesus’ sheep. And in order for Peter to faithfully care for the sheep he needed courage, especially that he was recalled from hiding.

About courage Campbell says:

“In order to revitalize the imagery of pastoral care we must restore to it a much neglected quality – courage. Anyone who has entered into the darkness of another’s pain, loss ... Caring is costly, unsettling, even distasteful at times. The valley of deep shadows in another person’s life frightens us too, and we lack the courage and constancy to enter it. One of the most vivid aspects of biblical image of shepherding (from which the term ‘pastoral’ derives) is such courage, courage to the point of risking one’s own life.” (Campbell, 1986: 26)

The author concurs with Campbell and site the story of Boaz as substantiation, because it connects to that of Campbell; especially regarding the element of courage. For example, Boaz became courageous by being the gate of the sheep pen in which Ruth and Naomi took refuge. That means whoever wanted to get to them was supposed to go through

Boaz first, who was giving all the protection, provision and restored the self worth of both Ruth and Naomi. Ruth 2:5-4:17.

Courage should not be equated to violence or physical strength. Courage is refusal to compromise the truth or one's rights by all means. Because of courage, the shepherd boy (David) challenged Goliath the giant and defeated him. Jesus laid hands on lepers whom their sickness was not only contaminating, but was equated to sin and defilement. Courage is facing danger for the sake of the flock; it is seen in good works, loving the unloved and down trodden people, and helping those in need of help. Courage is not the absence of fear, but the ability to deal with that fear to a point of attaining welfare.

A good shepherding model of our time is the first democratically elected President of the Republic of South Africa, the Honorable Mr Nelson Mandela. He courageously faced the hardship of prison for twenty seven years, and after his release he continued with what he was detained for; to propagate the FREE SOUTH AFRICA for all and the restoration of the human dignity of both the oppressor and the oppressed. Through courage, that has in it elements of endurance he attained his objective. The former President is well known by two profound statements, the one he uttered in a court room before he was sentenced to life imprisonment and is as follows:

“I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for

which I am prepared to die.”

(<http://blog.jmls.edu/aroundtheworld/2011/03/north-gauteng-high-court-rivonia-trial-a...>)

The second one was after his release and on his inaugural ceremony as the first President of the Democratic South Africa and is as follows:

“Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world. Let Freedom reign... God bless Africa.”

(http://www.famousquotes.uk/speeches/Nelson_Mandela/)

2.2.1 THE EMERGENCE OF SHEPHERDING MOTIF

Regarding shepherding motif Gerkin articulates:

“Shepherding motif originated as a metaphor for the role of the king during the monarchical period of Israelite history, it was never institutionalized as a designated role within the religious community.... With the coming of Jesus... the shepherding image takes its place as a primary grounding image for ministry... the shepherding image incorporates not only the wisdom... but also elements of prophecy.... From early Christian times to the present the image of the pastoral leader as the “shepherd of the flock” has persisted as a prototypical image applied to both pastors and ecclesiastical leaders of the institutional church. In more recent times the shepherd metaphor has been widely appropriated as a grounding metaphor for the care-giving pastor”. (Gerkin, 1997: 27- 28)

Prior to this, he said:

“From very early in recorded biblical history the custom was established of designating three classes of such leaders: the priests, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets, who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women, who offered counsel of all sorts concerning issues of good life and personal conduct.” (Gerkin, 1997: 23)

Concerning this matter, Campbell is found in agreement with Gerkin when he says:

“The shepherd was with his flock day and night...keeping the flock together... in recognizing the ailments of his sheep and knowing how to cure them, and ensuring the safety of the vulnerable members of the flock.” (Campbell, 1986: 27)

While Gerkin says shepherding was a type of a King during that period. See Gerkin’s above quotation. The similarity of these concepts is that both the King and the shepherd’s key role were to offer protection, care and justice. In this case it is the male egalitarian Pastors who must offer that kind of provision to the vulnerable female leaders.

2.2.2 CONCEPT OF SHEPHERDING

Campbell’s theology is to alert the Christian Pastors about the loss of the main purpose of their calling and mandates by Jesus Christ, the chief

shepherd, as laid down in Holy Scriptures. According to Jesus, shepherding should be operated out of love, not coercion. See John 21: 15-17. And latter Peter said:

“Be shepherds of God’s flock that is under your care, serving as overseer- not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears you will receive the crown of glory.” (2 Peter 5: 2-4)

Pastors’ eyes are being opened so that they can see what made them to veer so much from the main task of their calling. The message of healing and liberation is entrusted to Pastors (shepherds) to take this message to the people who are wounded in various ways. See Isaiah 61:1- 4.

Pastors are urged to re-visit the ideology of images; especially that of the **true and good shepherd**. Going back to Christian basics or traditions is very essential if Christian Pastors are eager to re-discover Pastoral Care, because modern sciences have partly caused confusion which has led to diminution from Christian pastoral care, to its images and associations and to its integrity.

Christian Pastoral caregivers should claim back what belongs to them; the ministry of healing the wounded, and that of hope and strong faith in Jesus Christ, the chief physician. See Campbell, 1986: 1- 2.

Gerkin’s theology is that shepherds must always be with the sheep in order to understand their situations and how to assist them. He articulates this as follows:

“This arena of pastoral work is multifaceted and full of

surprises, unexpected problems, and opportunities for profound insight into the human situation. It is the arena within which the pastor is privileged to be with people where they live and breathe, succeed and fail, relate intimately and experience alienation. It is a down to earth world of human living. To tour the world of pastoral care means to consider the caring task of the pastor in relation to individuals and communities. Those communities include not only families living together and groups of people who work and play together, but also most significantly, communities of faith who live and worship together as they seek to be faithful Disciples of Christ in the world. Touring that world will cause us to encounter the inevitable tensions involved in providing pastoral care for individuals and for congregations.” (Gerkin, 1997: 11)

2.2.3 MAIN FOCUS AND AIM

Shepherding aims and focuses on giving care to the entire flock, regardless of status, gender or race; without any prejudice. More attention will be given to those requiring it. About different needs, the Chief shepherd (Jesus Christ) in accordance to Luke said:

“Suppose one of you has a hundred sheep and loses one of them – what does he do? He leaves the other ninety-nine sheep in the pasture and goes looking for the one that got lost until he finds it. When he finds it, he is so happy that he puts it on his shoulders and carries it back home”. (Luke 15: 4-6. Good News Edition).

In the whole chapter fifteen of the book of Luke, Jesus responds to the concern of the Pharisees in verse two. He shows the importance of an individual as Gerkin has articulated above.

2.3 BRIEF HISTORICAL BACKGROUND OF QUANTITATIVE METHOD

Maree defines quantitative research as follows:

“ Quantitative research is a process that is systematic and objective in its ways of using numerical data from only a selected subgroup of a universe (or population) to generalise the findings to the universe that is being studied. The three most important elements in this definition are (1) objectivity, (2) numerical data and (3) generalisability.” (Maree et al, 2007: 145)

Due to the fact that quantitative research is statistical in nature, the author found it relevant in this case, since the research is about finding answers regarding the subjugation of female Pastors by their male subordinates, and endeavouring to find a solution through questionnaires and interaction with twelve individual female Pastors from three of the nine provinces of the Republic of South Africa. The co-researchers include four individuals from each of the three provinces. The twelve will be interviewed through questionnaires, see annexure A and B for questions and answers.

The outcome of this research will then be compared with that of the author's MA Thesis, which was conducted in the North West Province in the Republic of South Africa and analysed. Albeit, the aim of the study is not to prove how many female Pastors are destructed by their male subordinates from doing their pastoral duties appropriately, but to find the truth as to whether some female Pastors are destructed from conducting their pastoral duties well. Also to find the causes thereof and how could such a problem be solved in order to create a well organised hierarchical team that is endocentrically inclined?

Regarding the quantitative research method, Bryman has this to say:

“Quantitative research is often highly preoccupied with establishing the causal relationships between concepts. This concern can be viewed as a transposing of what are deemed to be the ways of the natural sciences to the study of society.... One of the chief goals of the scientist, social or other, is to explain why things are the way they are. Typically, we do that by specifying the causes for the way things are: some things are caused by other things.” (Bryman, 1988: 30)

Creswell's articulation on quantitative strategies connects well with the above articulations of Bryman and Mareer:

“Survey research provides a quantitative or numeric description of trends, attitudes, or opinions of population by studying a sample of that population. It includes cross-sectional and longitudinal studies using questionnaires or structured interviews for data collection, with the intent of generalizing from a sample to a population.” (Creswell, 2009: 12)

The above articulations regarding the quantitative method calls the author to ask the kind of questions that will help paint a clear picture regarding the world of female pastors who are not supported, but degraded in their pastoral duties. Also, to endeavour to turn that world from being exploitive, but of justice, fairness, mutual respect and care. The method will also serve to also create a world of constructive criticism, and not of destructive criticism, through awareness to ministers, pastoral caregivers and the entire church, about the rights of women as daughters of Abraham.

2.3.1 CONCEPT OF QUANTITATIVE RESEARCH

Is to explain why things are the way they are through the use of measurement or data collection in a numerical way.

2.3.2 AIM AND FOCUS

The aim and focus of quantitative research is to develop and employ mathematical models theories and/ or hypotheses pertaining to phenomena. The process of measurement is central to quantitative research because it provides the fundamental connection between empirical observation and mathematical expression of quantitative relationships.

Therefore, as stipulated above, a combination of Feminist Liberation Theology, Shepherding Motif and Quantitative Method in the light of Practical Theology will be employed as a relevant model in endeavouring to address the problem at hand.

In relation to all theological disciplines, the author deems practical theology as pivotal because any discipline that is not put in to practice is as good as dead. No wonder the key verse of the letter of James is “Works”, and the author did not hesitate to say:

“Do not merely listen to the word, and so deceive yourselves. Do what it says.... In the same way, faith by itself, if not accompanied by action, is dead Show me your faith without deeds, and I will show you my faith by what I do As the body without the spirit is dead, so faith without deeds is dead.”

(James 1: 22; 2: 17- 26)

Consequently, Practical Theology serves as a propeller to all the above indicated methods, with the primary focus of seeing them put in motion and yielding positive fruits.

Van der Ven has this to say:

“To begin with, the subject of practical theology as a science is situated within the historical context of practical character of theology in general.... With regard to pastoral work they are, first, practical- theological knowledge of individuals, couples, groups and social systems; second a critical understanding and critical evaluation of the content and relevance of practical- theological concepts and theories concerning interactions with

individuals, couples, groups, and social systems; third pastoral skills, and fourth pastoral attitudes.” (Van der Ven, 1998: 33-35)

The concept of Browning fits well with that of Van der Ven when he says:

“In this view, theology is practical only by applying God’s revelation as directly and purely as possible to the human, from theory to practice, and from revealed knowledge to application.”

He furthermore said:

‘I will be claiming that Christian theology should be seen as practical through and through and at its very heart.’

(Browning, 1996: 5 & 7)

The research will be conducted in three of the nine provinces of the Republic of South Africa, namely: Gauteng, Free State and Limpopo, with four individual female pastors as co-researchers in each province. Pseudonyms will be used for all co-researchers, but their answers will be recorded truthfully. The findings will be compared with that of the author’s master’s thesis, in order to seek remedy to the problem at hand. A questionnaire regarding the destructive behavioural patterns from their male subordinates, and what they (female pastors) think should be done to harmonise the situation will be compiled and marked annexure A.

2.4 PRELIMINARY CONCLUSION

This chapter has unequivocally elucidated the reason why the three

different methods have been fused together, and why practical theology is seen as a driving force.

The following chapter will focus on true stories as a way of attempting to expose the destructive patterns of patriarchy.