

CHAPTER 5

5.1 DATA PRESENTATION ON THE EXPERIENCE AND FEELINGS OF FEMALE PASTORS

5.1.1 REVIEW OF THE OUTCOME OF THE AUTHOR'S M A THESIS 'THE EXPERIENCE OF MEN UNDER THE LEADERSHIP OF WOMEN...' WHICH LED TO THIS STUDY AND HOW IT CONNECTS

5.1.1.1 INTRODUCTION

This chapter's centre of attention will be to present data in relation to the review of the outcome of the author's M A Thesis, as indicated above, and how it leads and connects to this study. See Sekano 2007: 54- 97 & 106- 110

5. 1.1.2 REVIEW OF THE AUTHOR'S MA THESIS' OUTCOME

The topic researched was 'THE EXPERIENCE OF MEN UNDER THE LEADERSHIP OF WOMEN...' which was necessitated by the grumbling of men at the couples' seminar, that they were traumatised by being led by women. As a result, the word of God and their culture were violated they also said that the world was becoming the world of women. They

based their argument on the Pauline letters and Setswana idiom that negates women leadership, as cited above.

The total number of the interviewees was fourteen; eight were males and six were females. Out of the six females, one had the majority support of her male subordinates on account that she acknowledged their headship. She spelled that out as follows: There are some men who do not appreciate and some do, and are easily led by a woman as long as I also respect them, knowing that they are men. I think there are some women who turn to forget that they are women, they need to give men respect as it is proper. Maybe Paul found out that some women lack respect, they want to control men in a wrong way. By the way women need to submit to men.

According to the author, the above response is a declaration and propagation of subjacent leadership of females to males. By a subjacent leader, the author refers to a kind of a leader that has neither power nor authority to make a ruling, because the power belongs to those who establish their leadership. It is just like being a puppet leader. This leader does what she/he is told by those who pretend to be silent and supportive, while they are the ones who are pulling the shorts. As a result, the said leader will always do as they wish. Simply, the subjacent leader leads in fear and dares not to challenge the wrongs of dominants.

This kind of leadership that made the author to remember the biblical King, Ishbosheth, who ruled in fear and was subjacent to one of his subjects because his rule was established by that particular subject. In relation to that, the author of 2 Samuel has this to say:

“But Abner son of Ner, the commander of Saul’s army, had already gone to Mahanaim with Saul’s son Ishbosheth. There he proclaimed Ishbosheth King.... One day Ishbosheth, Saul’s son accused Abner.... Abner was furious... he shouted ‘After all I have done for your father, Saul, and his family and friends by not handing you over to David, this is my reward that you find fault with me about this woman? ... I’m going to take Saul’s Kingdom and give it to David.... Ishbosheth didn’t dare say another word because he was afraid of what Abner might do.’” (2 Samuel 2: 8 & 3: 7- 11)

And that Abner did, he gave Ishbosheth’s kingdom to David. The point here is the conditional support and loyalty of subordinates to their leaders. Abner remained loyal and supportive to the king until he was told to follow suit. As the commander of the army and the one who declared Ishbosheth King, even though, Ishbosheth was King by virtue of birth, he used his power, authority and influences to reap off the kingdom from Ishbosheth and gave it to David.

But Abner was killed just before he could settle and become a thorn in the Davidic kingdom, just like he was in Ishbosheth’s kingdom. The author likens Abner to a character displayed by some males which needs to be destroyed, so that female leaders can freely do their work without being manipulated, reminded or threatened because of the favour that has been done for them and which can be retracted if they don’t play along.

The author is not trying to say female leaders should not respect their male subordinates and counterparts, as some males alleges, rather respect should not be based on gender and status (headship), because one may

ask: what about those who are not the heads? Are they not to be respected? In actual fact, every person must be respected regardless of their status. Concerning respect, the Apostle Peter has this to say:

“Respect everyone, and love your Christian brothers and sisters.” (1 Peter 2: 17)

Respect should be mutual in order to ignite love, harmony and cooperation among colleagues within the church. While still pondering upon respect, the empowering Setswana proverb alludes: *Susu ilela suswana gore suswan atle a go ilele*. This means elders, parents and those in power should do well to those under them, in order for those under them could do likewise. According to this proverb, good morals should start from top to bottom, and from bottom upwards. The author finds this proverb in concord with the ‘Golden rule’:

“Do to others whatever you would like them do to you. This is the essence of all that is taught in the law and the prophets.”
(Matt 7: 12)

There can be no intrinsic text to theology of mutuality than this one.

Regarding this theology, Migliore quoted Russell as follows:

“She has repeatedly lifted up the theme of “partnership” as the key to a new theology of mutuality and reciprocity of men and women who are made in the image of God and intended by God to live in a community of love and service.” (Migliore, 1995: 3 of 7)

The above female leader may have attested the cooperation of some males, but the flipside of the coin is that, some are not cooperative even if she submits to them as men. She even reminded women that their role is

to submit to men, hopefully, to win their cooperation; yet it is still not fully attained. To submit is to yield to a superior power and this explains that she might have been called Pastor, but authority lay with the males. Therefore, there was no way that she could make an unpopular decision, because if she does, it will be interpreted as disobedience to male folks; who are heads and leaders by virtue of birth and of God's design. As a result she will have to kiss the cooperation of those males bye-bye. The author sees that kind of leadership as a window dressing or puppet leadership, as indicated previously.

The remaining five female leaders had no support of their male subordinates. Instead, these males made their work unbearable because of the belief that it is men who must lead, and not women. The destructive acts of these men are the retaliation to what they perceive to be the violation of their culture and tradition and of male leadership and dominance.

Nosipe saw leading men as a challenge, because to them (men) it seems that when they agree to a female decision '*ba gogwa ke basadi ka dinko*' (women pull them by their noses), this imply that they don't have a backbone. A person who has no backbone is someone who cannot stand for his or her convictions but always agreeing to what other people are saying; even if it violates his or her rights. In other words, they are called weaklings.

Mosale experienced lack of support, rejection and betrayal from her subordinates. This makes the author to wonder how she was doing her work, since no leader, whether male or female, could work alone without

the help of subordinates. This is the reason that, Moses was advised to look for helpers in order not to burn out. When Moses was exhausted and could no longer stand up and raise the staff of God towards heaven, Aaron and Hur made him to sit down, supported him and held his hands up, and as a result, they attained victory. In a nutshell, victory is attained through cooperation. See Exodus 18: 17- 26 & 17: 11- 13.

Just as Nosipe found leading men to be challenging, so was Loyeta. Her leadership was perceived negative by her male subordinates, and as a result, they withheld their support even though she was ordained because of her capability to Pastor the church. On the other hand, Chamela was made to feel small and very empty. Being made to feel empty is to be stupefied, and as a result, you lose your self-esteem and become dysfunctional. The author presumes that the male subordinates felt good when they saw how dysfunctional their female leader was, since their aim was to prove to her that she was not of a 'leading material' and that she was in violation of culture and Scripture. Tsiepa just like other women leaders, experienced the negative attitude of men she led. Some became inferior because of her proficiency. They accepted her not out of free will, but because they had no choice since she was placed there as their leader.

The author believes that some of these males do these evil acts because of the fear of being mocked by other men, hence they said: '*O kare re tsamaya re sa tswala*' this means, it is like walking around naked. The reader will understand how disgraceful it is for an elderly person to be naked. To them, being led by a woman is like publicising their nakedness. This nakedness story reminded the author of Noah, who cursed his son for having seen his nakedness. See Genesis 9: 20 - 27.

Out of anger, frustration and scorn of being led by females, some male subordinates curse their female leaders, and or quite their churches in order to affiliate to the male-led churches; as it was seen in the author's MA thesis. The responses of these female leaders were found to be true when viewed in the light of the male's responses that proved their anti-female leadership concept; which demoralised female leaders.

Male interviewees were eight: four from the Pentecostal Holiness Church and the other four were from four different African Indigenous Churches. Of the eight, four pledged their support for women leaders, while the remaining four were categorically clear that they won't support female leaders and stated their reasons. The confusing point here is that among the Pentecostal Holiness Church members, which was four males and six females, only one female claimed to have the support of some of the males, because she recognised their headship. Five of the females had no support from their male subordinates. Instead, they experienced disdain and rejection. From the male's side, three pledged their support and commended the leadership skills of their female leaders, while one was against the ultimate power and authority in a female. He supported his reasoning by saying: 'Affirmative! The Lord did that. He had the opportunity to choose a woman to be one of the twelve, but he didn't.'

The author was not satisfied about the conflicting outcome from the Pentecostal Holiness Church members. Not that it was supposed to tally, but to be either positive or negative, other than being confusing. This is because the male interviewees were serving under the same interviewed female Pastors who claimed not to be supported by their male subordinates, while they claimed to be supporting them.

The worrying factor to the author was the rapid change of heart by some of these male interviewees, whom some of them verbally stated their disappointment, on the new Government for encouraging female leadership, by saying: “The world is changing into the world of women and we feel degraded by being led by women. This is a violation of our culture and of the word of God.” They substantiated their statement by quoting 1Corinthians 14: 34- 45, “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 enquire about something they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.” The second Scripture they used was based on 1Timothy 2: 11-14, which says, “A woman should learn in silence and full submission. I do not permit a woman to teach or to have authority over a man...” and they buttressed that by quoting a Setswana idiom that says, *Tsa etelelwa pele ke e namagadi di wela ka lengope*. As explained above.

The author does not agree with Paul’s statement that debars females from having a word in the church, because of the biblical evidence that proves that the leadership of females is God-ordained. E.g. The prophetess Anna in Luke 2: 36 - 38. The response to this text could be that its message be confined to the original recipients, if not, many churches that support this notion will close down just like Baloyi has experienced. See Baloyi, 2007: 10- 11.

It was these concerns and comments that motivated the author to research their experiences under the leadership of women. However, hypocrisy was deduced during the research. Maybe because the author was holding

a high position in the hierarchy of the church, and as a result the male interviewees became fearful that if their answers were found negative, they might be declared an impediment to the church structures.

This puzzle caused the author to conduct the study beyond the Pentecostal Holiness Church perimeters in order to understand the feelings of males led by females. Since it was the male's cry, that they were traumatised by the new laws that allow females to lead males, they saw that exercise as violation to their culture and the Holy Scriptures.

These second group consisted of four males from African Independent Churches, as indicated above. Three of them are opposed to female leadership. The first one was Rabibi, who stated that he would not choose a female leader if given an opportunity of choice and nor does he propagate female leadership. His reasons, among others, are that female leaders are always questionable, because of inconsistency, hasty and wrong decisions they always make, and that they must not engage in public debates with men or address some gatherings. Some of his answers were found contradictive, but, in general, the author understood him to be negative to female leadership.

The second one was Bamogate who saw females as people who are not firm in decision making and therefore, cannot lead, because since the dawn of history, a woman has not been a leader. He however said that he can only vouch for a political one, when instructed to do so. This response is clear that within the church, a woman cannot lead or be supported. He chose not to answer a number of questions. However, the answered ones gave a direction that according to him, females can't lead.

The third one was Kaakale. Just like Rabibi his answers were found to be conflicting because he agrees to vouch and to propagate for female leadership, yet saw females as not capable to lead with regard to 1 Corinthians 14: 34 - 35, which he supported.

The author does not support the views of the participants because of them being baseless since a number of females have proved themselves to be capable leaders, in all spheres of life: religiously, politically, in the business world and at the home. The table in chapter 1.2 attests to that.

Though the three males above negated the leadership of women, Ledia, the fourth one, was found to be in support thereof, even though he called for caution observance when increasing the number of female leaders. This statement is found lacking in the sense that one wonders whether the increase of female leaders make him insecure, does he think of a total take over or is he thinking that the Country will become Matriarchal, or maybe a total collapse of Institutions as the Setswana idiom declares that ‘Those led by a female falls into dongas’.

The author finds Ledia to be in concord with Kanfe above, who is only comfortable with female leaders as long as they are not in ultimate positions. For years, females have been secondary in leadership positions because of all the negative reasons that are stated above. It is for those reasons that the Government is eradicating all policies that disadvantage people because of race, colour, or gender from all walks of life. Churches are also called to abolish the degradative policies that they uphold.

Another striking factor is that Ledia is from the church that theologically does not support female leadership, to a point that a female cannot read the Bible in the main service where males are part of. The author believes that this might be the beginning of the positive change in the church where Ledia worships, even though he does not support a big number of female leaders. Presumably, he fears for the complete takeover of leadership structures by females due to the fact that they are in majority; and that politically majority leads. It is clear, therefore, that males use whatever tactics in order to remain in ultimate power when compared with females. The bottom line of Kanfe and Ledia is that females can be in leadership positions but remain under males' leadership. Finally, the author believes that the reader will coincide with him that from among the male interviewees, the majority does not support female leadership.

This kind of concept is purported by both Kanfe and Ledia as the relevant form of leadership to females, reminded the author of the apartheid era in South Africa when he was doing secular job at the Rustenburg platinum mines. He worked as leader of a group of people with the title 'Boss boy'. He might have been a leader with all the knowledge of work, but he remained a boy to white folks just because of being black; even black people were addressing him as such. The most distressing times were when he had to serve under a complete novice who was a Boss and ultimate leader because of being white.

The above experience made the author to understand the predicament of men under the leadership of women.

Just as the author had to submit to unskilled white folks because he was black, these females who are made to feel empty and manipulated by their male subordinates are graduates from Theological Institutions yet, with no recognition nor appreciation for their achievements. They found themselves having to submit to male novices in the church just because they are females.

It is these experiences that influenced the author to research the topic at hand, and his inference was that the female who claimed to be supported by males, felt this way because her male subordinates remained as the controlling structure of the church, even though she was the Pastor. While the other five were totally not supported, rather their work was made difficult by their male subordinates, as indicated above.

5.1.1.3 CONNECTION OF THE TWO STUDIES: THE EXPERIENCE OF MEN UNDER THE LEADERSHIP OF WOMEN AND THE DESTRUCTIVE ACTS OF MALE SUBORDINATES TO THEIR FEMALE PASTORS IS A CHALLENGE TO PASTORAL CARE

Both males and females are found to be having negative experiences regarding female leadership. Therefore complain about the conduct of one to another. Males complain that it is against their culture and the Holy Scriptures for a female to lead males. And on the other hand, female leaders complain that male subordinates make their work difficult by being supportive to the destructive patriarchal concepts that are both

biblical and cultural. They claim that they are also called by God; and therefore, their work must be respected.

Equally, males and females interpret Scripture in their favour. This reveals the necessity of the need for a thorough study of Scriptures; especially on issues of contention such as the issue under research. Since the Bible is perceived to have authority as the word of God in the church, while on the other hand, it is seen by feminists as the very cause of the contention, as stated above.

However, much caution is needed when studying confusing texts such as those that negate the leadership of women. Scripture must be allowed to interpret Scripture; especially that the words of men are found to be in the word of God. For example, Jesus taught about the decision of Moses which was contrary to God's plan regarding marriage and divorce. See Matthew 19: 7- 8. Paul also spoke about his decision and not of God, and said:

“Now, I will speak to the rest of you, though I do not have a direct command from the Lord.” (1 Corinthians 7: 12)

In his second letter to Timothy he said:

“When you come, be sure to bring the coat I left with Carpus at Troas. Also bring my books, and especially my papers”. (2 Timothy 4: 13)

The thoughts and desires of men are found in the word of God and that is the reason that the Prophet Jeremiah had to warn the people and said:

“How can you say, “We are wise because we have the word of

the LORD, ” when your teachers have twisted it by writing lies?” (Jeremiah 8: 8)

This does not mean that the Pauline negation to female leadership is a lie or a misleading text, but a conviction of a Pastor who was fair enough to say to his congregations ‘I do not let women teach men or have authority over them’. Not ‘God say women should not...’ He also supported his reasons. But that can’t be made a doctrine, without exhausting all other parts of Scripture concerning female leadership. It is, therefore, pivotal to take cognisance of who is saying what. For example, the ‘the LORD says’, statement should not be treated lightly, but must be acknowledged as the overriding statement to all statements such as the ‘I Paul say’. The Joel’s prophesy is explicit that he was reporting what was from the LORD by saying:

“The LORD says, “I will...” (Joel 2: 25-)

When exercising the Pauline letters that negates the leadership of women, backed up by the Setswana idiom that has been cited above, some male subordinates withheld their support from their female leaders. They believed that they have been degraded and that their rights as heads (natural leaders), have been violated by virtue of being led by females.

In short, the connection of the two studies is the experience of male subordinates who negate the female leadership because it degrades them, hence they said: ‘being led by young girls is like walking around naked’ and as a result they withheld their cooperation. And on the other hand, female leaders claim that male subordinates make their work difficult by withholding their support and by making them to feel empty and stupid

5.2. THE AUTHOR'S REFLECTION ON THE RESPONSES OF THE FEMALE PASTORS

5.2.1 INTRODUCTION

Four female Pastors from each of the three Provinces of the Republic of South Africa, namely: Gauteng, Free State and Limpopo have answered the questionnaire regarding how their male subordinates relate to them. They commented on their experiences and feelings as female leaders in institutions in which patriarchy still rule the roost. These twelve female Pastors are from different denominations and ministries.

It is shocking to realise that since time immemorial to date, females are still striving for recognition and equal treatment like their male counterparts in the field of leadership; especially within the church where liberation and mutuality is supposed to be the buzz word. The progress to this factor is of a snail's pace; hence feminists like Bernadette Mosala, as quoted above, perceive liberation theologies a failure with regard to the equality of males and females in the leadership sphere.

The author reiterates what he said previously about Russell, who buttressed the words of Mosala by saying that 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 been not adequate. As an oppressed majority, they seek to break the peculiar chains of sexism which binds us all, both women and men. (As quoted above.)

The words of these feminist women are still echoed even today as it will appear below in the findings of this research. This echoed lament of females reminded the author about the lament of the children of God as the author of the Romans has said that all creation is waiting eagerly for that future day when God will reveal who his children really are. And that creation was subjected to God's curse. But with eager hope, the creation looks forward to the day when it will join God's children in glorious freedom. For it is known that all creation has been groaning as in pains of child birth right up to this present time. Believers also groan and long to be released from sin and suffering. People wait with eager hope for the day when God will give them full rights as his adopted children, including the new bodies he has promised us. See Romans 8: 19- 23

Taking to cognisance the above text, the author wonders whether females are included in those who groan for liberation, or is it only males and the creation since the author of the letter to the Romans excluded the children of God from creation, even though creation means earth and its inhabitants. If females are not included in this lament for liberation, but males, animals, mountains, seas, vegetation etc, then this lament and hope for liberation will be utterly ungodly. But if females are part of the cursed creation that groans for liberation, let none of their comrades in groaning and endeavouring for liberation debar them from attaining it.

A questionnaire has been composed and marked annexure A, it contains nineteen questions which are both general and biblical. The answers are marked annexure B and they confirm the legitimacy of the lament of the North West Province's female Pastors due to being distracted and expose how far and deep is the destruction towards female church leaders.

The preliminary conclusion on each Province will be compared with the author's MA research topic (THE EXPERIENCE OF MEN UNDER THE LEADERSHIP OF WOMEN) which was confined to the North West Province and has necessitated this topic under research.

5.2.2 THE AUTHOR'S REFLECTION ON RESPONSES OF GAUTENG PROVINCE FEMALE PASTORS

All four female Pastors from Gauteng Province agree in principle that females can produce good leadership, and that they don't cause the downfall of institutions rather many husbands have been helped by their wives to establish better ministries. They claim that females have been part of leadership from the olden days; even though they are highly discriminated against because of culture and custom that elevates males to females and this is perpetuated by males who are anti-female leadership. One substantiated that by citing Deborah when she was requested by Barak to lead the army to battle together with him. While the other one buttressed that by saying that many females in government sectors are holding high positions and are doing well.

Regarding the Setswana proverb they all see it as untrue and oppressive to females. And because of such idioms they are undermined by some males who believe in them, though some males are now cooperative because female leaders respect them.

What amazes the author is the manner in which these female Pastors spoke about respecting males. Sekoma said that when males realise that you respect them, they become loyal and supportive. When males are not

secure they turn to rebel and cause instability in the church. It is not a problem when a female leads males with respect, giving them their platform as partakers in the leadership and acknowledging their presence. Tledise said some men are very supportive and protective, especially when they are given respect, honour and acknowledgement. Giving them this respect forces them to respect me, acknowledge the call and the grace upon my life and ministry. Males at senior positions expect to be addressed as such mentioning those titles they have.

Based on the above deliberations, the author inferred that respect is given in order to win the cooperation and loyalty of the males, it is because of respect and acknowledgement that they are men that make them to feel comfortable and as a result, they make things to become smooth. But when they are not respected, they feel insecure and as a result they cause instability in the church. This is like buying their support, which they are supposed to give unconditionally in reverence to Christ.

These female Pastors claim that even though they are undermined by their male subordinates, they relate well to them, because they know that it is culture that has moulded them into being discriminative to females; especially to those in leadership. Some males appreciate and are supportive, while others believe that females should be quiet. And those males don't take them serious.

Apropos the obstacles they come across while leading men, they responded by saying that men are analytic, they take their time when given tasks even on issues of urgency. And that it is challenging because men think they don't know what they are doing, and they are not easily

led. They challenge them in many ways, at times they provoke them in order to evaluate their patience and reasoning capacity. Others don't enjoy their ministries because of the constant resistance in the church caused by the immature males. Females are taken for granted by the males who do as they please; some are marginalised, undermined, silenced and crushed.

There are female leaders who don't enjoy their ministries because of the constant resistance within the church which is caused by the immature males. They are taken for granted, because they are perceived not to know what they are doing, and that it is only males who know what they are doing. Females are experiencing the same degrading treatment and similar challenges.

The only way that can address these obstructions and help bring harmony in the church is learning. The church must be taught that God is in support of female leadership. Leading should be with wisdom and integrity, having the interest of the church at heart in accordance with Jesus Christ's will, which is paramount.

Responding to Paul's first letter to Timothy 2: 11- 15, they articulated; it appears Paul was giving his opinion that is not God influenced, because God sees male and female as one. Women must learn in silence, but should not be silent; Paul worked with women like Pricilla Aquila and others. He was addressing women who lacked respect for their husbands. From the three interviewees that are in corroboration that women can't be kept silent, the fourth one sees the text in question as a good conduct, and

said that that was the creation of good conduct, order and discipline in the church.

According to the author, she is in support of the said text that actually debars her from having a word, being a teacher and a leader; especially leading men. The text demands her silence in the church. This is an indication of a confused state, because you can't violate what you support, because if the respondent truly support what Paul is saying then she shouldn't be a Pastor.

This is an indication of how serious teaching is needed, not only to males who are anti-female leadership but also to females who have accepted their subordination to males even when they are holding senior positions to that of males. And to those who are confused and unable to understand and to properly interpret the Scriptures to the benefit of the whole church.

The reader will agree with the author that the very concept of female inferiority that is realised from the said female Pastor is what she teaches in the church she leads. If so, this evil of males as only rulers and females as forever followers will be perpetuated by the very females who are supposed to be crying for their liberation; and as a result this ill concept of patriarchy will never end.

Regarding whether the biblical and cultural language is masculine and obstructive to female leadership, the participants answered in three different ways. Two concur that the language is discriminative, and has brought gender and racial divisions in the church, whereas in accordance to Galatians 3: 27- 28 such barriers are not accepted. The third participant

saw nothing wrong with the language and said it depends how one interprets or understand Scriptures. The fourth one sees teaching as a need, and said teaching is needed in order to change the mindset of people.

Concerning what should be done regarding the usage of language, participants feel that tradition and language should change and that teaching is needed, while the fourth one sees nothing wrong with the language.

Pertaining to Leviticus 15: 18- 28, they responded: The Law of Moses is no longer applicable; we are set free from it because Jesus is our atonement. Concerning 1Corinthians 14: 34- 35, the general notion is that the text does not refer to them as female leaders, but to those females then, and that there are other texts that encouraged or recorded female participation in leadership. As a result, the text in question has no base. However, one felt that Paul created an order of discipline for a good conduct in the church. This means this participant rubber stamp the text. About 1 Timothy 2: 11- 15, which debar females from teaching or having authority over men, the response is that, according to Galatians 3: 27- 28, which promotes equality, they have the right to serve in the church. However, one believes that teaching is the domain of husbands, but due to their passivity, females are taking that office and are committing errors in processes; and at the end, they are blamed. Regarding Ephesians 5: 23 that elevate husbands over their wives, the very participant said she agrees and that gives them the chance to pass the buck and let them decide or take the responsibility of their homes.

Generally, they agree to the stipulations in a godly way, and about Genesis 3: 16b, participants acknowledge God's law of placing husbands as rulers. What shocked the author is the acceptance of abuse, which is as if it is God-ordained. See Mangisi. In relation to Galatians 5: 27, the participants have fairly emphasised the importance of the new character in Christ, which annuls gender and racial discrimination. The response to Genesis 3: 15 is that God has placed enmity between the devil and their children, though one of the participants wrote; the children of man. This phrase compelled the author to visit his different Bible versions, which are seven in number, and the reason being to check whether Genesis 3: 15 has the seed of man or of woman, and there was nowhere where it was written the seed or children of man, but that of a woman. The author wonders why the participant wrote as she did. Is it because of having accepted that all credible things are about males and unreliable ones about females?

Regarding question nineteen, all the participants agreed that Jesus did not include females among the disciples, and expanded by saying that females were his' support system, and were also filled with the Holy Spirit. He might have done that because of the responsibilities of that time. See Acts 1: 8- 13 and 2: 1- 4.

It is surprising to learn how some leaders respond to the Scriptures. For an example, in the above response, respondents did not seriously consider the context of the passages in question. One participant said women should learn peaceably and in silence not that they must be quiet, while the text states that women should learn quietly and submissively and that they should not teach men or have authority over them.

5.2.3 THE AUTHOR'S REFLECTION ON RESPONSES OF FREE STATE PROVINCE FEMALE PARTICIPANTS

Just as in the Gauteng Province, female Pastors are in concord with one another regarding female leadership. These female Pastors who are from different denominations in Free State Province also have confidence in their leadership capabilities as females by answering yes to question one; which Mmakgosi expounded by saying yes and that it is because of their strength and power inside the church. They jointly refuted the Setswana idiom that encourages the negation of female leadership. As a result of such idioms and upbringing, male subordinates withhold their support in order for female leaders to fail in their work.

The participants' responses from question two up to question nine has revealed how damaging female Pastors are being treated by their male subordinates within the church which is assumed to be a community of equals; where the golden rule should be the buzz word. These female leaders see themselves with good leadership potential, which unfortunately is not seen by the majority of males. Instead, they are perceived as children or Eve; who is not a good model because through her disobedience, God's wrath was unleashed upon the entire creation; hence the suffering and the reign of sin in human beings. This means females are accused by such males for the sin of Eve, even after Jesus Christ has paid for it by dying on the cross. And if so, one may ask why Christians pray the model prayer that has the emphases and declaration of forgiveness, which is as follows:

And forgive us our sins, as we have forgiven those who sin against us. And don't let us yield to temptation, but rescue us from

the evil one. If you forgive those who sin against you, your heavenly Father will forgive you. But if you refuse to forgive others your heavenly father will not forgive your sins. 9(Matthews 6:12 – 15)

This perception that males are superior and saintly to females might be the reason why they can't even take advice from their female leaders. Seemingly to them, being corrected by a female is being undermined to the point where they don't want the truth to be preached. They even deny these female leaders the right of involvement in activities that take place within churches that they are pastoring. They are criticised and scorned for being leaders, and find themselves being controlled by their subordinates, because they are females. They think other female Pastors are experiencing exactly the same dehumanising treatment.

These evil acts which are directed to female leaders by male subordinates impede on the progress of females in climbing the leadership ladder. And as a result, females become de-motivated.

The author believes that the reader will concur with him that answer number one is cemented by answer number twelve, which all participants' responded positively regarding female leadership, and their answers are articulated as follows:

“ Yes, even male Pastors can't make it without the support of their women, just as it is said that women are able to make things happen, either destructively or constructively. Women are leaders. Yes because some of them are even more experienced than males. Yes females should be accepted in leadership

positions as males because they are also capable. There are countries that are led by females and are doing well, females do wonders in their working places. Yes God's purpose is being completed through them as well e.g. Females were the first to see the resurrected Christ and took the message to the disciples." See Annexure B, page 220 answer 12.

Based on the female leaders' table cited by the author in chapter two, he connotes with the above deliberations regarding the capability of females in leadership roles.

In relation to the attainment of harmony, they advocate that male subordinates should support them and acknowledge God's intended plan of joint leadership; because they are called by God, just as He had called males and that before Him, there is no difference between males and females. Female Pastors are calling for workshops that will redress these male and female imbalances and ways to move for equality. They have different views about the first letter to Timothy 2: 11- 15. The first one will not react, the other one feels the text is based on the creation story. The third one claimed that Paul was wrong by saying women should keep quiet. While the last one sees that text as irrelevant. Regarding the biblical and cultural language, three of the participants are in concord. They feel that the biblical and cultural language is masculine and obstructive. The fourth one's response was negative. Her reason is that Miriam was part of the leadership. As a result, she disregarded what the text is saying regarding how females should conduct themselves in the church and at home. Since question fifteen is built upon question

fourteen, she answered the text in question as being ‘not fairly to females’.

In relation to Leviticus 15: 18 - 28, participants advocate for freedom in Christ from the Mosaic Laws as in accordance to Acts 13: 38 - 39. And they perceive 1 Corinthians 14: 34 - 35 to be oppressive to females, secondly, they say that wives can’t ask husbands about church issues since most of them do not attend church. Lastly, females have been leaders since the Old Testament times. About 1 Timothy 2: 11 - 15, participants responded differently, refuting what Paul said to Timothy about females. One of them cited Anna, the Prophetess, who spoke in the Temple about Jesus the Christ. Ephesians 5: 23 promote the headship of men and likened it to that of Christ to the church. Only two participants responded to Galatians 3: 27 as a text that promotes equality and union in Christ. There is acceptance that the wife is the subject, according to Genesis 3: 16b, but that does not give the husband the right of authority over her. While 3:15 means that from the seed of the woman, there would arise the one who will break the head of the serpent, and that there shall always be enmity between the snake and the off spring of the woman.

The fact that Jesus did not have a female disciple among the twelve is not disputed by participants, but respondents highlighted that females were always part of the followers and that one of them had an honour of being the first one to see the risen Christ and was sent to tell the male disciples.

5.2.4 THE AUTHOR'S REFLECTION ON RESPONSES OF LIMPOPO FEMALE PARTICIPANTS

All four female Pastors from Limpopo Province have confidence on their leadership as females, and as a result, they negated the Setswana idiom that debars females from leadership; especially that some females are part of leadership in a number of sectors of work and that they managed to revive those that were at the brink of collapse. They see themselves as hard workers, tolerant, committed and always eager to learn.

Two of the four are being undermined by their male subordinates, while the other two are enjoying a fair cooperation from their male subordinates; even though they note of experiencing resentment from some. Even in that bias situation, female leaders still respect and pray for these males; yet standing their ground as leaders. They find leading males to be challenging; however not to a point of discouragement which leads to quitting. Rather, it is those uncooperative males who quit the church.

Even though these female leaders enjoy the support of some of the male subordinates, the element of not being trusted and undermined as females will always be there. Generally, they are not treated well as females, though not as bad as some years back. But the most humiliating act is that of one female Pastor who was highly embarrassed by her male local church secretary, by standing up during the middle of the sermon and interrupted the whole service by giving church announcements. The second one is of another female Pastor who is an associate of a male Pastor. She is never given the pulpit to preach; she only gets that

opportunity when the male Pastor is absent, either through poor health or having gone out on other businesses.

The author wonders what kind of prayer is this female Pastor who is never given the pulpit praying, when she is thirsty or burning to preach. What about the one who had to abort preaching because the secretary was giving announcements during her message? These dehumanising acts reminded the author about how he felt after a similar act was committed to him while he was still an assistant Pastor. He was requested to be a Master of Ceremony of a special church service, where a minister was inaugurated and placed to a local church. The function was in a moderate church building that was full to capacity by members and guests. One senior Pastor, in a rude manner, loudly ordered the author to abort a worship song he was leading and to vacate the altar. According to the senior Pastor, what was being done was childish, even though the song was very relevant for the occasion, and was as follows: *Moren Jesu konyana ya Modimo re thuse tseleng e re tsamaye ka kgalalelo re thuse Morena, re thuse Morena go fithella otl*a. The song means, Lord Jesus the Lamb of God help us; help us in this journey that we walk in purity until you come.

The fact that the author was young then, does not mean that what he was doing was out of order; especially that he was there according to the programme. The song was very appropriate; the new Pastor needed the help of Jesus in his journey of looking after the flock of God.

Congregants were left disgruntled and shocked by the way the worship service was brought to a halt as if the Master of Ceremony had done something wrong. As the result of shock and embarrassment, the author

felt pressed up and went to the toilet. Amazingly, upon arriving instead of passing out water (urine), tears came rolling down his cheeks and he couldn't go back into the church service because of being demoralised. The very rude senior Pastor took over and led the programme.

The reason for the author to relate his story is to confirm the destructiveness of this attitude that is found among some senior male people (leaders); who see those younger and under them as worthless and what they do as chaff. And according to the above deliberations, that is what some female Pastors are going through. Until the spirit of comradeship is born, patriarchy will continue to rule the roost.

The participants did not fairly answer question eighteen that is biblical, and contain some texts that are perceived oppressive to females. The author wonders how females will attain justice from such texts if they are unable to comment and to positively interpret them. The fact that there is no female among the twelve disciples of Jesus cannot be disputed, just as the fact that it was the female who first saw the resurrected Christ. And was send by Christ as a witness to go and tell the disciples the good news of his resurrection. This great commission brings females to the same par as males in the Lord's vineyard.

5.3 THE PROVINCIAL OUTCOMES, COMPARISON OF THE OUTCOMES, CONSOLIDATION OF OUTCOMES AND THE GENERAL OUTCOME

5.3.1 INTRODUCTION

This chapter is about the outcome of the study on each of the three provinces, namely: Gauteng, Free State and Limpopo, and the comparison thereof. The consolidated outcome of the comparison of the three Provinces will then be compared with the author's M A research outcome that was confined to the North West Province which necessitated this study that is under research, in order to reach the final outcome, and a conclusion.

5.3.2 THE OUTCOME OF GAUTENG PROVINCE

It is revealed that females have confidence and capability in their leadership. However, due to patriarchal negative concepts, they are discriminated against by males who are hooked on such destructive concepts which are exacerbated by negative Setswana idioms and some biblical texts.

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.

As argued by Fiorenza, the participants have moved that oppressive cultural and linguistic elements should give way. Education is perceived to be the tool that can change the mindset of males who are anti-female leadership. Females Pastors are determined to claim their freedom that is found in Christ; and as a result, they are not going to be quiet about the call to serve the church.

5.3.3 THE OUTCOME OF FREE STATE PROVINCE

The study shows that female leaders trust their leadership, though males see them differently because of being influenced by culture that elevates males over females. As a result, males refuse to take advice and corrections from their female leaders, because according to them, females are children; hence they are criticised and scorned. They are even denied the right to be part of the decision-making body in the churches that they Pastor. Female Pastors are controlled by their male subordinates just because of being females. These female Pastors are calling for workshops that will redress the male/female imbalances.

They accuse Paul for uttering the statement that women should keep quiet in the church and they see the text as being irrelevant. They also note that the language used in the Scriptures is masculine and obstructive to their leadership work. Females may not have been part of the twelve, but they sustained the ministry and it was a female who first saw the resurrected Christ and was charged with the responsibility of taking the message of resurrection to the disciples.

5.3.4 THE OUTCOME OF LIMPOPO PROVINCE

Responses indicated that female leaders have the conviction that they are capable to lead as per God's calling to leadership. They negate the Setswana idiom and all other oppressive aspects to female leadership. They are also aware how males misuse this text, '1 Timothy 2: 11-15' and finally, feel it is irrelevant to the context of their work within the church structure.

They are undermined and mistreated by their male subordinates for the sake of being females. They have lost their dignity because of being made laughingstocks, by patriarchs who negate their leadership. Females find it very challenging and discouraging to lead males, though not discouraged to the point of quitting. Rather, it is the uncooperative males who quit the church.

Some enjoy the support of some of the male subordinates, although the element of not being trusted as female leaders is always there. Generally, they are not treated well as female leaders and they believe that other female leaders are experiencing the very degrading treatment from their male subordinates.

The author wants to remind the reader that the message of the risen Christ, which was preached by the first witness whom was a female, says a mouthful. If females were not fit for service, Christ could have not revealed himself to a female; more astoundingly, by giving her the message of hope to give to the patriarchs who were hopeless to a point that had gone back to fishing. It was the females who called the males,

who were powerless, to come and celebrate the great event of the risen Christ; by so doing, the disciples were empowered by the ministry of females.

5.3.5 COMPARISON OF THE OUTCOME OF THREE PROVINCES

This segment will deal with the comparison of the outcome of each of the three Provinces in which the study has been conducted. The focus will be on similarities and differences. Then, the findings shall be compared with those of the author's M A research; which necessitated this study and was confined to the North West Province. The aim is to find out if what was alleged by the female Pastors in the North West regarding the destructive treatment they get from their male subordinates can be affirmed by other female Pastors in other Provinces.

GAUTENG PROVINCE	FREE STATE PROVINCE	LIMPOPO PROVINCE
Females see themselves as capable leaders.	Females perceive themselves capable and have potential.	They have confidence in their leadership.
They are discriminated against by their	Males are superior and saintly to	They are undermined by their male

<p>male subordinates because of culture and custom.</p>	<p>females; hence they refuse advises and corrections from female leaders.</p>	<p>subordinates.</p>
<p>The Setswana idiom is untrue and oppressive.</p>	<p>The Setswana idiom is untrue and encourages the negation of female leadership.</p>	<p>They negated the Setswana idiom that debars females from leadership.</p>
<p>For the sake of cooperation female leaders use respect as a bait.</p>	<p>They will pray for them and use relevant texts to address the issue.</p>	<p>They respect, and pray for these males who undermine them.</p>
<p>Male subordinates who undermine female leadership don't quit the church.</p>	<p>Male subordinates who undermine female leaders don't pray for them or the church, they don't even involve them in</p>	<p>Uncooperative male subordinates quit the church.</p>

<p>They are marginalised, undermined, silenced and crushed.</p>	<p>decisions they make in the church.</p> <p>They are criticised and scorned for being leaders, and withdrew their support.</p>	<p>Female leaders are publicly humiliated.</p>
<p>Generally female leaders are dehumanised by their male subordinates.</p>	<p>They think other female Pastors are experiencing the same dehumanising treatment.</p>	<p>Generally they are not treated well.</p>
<p>Learning is needed in order to change the mind set of males who are anti-female leadership.</p>	<p>Workshops can be a tool that can redress the male female imbalances and move for equality.</p>	<p>Let there be seminars and awareness campaigns with the aim of addressing these frictions.</p>
<p>Women are not prepared to keep</p>	<p>Paul is wrong by saying women</p>	<p>Passage was to bring order, but</p>

<p>quite because they feel they are equally called by God.</p>	<p>must keep quite the text is irrelevant.</p>	<p>very irrelevant to our time.</p>
<p>Language and tradition oppress them as a result oppressive elements must give way.</p>	<p>Language is masculine and obstructive.</p>	<p>It is very masculine both culturally and biblically. It is obstructive to female leadership.</p>
<p>They are free from oppressive texts through Christ.</p>	<p>They advocate for freedom in Christ from the Mosaic Laws in accordance to Acts 13: 38- 39.</p>	<p>Text refers more to health problems and abstinence from sex. But things are renewed in the New Testament.</p>
<p>Jesus might not have included females among the twelve, but they were his' support system</p>	<p>Females were always part of his followers, to a point that one had honours of being the first to see the</p>	<p>Even though Jesus did not have any among the twelve, he had many women who</p>

<p>and were filled with the Holy Spirit.</p>	<p>risen Christ and was sent to tell the male disciples.</p>	<p>served him and after his resurrection he sends a woman to go and tell his disciples that he has risen.</p>
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The comparison raises an interesting point that there are no differences from those Provinces, as indicated by the table, apart from some wording, but meaning the same thing. All three Provinces are found in concord that females are capable to lead and that it has been proved so, by some biblical texts, other literatures and the fact the participants are in leadership and are placed there on merit.

The problem that female leadership is facing, are males who are hooked on destructive patriarchal ideologies which are exacerbated by the negative Setswana idioms and some biblical texts indicated previously. Because of believing in these ideologies, men don't trust female leaders, and as a result, they withdraw their support of working with them. This withdrawal of support is backed up by the communities that are inclined to the same cultural norms.

Female leaders are marginalised, undermined, silenced and crushed in order not to progress in the world of leadership. The general feeling is that a number of female leaders experience the same degrading treatment from their male subordinates and associates.

The author regards these awful acts which are committed to females by their male subordinates as sabotage, not only to female leadership but to the entire leadership spectrum, and to the progress of the church of God, whom they claim to love and serve. They perpetuate these destructive acts against female leadership in the name of loyalty to God and culture.

Usually, when a Motswana person speaks of culture, the veneration of ancestors happens to be attached, because culture finds its roots in ancestors. Seemingly, apart from fearing the possibility of a total takeover of leadership by females, or the collapse of institutions as a result of female leadership which is perceived to be poor and childish, they also fear to disrespect *ba ba robetseng or ba dimo* (those who are sleeping); meaning the ancestors. As a result, traditionalists will never give their blessing and support to what their ancestors negated and deemed as a taboo.

It is a fact that females had been part of leadership as way back as the biblical times, but it was sporadic and always in minority, unlike now when the world is calling for at least fifty percent of female participation in all leadership spheres. It is such calls that made some males to be paralyzed by fear to a point where they resorted to saying that ‘this world is becoming the world of women’, as quoted earlier.

The participation of females in powerful positions is noticed in different institutions of the world. However, the only institutions that are found to be dragging their feet are the church and the African Traditional leadership institutions; though the focus is on the church, for now.

The author connotes with the female participants’ view of education and policy as the best tools that can change the mindset of the males who are hooked on destructive norms because of patriarchy, by emphasising compulsory education to church ministers and deacons, plus the acknowledgement and practice of policies especially on members’ rights, justice and fairness.

After having compared the outcome of the three Provinces namely: Gauteng, Free State and Limpopo, the study has revealed that Female leaders are destructed from doing their duty as Pastors of local churches. This outcome of the three Provinces will now be compared with that of the North West Province, to validate or to invalidate the author’s M A research outcome.

5.3.6 COMPARISON OF THE OUTCOME OF THREE CONSOLIDATED PROVINCES AND THAT OF THE NORTH WEST PROVINCE

GAUTENG, FREE STATE AND LIMPOPO PROVINCES	NORTH WEST PROVINCE
Females are capable leaders.	Females are capable and proficient leaders.
Female leaders are discriminated against by their male subordinates.	Female leaders experience rejection and betrayal from their male subordinates.
Female leaders see the	Female leaders are blamed



<p>Setswana idiom as oppressive to them.</p> <p>Female leaders use respect as a tool to gain the cooperation of their male subordinates.</p> <p>Male subordinates withdraw their support.</p> <p>Education is deemed as a key to change the mind set of males.</p> <p>Language and tradition are oppressive to female leaders.</p> <p>Males consider themselves superior and saintly to females.</p> <p>Male subordinates deny their female leaders the right to take part in decisions making.</p>	<p>by their male subordinates for violating Scripture and culture.</p> <p>Men are easily led when a female leader acknowledges their headship.</p> <p>Male subordinates perceive female leadership negative as a result they withheld their support.</p> <p>-</p> <p>-</p> <p>Authority remains with males as natural leaders.</p> <p>When males agree to female decision it is like they are pulled by their noses.</p>
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<p>Generally female leaders are dehumanised by their male subordinates.</p>	<p>Female leaders seem to be equally mistreated by their male subordinates.</p>
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Based on the above table, only two differences have been identified, but most amazingly, is that the differences confirm how destructive male subordinates are towards their female leaders.

The outcome of the three combined Provinces revealed that female leaders viewed the Setswana idiom as oppressive and destructive to female leadership. It is because of such idioms that female leadership is refuted, and in the process, it is the female leaders who suffer rejection and humiliation from their male subordinates who are inclined to such idioms.

The outcome of the North West Province indicated that female leaders are blamed by their male subordinates for violating the Scripture and culture when they become leaders. This means males are in support of oppressive Scriptural passages and cultural idioms and proverbs. They are blinded by these patriarchal negative concepts that rob the church the services of proficient servants; only because female leaders serve in structures of power and authority.

Again, the outcome of the three Provinces showed that female leaders are denied the right to participate in the decision-making within the churches they lead. The reason behind this disrespectful act is that females are

considered to be children, therefore they cannot make any decision; especially those that concern males who are considered to be heads and rulers by God's design.

The flipside of this concept is seen in the outcome of the North West Province, where male subordinates perceive the acceptance of their female leaders' decision as being pulled by the noses. This means such people have no back bone, they cannot say no; therefore whatever they are told they do, without questioning or protesting. The unfair part of this is that females should oblige to the male decision but not the other way round. This is another way of destructing female leaders from performing their work properly. The desire of these males is that they should be the ones who tell their female leaders what to do, when to do and how to do. Briefly, they must be the ones who call the shots and not their female leaders.

The education and language factors are not responded to in the above table, because the North West never had such questions during the author's MA research. However, they surfaced from the concluding thoughts and methodology. About education, the concluding thought was that fostering it was viewed as the only remedy to the warp ideology of subjugating women in the name of God. And those churches should make theological training a qualification to Pastoring. The reader will remember that the outcome of the combined Provinces is that education is a key to change the mindset of males who oppress their female leaders.

Regarding language, the table indicates that language and tradition are oppressive to female leaders. The biblical language is found to be gender

insensitive. Consequently the author assume that is the reason some males perceive God as a male God, who only relates to them and not to females because of Paul's articulation: "A man should not wear anything on his head when worshiping, for a man is made in God's image and reflects God's glory. And woman reflects man's glory. For the first man didn't come from a woman, but the first woman came from man. And man was not made for a woman, but woman was made for man. For this reason... a woman should wear a covering on her head to show she is under authority." 1 Corinthians 11: 7.

On the other hand, some females found themselves not worthy to relate to God who is biased and is the cause of their subjugation. These oppressive elements made some women to call for the overhaul of the Bible; hence Cady Stanton ended up having written the woman's Bible as quoted earlier by Fiorenza.

The North West's response on language was that language is a form of identity. It enshrines the culture and custom of a group of people living together and speaking the same language. (Agreeing with one another or understanding one another) The understanding of the author, in this case, is that the spoken language is masculine, in both culture and religion. Therefore, males are seen to be in agreement about oppressing and abusing females within the church, at home, at the work place and in the community. It was the men who took a woman, whom they claimed to have caught right in the act of adultery, to Jesus. The question that always comes to the author's mind is how she committed that kind of a sin all alone, because being found in action means two people were having sex. But initially, the accused was a woman because the masculinity language

favoured and protected the male and disfavoured and condemned the female.

All the other factors from the compared outcome of the Provinces listed on the above table are found to be in agreement that female leaders are being badly treated by their male subordinates; who are inclined to the negative patriarchal ideologies. As a result, female leaders are destructed from performing their given duty properly, which then result as incapability to lead. The author presume that these males caused incapability of female leaders will then be perceived as a confirmation of the authenticity of the Setswana idiom and Pauline letters that negates the leadership of females because of their natural incompetence, that brings leadership into disrepute.

5.4 PRELIMINARY CONCLUSION

This chapter concentrated on whether there was a connection between the author's Masters' research, which its outcome was the lament of female Pastors that they were stressed by their male subordinates, who have withdrawn their support and cooperation. As a result, they become hindered from doing their work properly.

On the other hand, male subordinates claimed to be traumatised by being led by females, which is a violation to their culture and religion. It was this outcome that influenced the author to research whether it is a general phenomenon that female Pastors are hindered by their male subordinates from doing their work well.

It also concentrated on the author's reflection on the responses of the sixteen female Pastors from three different Provinces, who shared their experiences on leading men and how they perceive the biblical and cultural languages. The general outcome was that they are badly treated by their male subordinates because of culture and the masculine biblical language that is oppressive to females.

It was through this chapter that the author observed that ministers (Pastors) lack biblical training; this is evident as some of the participants could not answer or interpret biblical questions fairly.

The two tables above revealed that, generally, female leaders are subjugated by their male subordinates and counterparts, because of culture and some biblical texts that debar females from leadership. Female leaders who stand their ground are faced with destructive acts from these male subordinates and counterparts, to a point where respect is used as a way of appeasing the situation. On acknowledging the headship of males, this means though females can lead, the ultimate leaders and decision makers are males. No wonder one of the participants from the Free State Province retorted that they did not trust her leadership and they can't even pray for her or the church. They did not involve her in anything they decided to do.

The encouraging factor from the above participants is that none of them contemplated quitting; even though they are experiencing such dehumanising treatment from their male subordinates. This courageous displayed by these female leaders was seen in the daughters of Zelophedhad, who bravely demanded their heritage. See Joshua 17: 3- 4.

The following chapter will focus on pastoral counselling for the dehumanised Pastors as a result of patriarchal negative concepts and Setswana idioms and proverbs that are exacerbated by biblical texts that are anti-female leadership.

Male subordinates, who subjugate their female Pastors because of the cultural upbringing and patriarchy, must also undergo counselling. The church that has been turned into an arena may also need to be counselled, in order for healing to take place.