

CHAPTER 6

6.1 PASTORAL COUNSELLING AND COUNSELLING TOOLS FOR FEMALE PASTORS, MALE SUBORDINATES AND CONGREGANTS

6.1.1 INTRODUCTION

The core of this chapter is the counselling of the affected parties, which are; female Pastors, male subordinates who destruct their female Pastors from doing their work properly, because of being patriarchy inclined by basing their argument on certain parts of Scripture and some Setswana idioms and proverbs, and the local church which has become an arena because of the degrading acts that are taking place within the body of Christ.

Based on the fact that female Pastors are looked down upon and are perceived as children by their male subordinates, the author believes that they cannot successfully offer counselling to their kind (females) and to their oppressors (male subordinates). Especially, that according to Hennelly, females see themselves as follows:

“We are powerless and voiceless.” (Hennelly, 1995: 517)

It is for such factors that the author opts for male Pastors who are egalitarians, and are of a higher rank in their respective denominations to head counselling, and to become the voice of these weak and voiceless female leaders. Also because female Pastors need someone to open up to, someone they can trust and find to be on their side, and someone who can speak on their behalf. On the other hand, male subordinates will also open

up to the ones they respect and can trust; the same applies to the local church.

The author is, therefore, opting for this method that male leaders become the voice of the voiceless (female leaders) because he had seen it work in his denomination. Females were given ministerial credentials up to a step just below ordination. That meant that they were not able to ultimately be Pastors of local churches. They always had to serve under male Pastors, this implies even to those females who had undergone theological training. The author, together with another male leader who is also an egalitarianist, raised their voices against the injustice in a mature and Christian way to a point that the Superintendent (Bishop) understood and agreed to their facts, and granted females ordination with full rights of being ultimate Pastors of the local churches they are stationed in. That was a breakthrough for the Pentecostal Holiness Church in the North West Province; where females are now serving equally with males, even though some males still need a change of a mindset with regard to being led by female Pastors.

The counsellor will be guided by the list of the points of concern (complaints) that were submitted by the counselee, in this case, the questionnaire. Yet, guarding against leading the counselee, but allowing the counselee to lead in elaborating on those points (questionnaire)

6.1.2 PASTORAL COUNSELLING FOR DEHUMANISED FEMALE PASTORS

There are a number of different types of counselling, e.g. marriage and family, rehabilitation, substance abuse, educational, mental health etc. The author has found pastoral counselling to be relevant in addressing this situation at hand. Just like biblical and Christian counselling, pastoral counselling finds its base in the Scriptures. Pastoral counselling is not restricted to Pastors (Minsters) only, because it is a response of Christians towards the need of congregants and none congregants, with the aim of helping them to resolve their problems, and to endeavour to live a positive life in accordance with the Word of God. The pastoral counsellor helps the counselee to, faithfully, come to terms with the situation she/he is in and how to deal with it; within God's parameters.

Regarding counselling, Waruta and Kinoti have this to say:

Counselling is the art and skill of helping individuals and groups to understand themselves better and relate to fellow human beings in a mature and healthy manner... It involves the art and skill of enabling others to live hopefully, considering that none of us can rely entirely on ourselves and survive without the support from other persons. (Waruta & Kinoti, 2000: 2)

In brief, they mean that no person is an island; therefore we need one another in this journey of life. The author fully agrees with them and substantiates that by a Setswana idiom that says that *Motho ke motho ka batho ba bangwe*. (A person is a person through other persons). This

means that you cannot achieve without other people. Mbiti the African scholar is well known and praised by his statement that propagates unity or kinship and connote with the Setswana idiom indicated above as follows:

‘I am, because we are; and since we are, therefore aim.’ (Mbiti, 1969: 108- 109)

Based on these statements, both the female Pastors and their male subordinates need one another in order to progress in their quest for understanding the word of God regarding female leadership.

This chapter is aimed at counselling female Pastors who are dehumanised by their male subordinates, in order to regain their self-esteem. Some of these female Pastors are ordained and stationed by male Pastors, whom some are Bishops or Superintendents of their respective denominations. The most frustrating factor is that some of these senior male leaders turn not to support and protect these female leaders that they have placed in the leadership positions. It is as if placing them there was just a way of mocking them and exposing their incapability to lead.

As a result of these demoralising acts by male subordinates towards their female Pastors, female Pastors are reported to be discouraged and pushed to the edge. The example is of the female Pastor who was destructed from preaching by her male subordinate; who just gave church announcements in the midst of the sermon. The other one is not involved in decision making of the church she pastors because she is perceived to be a child. While the other one is never given an opportunity to preach by her male associate Pastor.

It is this lament that calls for pastoral counselling, which its heart beat is liberation. Both the Old and New Testaments share this concept of liberation of the oppressed. When God spoke to Moses regarding the oppression and liberation of the Hebrews he said:

“I have certainly seen the oppression of my people in Egypt. I have heard their cries of distress because of their harsh slave drivers. Yes I am aware of their suffering. So I have come down to rescue them.” (Exodus 3: 8)

In accordance to Luke Jesus Christ corroborated what Isaiah prophesied about, and was in line with Exodus 3: 8 as quoted above by saying:

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he had send me to heal the brokenhearted, to preach deliverance to the captives, and recovering of site to the blind, to set at liberty them that are bruised, to preach the acceptable year of the lord... This day is the scripture fulfilled in your ears.” (Luke 4:18- 21)

The author invites the reader to journey with these female Pastors who are so badly treated by their male subordinates and empathise with them just for a while. The reason why the author is saying this is to try to make readers understand and feel what these female leaders are feeling, yet still are faithful to the call.

As much as the author has cited Scripture passages that he considers as the bases of liberation, they will not be complete if Psalm 23 is excluded. Because after liberation; care, comfort, honour, protection, and provision

is needed in order for the counselee to regain strength. Counselling is caring, and about caring Gerkin elucidated as follows:

“The pastor as the prophetic leader who cares both for the people and for the tradition that gives the community its identity. Care for the people of God involves care that confronts issues of justice and moral integrity in the life of the people.” (Gerkin, 1997: 25)

About pastoral counselling, Waruta and Kinoti articulated:

“It is the responsibility of the church minister to be available when God’s people are suffering, and help them towards the restoration of their wholeness. This responsibility is the essence of pastoral counselling.”(Waruta & Kinoti, 2000: 5)

Based on the above articulations, it is evident that the Pastor and counselling is inseparable. Since Pastors are called to care for the flock of God, it is expected of them to show responsibility by caring for the dehumanised female Pastors, who are in need of help, support and recognition as leaders; regardless of their gender.

The question is: where are the kind of Pastors (Ministers) Waruta and Kinoti speaks about? And if there are such Pastors what are they doing about these degrading acts of male subordinates towards their female Pastors that have been going on for ages?

In the light of the revealed factors that need to be addressed regarding the destructive acts of male subordinates towards their female Pastors, the author has found it convincing that female Pastors can’t counsel

themselves, or affirm their leadership. Even though Mosala B, as quoted previously, has a different view. She is calling females to liberate themselves. The understanding of the author is that if Mosala's view can be the road to go, then Paul's fear of female usurping power will be confirmed and that can bring the church into a serious disrepute.

The author sees male pastors who are in support of egalitarianism to be relevant in counselling female Pastors. The concern is whether female Pastors will accept it because they suffered the dehumanisation which was caused by males. In this case, male Pastors who offer counselling will first have to establish a rapport between themselves and their counselees (female Pastors).

Male subordinates who destruct their female Pastors from doing their work properly because of being inclined to patriarchal negative concepts must also be counselled in order to create a peaceful relationship between them, their female Pastors and the whole church.

6.1.3 COUNSELLING TOOLS AND STRATEGY FOR FEMALE PASTORS

By counselling tools the author means the factors that can be used in assisting to achieve healing or positive results, whereas strategy is the manner in which counselling can be planned, and how the key factors can be placed and addressed in order to heal the tension between male subordinates and their female Pastors. In a church where tension has filtered down to the congregants, because of female leadership, counselling should also be offered. But in a case where leadership

tension is among the leadership, lessons on equality of the members of the body should be offered so that tension cannot filter down to congregants and become a norm.

Russell calls humanization, conscientization, and dialogue and community themes. Campbell calls seeking out the lost and protecting them from harm positive attributes of the shepherd, but the author calls them tools. He will place them strategically and elaborate on them under tools, as an endeavour to develop a model to resolve the destructive acts of male subordinates towards their female Pastors. The tools are listed as follows:

- Seeking out the lost: Male pastoral counsellors should look for female Pastors who have quitted the church or the leadership position as a result of being destructed by their male subordinates from doing their work properly, with the aim of restoring justice and hope in the church.
- Rapport: Male counsellors must first create a sense of rapport between themselves and the counsees who perceive them as patriarchs. Female leaders cannot counsel other female leaders sufficiently because they are equally degraded, but males who believe in egalitarian kind of leadership can manage to effectively counsel and affirm female leadership. After a trusting relationship has been established, the counselee will then be able to open up to the counsellor. This will be an opening door to determining the problem, the causes and finally obtain healing.

- Conscientization is to make someone aware of the surrounding circumstances. In this case it will be to make the counselee aware of her rights as a member and a leader in the church, with the aim to open a dialogue that will harmonise the situation among the affected parties.
- Translation and interpretation of Scripture: The author recommends the Bible version that is gender sensitive, e.g. New Living Translation. Intense study of hermeneutic, taking cognisance of the original meaning of the text, its recipients, what motivated its writing, and what the text means to the present people, is important. Formation of a doctrine should not be based on one text, but on all texts that address the same issues.
- Restoration of Imago Dei: The image of God in females must be restored in order for them not to look down upon themselves but to lift up their heads and regain their self-esteem. Counselees should be reminded and assured of God's promises of help to his people, for example the book of Isaiah 41 says:

“Don't be afraid for I am with you. Don't be discouraged, for I am your God. I will strength you and help you. I will hold you up with my victorious right hand ... For I hold you by your right hand I the LORD your God. And I say to you, 'Don't be afraid. I am here to help you.’” (Isaiah 41: 10- 13)

Joshua was also encouraged to be strong and courageous to take the challenge of leading the nation that was not easy to lead. And the encouragement was as follows:

“Be strong and courageous, for you are the one who will lead these people ... Study this book of instruction continually. Meditate on it day and night so you will be sure to obey everything written in it. Only then you will prosper and succeed in all you do. This is my command be strong and courageous! Do not be afraid or discouraged. For the LORD your God is with you wherever you go.” (Joshua 1: 6- 9)

- Church administration: Counselee should be made aware about the leadership structure of her church, what rights she has, how and where to register a grievance. Also about the period in which a grievance should be addressed, and what can the counselee do if she is not satisfied about the outcome of the matter.
- Leadership Empowerment: Counselees should not only be educated on how to run the church, but most importantly, on how to react and remain focused in the midst of destruction and challenges. See 1Samuel 30: 6
- Affirmation of female leadership: Counselee need to be assured that she is not in the leadership position by mistake

or favour, but by merit, just like Debora who was a Prophet, Judge and Captain.

- Support and protection: The male Church leaders, who believe in female leadership and have ordained them to become Pastors, must propagate the support and protection of these female Pastors. King David modelled the kind of support that was therapeutic to the novice king as follows:

Then David ordered all the leaders of Israel to assist Solomon in this project. Then King David turned to the entire assembly and said, ‘My son Solomon, whom God has clearly chosen as the next King of Israel, is still young and inexperienced. And now because of my devotion to the Temple of my God, I am giving all of my private treasurers...The work ahead of him is enormous... Then David said to the whole assembly, ‘Give praise to the LORD your God! And the entire assembly praised the LORD, the God of their ancestors; and they bowed low and knelt before the LORD and the King. All the officials, the warriors, and the sons of King David pledged their loyalty to King Solomon. (1 Chronicles 22: 17, 29: 1- 2 & 20)

The author is convinced that if senior male leaders can offer their support and protection, to the stressed-up female leaders, and convince other males to follow suit, the female leaders will heal and become more productive in their service to the body of Christ.

According to the book of 1 Kings 1, there was a power strife to the kingship of Israel, but because the King, who was to vacate the throne supported the godly choice and demonstrated that by bowing before this newly installed King, all the senior officials did likewise and eventually the nation did so too.

The Sonke Gender Justice is addressing women and children abuse through men and boys who are anti-female and children abuse. They are at the forefront of speaking against the evil of abuse and because they are males, other males hear them better. See Victim (sic) Empowerers Sonke Gender Justice.

The author reiterates that if males, especially male Pastors, can take the lead in the fight against the degradation of female Pastors, the battle can be won in a short space of time. This will be because men will understand other men better and quicker, just as King David, the leadership and the Nation understood him better and as a result, they pledged their support to the new King.

6.1.4 COUNSELLING TOOLS FOR MALE SUBORDINATES

Egalitarian male Pastors are, again, perceived to be relevant in counselling male subordinates. The rapport they have created between the female counsellee and themselves is also paramount in counselling their own kind. If they can't create it, they shall be labelled as sell-outs.

- Rapport: It is paramount that there is a spirit of comradeship, trust and empathy between counsellor and

counselee in order for openness to take place. Taking to cognisance the importance of the unity of the body of Christ (church members). Regarding the unity of the body, the author of the letters to Colossians and Ephesians has this to say:

And let the peace that comes from Christ rule in your hearts. For as members of one body you are called to live in peace. And always be thankful. For there is one body and one Spirit, just as you have been called to one glorious hope for the future. There is one Lord, one faith, one baptism, and one God and Father, who is over all and in all and living through all. However, he has given each one of us a special gift through the generosity of Christ. (Colossians 3: 15 & Ephesians 4: 4- 7)

- Translation and interpretation of Scripture: Should be fair and liberating than biased and oppressive. Scripture should be allowed to interpret itself. And no doctrine should be made out of one text or texts of one author. Historical background and original recipients should be considered. Finally, what does the text say today? The recommended version is New Living Translation, which according to the author has endeavoured to be gender sensitive.
- Design education for gender equality: Counselees should be taught that the church is a community of equals, according to Galatians 3: 23- 28, taking to cognisance the law of the

Country on equality and rights of citizens, in accordance with chapter 2 (Bill of rights) of 1996 Constitution of the Republic of South Africa, and the repercussion of violating it, that is considered a criminal act by the law of the Country.

- Benefits of egalitarian style of leadership: Counselee should be helped to realise the benefits of the leadership style that depends on competence and not on gender like androcentric style does. Barak saw competence in Debora and requested her to team up with him in leading the army to battle, and jointly, they concurred. Females are not taking over from men, but are helping men to take over, just like Debora; she did not push Barak away nor usurp power, but joined Barak in order to attain victory for the nation. Church leadership should be about the protection of life, just like Rahab did, she became the protector of her family. See Joshua 2: 8- 14.
- Need of mutuality: Mutuality is a base of *ubuntu*, (humanity) which is an essence of Christians. In Setswana it is said *Susu ilela suswana gore suswana atle a go ilele*, this means do well unto others so that they can do likewise, especially those under you. And *letsogo le tlhapisa letsogo le lengwe*. (One hand washes the other) These idioms are in perfect harmony with Matthew 7: 12.
- Restoration of *Imago Dei*: Male counselees should be helped to realise that females are also made in the image of

God and that; the image must be respected and protected. God does not take lightly the degrading acts towards females because they bear his image and likeness. The image of God in females must be restored, because before they can be seen as females they must be seen as human beings who are equally made as males in the image of God, not of man as Paul states in 1 Corinthians 11: 3- 10. Regarding the creation of human beings, according to NLT version, it is written:

Then God said, ‘Let us make human beings in our image, to be like ourselves. They will reign... So God created human beings in his own image. In the image of God he created them; male and female he created them...Then God blessed them and said fill the earth and govern it. (Genesis 1: 26 – 28)

The author of Genesis reiterated what he wrote in chapter 1 by saying:

This is the written account of the descendents of Adam.

When God created the human beings, he made them to be like himself. He created them male and female, he blessed them and called them “human” Genesis 5: 1- 2.

King James Version say: He called their name “Adam” and the NIV say: He called them “man” . (Gen 1: 26- 28)

- Agape (The unconditional love of God): The counselee must be helped to realise the power of love. According to the Scriptures, Christians are commanded to love, to love

God, friends and foes. Loving God makes it easier to adhere to his precepts, as Jesus had said in the book of John 14: 15.

- And the author of the letter to the Romans articulated:
Don't just pretend to love others. Really love them. Hate what is wrong. Hold tightly to what is good. Love each other with genuine affection, and take delight in honouring each other. If you love someone you will never do him wrong; to love, then is to obey the whole law. (Romans 12: 9- 10)

And Peter buttressed this love factor by saying:

Most important of all, continue to show deep love for each other, for love covers a multitude of sins. (1 Peter 4: 8)

It is evident that the above texts orders Christians to love and not to pretend. They must do no wrong to one another. These texts will make the counsellor to journey with the counselee in judging the acts committed to the female Pastors, whether they are acceptable according to scripture or not, in order to come up with a solution. The reader will remember that counselling is to help the counselee to come to a point of realising the circumstances she/he is in and to come up with a remedy.

6.1.5 COUNSELLING TOOLS FOR THE LOCAL CHURCH

- Teaching: there should be lessons based on remedying the situation, with the provision for questions and answers.

Most Pentecostals and Charismatic church leaders don't encourage the scrutiny of Scriptures; they perceive that as having not the Spirit of God. And the point is, if you don't have the Spirit of God, then you have the Spirit of the Devil.

It is this fear of questioning Scripture that causes such serious flaws. It is through education that the mind set of congregants will change. The continuous circle of degrading females in the name of God must come to end. The church is like a pool, if the war against the degradation of females must be won, it should be in the church (congregation).

- Equality: The church must also be clear on gender equality, both biblically and constitutionally. If there is a church constitution what are stipulations to that regard?

All the counselling tools above are also relevant in the case where the church has to be educated.

6.2 PRELIMINARY CONCLUSION

Counselling tools or strategies that can help resolve the problem of the acceptance of female leaders by their male subordinates have been shared. It is evident that education is pivotal, because all the tools depend upon it. Another important part is the availability of male counsellors, and their willingness to contribute to the change of male subordinates.

The following chapter will focus on the conclusion and recommendations of factors that can help in endeavouring to achieve a harmonious relationship between female Pastors and their male subordinates.

CHAPTER 7

7.1 CONCLUSION AND RECOMMENDATIONS

7.1.1 CONCLUSION

After having studied the deliberations of eighteen female Pastors from the four Provinces of the Republic of South Africa, it is evident that female Pastors are denigrated within the church where liberation, justice, care and love are supposed to be pillars. It shocked the author to realise that some females, according to the participants, have accepted abuse as been God-ordained and one of them said that she thinks the longing that God has placed in them for their husbands makes them to overlook all other things, and they want to cling to them whether abusers or not and cannot get enough of them.

This response reminded the author of the gospel that was preached during apartheid, and was perceived to be relevant and of solace, while it was in actual fact the gospel of incarceration, because it kept people within the prison walls of oppression and suffering, and was perceived as the will of God and a blessing to those who were adherent and enduring. The following texts were used: 2 Corinthians 12: 9- 10, 2 Thessalonians 1: 4- 7, James 1: 10- 11 and 1 Peter 2: 21 that says God called us to do good even if it means suffering, just as Christ has suffered for us. And that He is our example and we must follow his steps.

To the author, Pastors (Ministers) who were preaching this kind of the gospel indoctrinated people not to oppose oppression, but to respect the

oppressive government because it was God ordained as in accordance to Romans 13: 1- 7.

Sibanyoni wrote about the similar experience that the church went through due to false philosophy offered by Pastors and titled his dissertation as follows:

“Pastoral care response to the false philosophy that suffering breeds deep spirituality.” (Sibanyoni, 2009: 38)

The author argues that oppression or suffering cannot be given preference to liberation and justice. Isaiah and Luke as quoted previously, are found in corroboration to the factor that liberation will always resist and break the yoke of oppression, because that is God’s mission. Therefore, females who have accepted abuse as being God-ordained must be re-educated, because positive education liberates.

In view of this, the manner in which Scripture is interpreted can’t be ignored. This is what made Christ to severally ask the Pastors (Ministers) of his time as how they were reading and that was captured as follows:

“One day an expert in religious law stood up to test Jesus.... Jesus replied ‘What does the law of Moses say? How do you read it?’ Luke 10: 25- 26. That same day Jesus was approached by some Sadducees-religious leaders.... Jesus replied ‘Your mistake is that you don’t know the scriptures.’ Matthew 22: 29. There was a man named Nicodemus, Jewish religious leader who was a Pharisee.... Jesus replied, ‘You are a respected Jewish teacher, and yet you don’t understand these things?’” (John 3: 1- 10)

The above-quoted texts prove the importance of understanding the Scriptures, because understanding will help the reader to correctly analyse and interpret. To Mickelsen interpretation of Scripture is highly esteemed, hence he articulated:

“The interpreter must have pure motives, he (sic) must speak as one sent from God. He (sic) must do all this with awareness that he (sic) is bound to Christ.” (Mickelsen, 1963: 4)

The outcome of the three Provinces were compared with that of the author’s master’s thesis that was conducted in the North West Province, and it was found to be true that the dehumanisation of female Pastors, (Leaders) because of the patriarchal language that is both biblical and cultural, is a general trend.

The author has also realised that it is not only in the church, where female leaders are destructed or opposed from doing their duty, but the traditional leadership is also encountering the similar problem. The Times, on the internet, with the heading ‘South Africa’s Female Tribal Chiefs Often Rule in Fear’ reported the gruesome killing of a female chief as follows:

“The chief of Mthonjana village wasn’t so lucky. In 2007, she was shot dead and burned in her hut by four men, appointed as assassins by the villagers who did not want to be ruled by a woman. Her daughter Lindiwe Ngubanani, 27, is now chief, but she stays with friends 60 miles from home because she fears for her life. ‘People are still old fashioned,’ says Ngubenani. ‘They

want a man to be chief, but a chief is not chosen. A chief must be born... ‘Untill South Africa’s female chiefs can rule without fear and with cooperation with the government, their long walk to freedom and equality continues.’ (<http://www.time.com/time>)

Another touching experience is that of Nokhakha Jumba who took over the chieftaincy from her late husband and was encouraged by King Dalindyebo to ascend the throne. After ascending the throne conflict broke up and the events are reported as follows:

“When the cousin, as Jumba has feared, began to intimidate her and threatened her with physical violence, the King ordered her appointment to be withdrawn. ‘He said in order for there to be stability in the community, I need to be removed as a woman,’ The conflict came to head in December 2009 when the cousin And His men surrounded her kraal, in Tabase village and handed he a letter saying that she would rule only over their dead bodies. They presented in such a way that they reminded me what happened to Lindiwe’s mother.”

(www.heraldsotland.com)

Nokhakha was persuaded by the tribe and the King to quit her nursing job and take the responsibility of leading the tribe. But when opposition arose against her rulership, she was not supported. Instead the very King who said she should ascend the throne was now saying she must vacate the throne in order for peace to reign. While Lindiwe’s chief mother was brutally killed because of the position.

The author assumes that female Pastors feel betrayed by those who ordained and placed them in local churches, and kept their support to themselves just like Nokhakha felt. She expected the King to stand up for her but, most shockingly; the King supported the opposition in the name of peace and stability.

The aim of this study was not only to uncover and expose the destructive acts of male subordinates towards their female Pastors, but also to look for a solution that will bring cooperation among them and within the church at large. According to the author, the following factors should be considered when endeavouring to get a solution:

- Compulsory training of Pastors (ministers.)
- Liberating interpretation of Scriptures.
- Liberating interpretation of Setswana idioms and proverbs.
- Motivating the church to become a learning church.
- Being acquainted and observant to the Constitution of the Country.

It is interesting to understand how serious does the secular world consider qualification when hiring a person. The advertisement is normally as follows:

*“SENIOR PROFESSIONAL OFFICER: CLIENT SERVICES
Requirements: A relevant BA Degree. 5- 8 years relevant
experience.”* (City Press, 2011/09/04)

It is amazing that most churches just install people in the office of the Pastor without asking for qualifications, as long as those people can read the Bible. Most shockingly, others can't even read, and they allege to be

taught and directed by the Holy Spirit. They depend on other people to read for them and such Pastors usually blow the texts out of proportion.

The author is not against being taught and directed by the Holy Spirit, since all Christians depend on the guidance and assistance of the Holy Spirit. But the author is saying those who are trained have become better Pastors because they are able to read, research, refer and interpret Scriptures correctly, as it is written study to show yourself approved. 2 Timothy 2: 15.

It is embarrassing for a Pastor, to listening to another Pastor misinterpreting Scripture, like the one that the author was listening to; who was saying that the fruit in the middle of the Garden of Eden that Adam and Eve ate was having sex. Just because the Bible indicates that after eating the fruit they realised that they were naked. The author believes that if the particular Pastor could have undergone training, he could have been able to check the historical background and other surrounding texts; he may have understood that the fruit in the midst of the garden was not sex.

The author has realised that it is not only male Pastors and subordinates who must study the Bible, or undergo Theological training, but female Pastors too, because some of them did not fairly answer the biblical questions, while others have given in the indicated oppressive texts, as a result it proved that there is a lack in the area of studying and understanding Scripture as a liberating tool. Therefore, education is a key for the church to become an enlightened institution.

Scripture should be interpreted in a way that is liberating, not which oppresses, as it is the case now. Since the Bible cannot be altered, preachers must be gender sensitive when reading and interpreting it. The author recommends the New Living Translation, as a better translation that has tried to be gender sensitive.

The negative Setswana idioms and proverbs must be looked anew. They can't be altered too, but can be shelved in order to use the positive ones as indicated previously. E.g. *Mosadi/ mma ngwana o tshwara thipa ka fa bogaleng*. (A woman/ mother grab the knife at the sharp edge) this is a positive idiom that can encourage females to regain their self esteem. This idiom speaks of the bravery of a women or mothers who get into danger in order to save the situation. This idiom can be qualified by the 1956 female's national march to the Union Building in Pretoria, where women were protesting against pass laws and also of Miriam (the slave) the elder sister of Moses, who approached the daughter of Pharaoh negotiating a caretaker even before asked of that. See Exodus 2: 4- 8.

The church must be a teaching institution that upholds the mandate of its owner Jesus Christ. His words are explicit; he came to seek and to save that which was lost, to lighten the burden and to give peace. He also gave an order that his followers should love one another and love their enemies too and help them in their needs. See Luke 6: 27.

Church members should embrace teachings in order to understand the will of God, which is the liberation of humanity. Regarding teachings, the author of the book of Acts has this to say:

“All believers devoted themselves to the Apostles’ teaching,

and to fellowship.” (Acts 2: 42)

Most importantly the Scriptures must be searched; especially when looking for answers to human problems such as this one that is being researched. He continued to say:

“And the people of Berea were more open-minded than those in Thessalonica, they listened eagerly to Paul’s message. They searched the Scriptures day after day to see if Paul and Silas were teaching the truth.” (Acts 17: 11)

The author is convinced that if positive and liberating teaching can be made a priority in all denominations, a true liberation to humanity will be attained. Pastors or teachers of the word in churches must be able to distinguish the gospel from history, prophesy, poems, songs and the words of men that are found in the Bible.

According to the author’s understanding, the gospel is all about the liberation of humanity and the preparation for the glorified future life with God. This preparation includes endeavouring to live in peace with other human beings. Liberation must have with it peace, love, care, respect, justice and tolerance as core pillars.

There will be no peace without justice and justice delayed is justice denied. It has been decades of females’ lament for liberation, which seems to be distant to attain according to the revelations of the study. The above elements that are supposed to be the core pillars of the church are hard to find in it, hence Debra responded as follows:

“Women often feel like second class citizens in the church. Women want to use their God give spiritual gifts to serve

God and others through the church. Many, however, are not allowed to serve in what they call traditional male dominated positions. I am in a struggle as to whether to shake the dust off my feet and move on to another church and offer my services.”(<http://blog.kyria.com/gifted/2007/08>)

The author believes that the reader will agree with him that it was the liberation of humanity that caused Jesus Christ his life on the cross. If Jesus Christ was here, he would agree with Letty Russell when she laments and said that ‘Liberation now’.

Jesus Christ modelled the rapidness of liberation during the time when he was healing the bend down woman, by challenging the law of Sabbath (The law of rest) over the law of liberation. As lord and God he gave priority to the law of liberation and justice, while the Pharisee gave the law of rest priority over that of liberation. They failed to realise that the person who is bound (oppressed) cannot enjoy rest and will not recognise the day of rest until liberation has come. In brief degraded females find it difficult to enjoy themselves in the church because of being dehumanised. See Luke 13: 10- 16 as quoted below.

The author has realised that some churches lack authority; authority to spell out the dos and don’ts. In other words the authority to punish the ungodly acts that happened inside of it. The reason for saying that is because the participants are not self-imposed, but they are placed by the leadership of their denominations. As a result, the very leadership must be concerned about their welfare. This lack of authority makes the author to wonder as to whether the church is not attracting institutions like the

human rights commission to be the watchdog in the church. It is a fact that if the church is not getting its house in order, some institutions will force it to do so, just like the Limpopo Minister of legislature has already challenged the church leadership concerning the negation of female leadership in the following way:

“Women are equal! Religious leaders in Africa must stop treating women as if they are inferior. This was said by Limpopo Legislature speaker Dr Tshenuwani Farisini,.. He will be presenting the key note address and challenging African Religious leaders to treat women as equals. ‘There are still certain religious practitioners who find it difficult to accept that women have the same rights as men. Such unlearned practices are harmful to human rights and gender equity.’” (Daily Sun, 2008/07/10)

7.1.2 RECOMMENDATIONS

The author recommends that egalitarian male Pastors:

- be at the forefront of propagating female leadership.
- run the programmes of female special days. E.g. Women’s day and Mother’s day as sign of giving support to the destruction of all elements that negates female’s liberation.
- see to it that equality be part of the points of discussion in all male gatherings.
- encourage equal respect to both male and female Pastors.
- engage female Pastors in most public gatherings as a way of giving exposure and recognition to female leadership.

- encourage the reading of the Bible in the positive way, meaning, the liberating way.

The church body that is concerned with ordaining and placing Pastors (Ministers) should have a monitoring tool regarding the running of the church, the relationship of female Pastors and their male subordinates. Report should be submitted quarterly. The table below is just a guideline.

7.2 LOCAL CHURCH MONITORING TOOL

Name of the local church:

Name of the Pastor:

Name of the Chief Deacon:

Name of the Chief Elder:

Name of the Secretary:

Relationship of Pastor and subordinates, tick the right point: poor ... average ... excellent.....

Date of submission:

Number of meetings held	Date of meeting	Chairperson	Agenda	Attendance register	Resolution	Outstanding

The author is convinced that if there is any strife in the local church or its leadership, that could be noticed in the report, because meetings won't be smooth, e.g. excessive late coming, absenteeism, no positive resolutions,

and a number of outstanding issues. The reason for having such a tool is that the top leadership can know what is happening at the local church, so that they can assist where possible.

The author wants to remind the reader that the subjugation of females is not only challenged in Scripture, by the daughters of Zelophehad and Queen Vashti, but females like: Mary Wollstonecraft, Sarah, Mott, and Elizabeth Cady Stanton also challenged these dehumanising acts against females. It is over hundred and seventy years since these feminists raised their voices against these evil acts, but even today females are still crying for liberation. The progress to their liberation is of a snail pace. Hence, it is said justice delayed is justice denied. A number of females have passed on without having tasted liberation from patriarchy and Setswana negative concept of female leadership and freedom; especially within the church. As a result, the author is challenging all males who are egalitarianism to raise their voices against the degrading acts towards female leaders and to propagate their liberation. Taking to heart the words of the first democratic elected President of the Republic of South Africa, the honourable Nelson Mandela when he said:

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

(Mandela, 2004. <http://www.un.org/en/events>)

On the other hand Jesus Christ the head of the church responded to female oppression as follows:

“One Sabbath day as Jesus was teaching in a synagogue, he saw a woman who had been crippled by an evil spirit. She had been bent double for eighteen years and was unable to stand up

straight. When Jesus saw her, he called her over and said, 'Dear woman, you are healed of your sickness!' Then he touched her, and instantly she could stand straight. How she praised God! But the leader in charge of the synagogue was indignant that Jesus had healed her on Sabbath day. 'There are six days of the week for working,' he said to the crowd. 'Come on those days to be healed, not on the Sabbath.' But the Lord replied, 'You hypocrites! Each of you works on the Sabbath day! Don't you untie your ox or your donkey from its stall on the Sabbath and lead it out to water? This dear woman, a daughter of Abraham, has been held in bondage by Satan for eighteen years. Isn't it right that she be released, even on the Sabbath?'" (Luke 13: 10- 16)

According to the above reaction of Jesus, it is evident that oppression needs an extreme urgent response. This means that the church is called to respond to the degradation of females as soon as yesterday.

In the next study the author will research the relationship of female Pastors and their female subordinates; whether they are supportive and cooperative or not? And females who accept abuse from their male partners as God ordained, as one of the participants has responded. See page 213 answer number 18.f.

7.3 CONCLUDING SUMMARY

After having interviewed twelve female Pastors from twelve different

denominations in three Provinces (Gauteng, Free State and Limpopo) of the Republic of South Africa, the outcome of the author's Master's Thesis, which necessitated this study, is hereby confirmed positive.

The study has proved that female Pastors (leaders) are dehumanised because of the negative patriarchal ideologies that are both biblical and cultural. These ideologies degrade females in order for males to be dominant. In other words, these ideologies are anti-equality between females and males.

The study has also confirmed that the Bible is used to oppress females in the name of God. But it is emphasised that the God of the Bible is God of liberation not of oppression and that according to God not Paul, woman and man are both made in the image and likeness of God. Hence Mathew quoted Jesus as follows:

“Haven't you read the scriptures? Jesus replied. 'They record that from the beginning 'God made them male and female.'”

(Mathew 19: 4)

Liberation has caused Jesus Christ his life on the cross, in other words both females and males are so worth that the only befitting price God could pay was the life of Christ, and hence Peter articulated as follows:

“For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And the ransom he paid was not mere gold or silver. It was the precious blood of Christ... Lamb of God.” (2 Peter 1:18)

Recommendations are that the Bible be read in a liberating way than in an oppressive way as it is done according to the study, and that the negative Setswana idioms and proverbs be discontinued in order for the positive and motivating ones to be used. Male egalitarian Pastors should be the counsellors of the affected parties and the voice of the voiceless. They must propagate the egalitarian style of leadership and affirm female leadership.

Gender equality should be part of the key lessons, and theological training for Pastors (ministers) should be made a prerequisite.

7.4 ANNEXURE A

7.4.1 QUESTIONNAIRE

The following questions will be asked in the research, in order to understand the experience of female Pastors regarding the destructive behavioural patterns of their male subordinates. And what they think can be done to promote a healthy working relationship among them.

1. In your mind as a female leader do you think females can produce good leadership in the church?
2. Do males under you undermine your leadership?
3. How would you relate to males who undermine your leadership skills?
4. What experience has come your way while leading males in the church?
5. How do males perceive your leadership?
6. What obstacles have you observed in leading males within the church?
7. Share your positive and negative experience as a female leader in the church?
8. In general what do you think occurs when female leads male?
(Your opinion)
9. How do you think other female leaders are treated by their male subordinates?
10. Is the idiom “Tsa etwa pele di wela ka mangope” (Led by female the fall into dongas) relevant?

11. Is it true that most female leaders have caused the downfall of the institutions they lead?
12. Do you think it is time for females also to be accepted in leadership positions as males? Expatiate on your answer.
13. What do you think should be done in order to harmonise the working relationship between females and their male subordinates?
14. How would you react to Paul's letter to Timothy (1 Timothy 2:11-15) regarding female leadership?
15. Do you think that the use of biblical and cultural language is masculine inclined and obstructive to female leadership? You may quote to support your answer.
16. What do you think should be done about the way language is used in both biblical and cultural perspective?
17. How would female leaders address these obstructions within the church?
18. How would you respond to the following biblical verses?
 - A. Leviticus 15: 18-28
 - B. 1Corinthians 14: 34-35
 - C. 1Timothy 2: 11-15
 - D. Ephesians 5: 23
 - E. Galatians 3: 27
 - F. Genesis 3: 16b
 - G. Genesis 3: 15
19. Patriarchal leaders argue that if Jesus wanted females to be leaders He could have done so (by including female/s among the twelve). Could you respond?

7.5 ANNEXURE B

7.5.1 ANSWERS OF TWELVE PARTICIPANTS FROM THREE PROVINCES: GAUTENG, FREE STATE AND LIMPOPO

7.5.1.1 ANSWERS FROM GAUTENG PROVINCE PARTICIPANTS

From the four interviewed female Pastors from Gauteng Province, three were able to answer all nineteen questions; which some are general and others biblical. Only one did not answer part of question eighteen, which is biblical. Their answers to the questionnaire marked annexure A, are honestly and correctly captured below even though some are summarised or rephrased, the content is maintained. Only pseudonyms have been used.

SEKOMO

1. Yes, females are partakers of the purpose of God just like Anna and Simeon.
2. Yes, in the past they used to, because of not understanding the will of God due to tradition and some personal statements in the scriptures, but now things are right.
3. They are traditionalist and intimidated by a female leader.
4. Males are different; some appreciate and are supportive, while others undermine female leadership, what amaze is that they don't quit the Church.

5. When males realise that you respect them as men they become loyal and supportive.
6. Males are more analytic, they take their time when given tasks even those of urgency.
7. When males are not secured they turn to rebel and cause instability in the church, but when they are comfortable the work becomes smooth.
8. 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. It is good to create that trusting relationship with them.
9. There are some females who are not enjoying their ministries because of the constant resistance within the church caused by some spiritually immature males. See Judges 9: 53- 54.
10. This idiom is not true according to scriptural context. See Galatians 3: 28.
11. No, because I saw many females helping their husbands to lift up their ministries. I guess it depends on the calling and the enablement from God.
12. Females have been in leadership from the olden days, and some outstanding like Deborah. See Judges 4: 4.
13. The problem is from home where boys and girls are raised in a discriminative way. There is where change should start and be taught throughout schools, working places even the church. See Galatians 3: 28.
14. Respond and not react. It appears to me that Paul is giving his own opinion that is not influenced by God, because God sees

male and female as one and the same. See Romans 3: 23 and 5: 12.

15. The Old Testament shows females' active participation in leadership in the entire affairs of God and men. It is only in the New Testament where Paul discriminated against females.
16. I do not have any problem with the Scripture, but tradition must change. Jesus showed that females have the place in Him by saying to the woman brought to him because of fornication I do not condemn you.
17. Females should lead with wisdom, integrity and show interest in the life of the church, and all members, not imposing, rather encouraging and promoting. See Matthew 7: 12, 2Corinthians 5: 14- 21 and 2Timothy 2: 21.
18. A. We need no atonement because Jesus Christ is our atonement through His blood. See Romans 3: 22- 25 and Hebrews 2:17.
B. Jesus Christ calls his church bride. He gave it power to do great things than what he did. Paul speaks of females as if they don't qualify the grace and the glory of God.
C. According to Romans 8: 1 there is no condemnation to those who live in union with Christ Jesus.
D. ?
E. ?
F. ?
G. ?
19. Jesus never rejected females in his ministry; they were the support system thereof. When the Holy Spirit came he made a total display of Jesus' heart regarding the ministry. Men and women were in one place and were filled with the Holy

Spirit. See Acts 1: 8 – 13 and 2: 1- 4.

MANGISI

1. Yes.
2. Some.
3. I will relate well but with caution.
4. They don't take you seriously.
5. Lenient, 'lazzersfaire.
6. They follow with caution.
7. Some people have a soft spot for you and are ready to help, while some show you that you can't do them nothing.
8. Some expect you to mother them, while others drive you to the edge.
9. Taken for granted, males think they can do as they want and that females don't know what they are doing.
- 10.No ways.
- 11.No, that can happen with males too.
- 12.Of course, Barak accepted the leadership of Debora to a point where he asked her to lead with him the army to battle.
- 13.Education. Usually it is uneducated males who are threatened.
- 14.He was talking to women who lacked respect even for their husbands.
- 15.No, it depends how one interpret or understand the Scriptures.
- 16.No.
- 17.Jesus says, go ye therefore and preach the gospel. He did not say males or females, but all the church of God. See Matthew

28: 19 and Galatians 3: 28.

18. A. We have been set free from the Law of Moses.
- B. Women in Corinth were out of order and were disrespectful.
- C. Women should respect their husbands who are supposed to be their teachers. Eve believed the snake because she was not informed, even men are still quiet hence females learn through trial and error, and as a result females are blamed for their flop.
- D. Agrees very much. It gives us the chance to pass the buck And let them decide or take responsibility for their homes.
- E. Yes. The more we grow in the things of God, we become more like Christ in character.
- F. Child bearing pains are very painful, but once the baby is born we forget that is why we keep on coming for more. I think the longing that God has placed in us for our husbands make us to overlook all other things, and want to cling to them whether abusers or not and cannot get enough of them.
- G. That is enmity between the devil, his cohorts and the children of man. The devil intends no good for human beings; he must be avoided by all costs.
19. Jesus did not include them among the twelve maybe because of the responsibilities they had during those days, but he was assured of their support and help at all times. Females were the last at the cross and the first at the tomb, and the first to proclaim his resurrection. See Mark 15: 47 and 16: 1- 11. The women were supporting and financing his ministry, there was no way that he could have made it without them. See Luke 8: 1- 3.

- A Setswana proverb says, ‘Mme o tshwara thipa ka fa bogaleng.’
- A Zulu proverb says, ‘Wa thinta mfazi o thinta a mbokodo.’
- A Ndebele proverb says, ‘U mama u i bamba i shisa.’

Solomon in Proverbs speaks about the capability of women as follows: A wise woman builds her home. The man who finds a wife finds a treasure. Who can find a virtuous and capable wife? She is more precious than rubies. (Proverbs 14: 1, 18: 22 & 30: 10) Oppressed and sidelined women should be allowed to lead; they might bring progress to churches.

TLEDISE

1. Yes.
2. No. Because the foundation laid is that leadership is not only about titles or gender, they acknowledge the grace of God upon my life.
3. I relate well because I understand that tradition, culture and history made them to think and accept that women do not belong, or have no significance in leadership, because it was made to male dominated, especially pastoring. Having found my identity in Christ helped me to focus on doing my God given assignment with excellence.
4. Some men are very supportive and protective, especially when given their respect, honour and acknowledgement. Some believe women should be quiet and not dress up like men e.g. trousers.

5. Giving them their respect, forces them to respect me, acknowledge the call and the grace upon my life and the ministry. They give the desired support knowing that I am not a supper woman; I need them too, because it is not about me but the Kingdom.
6. Leading single men sometimes poses a challenge in a sense that they think you don't understand their feelings, pains, hurts and frustrations. Males at senior positions expect to be addressed as such, mentioning those titles they have.
7. Positively - They are supportive and sometimes over protective. Negatively - They try to impose or to oppress women.
8. Some women lose their identity and try to over exercise unnecessary authority over men.
9. Some are marginalised, undermined, silenced and crushed.
- 10.No. It was just to oppress women especially those who don't know who they are.
- 11.Men also cause the downfall of the institutions they lead.
- 12.Yes. It is time for women to arise and shine, and reveal their abilities. Their talents, skills and gifts should be used. Unlike in the past, women are now educated and empowered.
- 13.Training, workshops and teaching will help.
- 14.Let the women learn in silence, but not to be in silence. Paul worked with women e.g. Pricilla, Aquila and others as teachers. See Acts 18: 24- 26.
- 15.The biblical concept is positive, especially with the fivefold ministry. Teaching is needed in order to change the mindset of people.
- 16.Teaching and training is needed.

17. Some women are matured and nothing stops them, but some are pushed to revolt by frustration and violence.
18. A. The word of God is true, but Jesus redeemed us from the Law, though we still need to respect ourselves during this season of bleeding. There is no condemnation to those who are in Christ Jesus.
- B. Paul is not forbidding women to teach as he has already told Titus, that older women should teach younger ones. See Titus 2: 3 - 5. The whole issue is that women should not seize the authority of their husbands or male leaders. God's kingdom is not about race or gender. See Galatians 3:28.
- C. Silence in Greek means peaceable or quietness not total silence: Let women learn peacefully in silence, but not to be silent. Paul himself was a friend of Priscilla and Aquila, they taught together.
- D. The man is the head of the family and he should lead with God's authority. That is God's order and we can't dispute it. He should just imitate the leadership of Jesus Christ the head of the church.
- E. Clothing ourselves with Christ means we should be like him in speech and action.
- F. We need to acknowledge their ruler ship and authority God said we should submit to those who obey him.
- G. The devil will try to destroy and disturb us and our children from progressing, but we are given power to conquer him.
19. Jesus and his twelve disciples were ministered to by women like Joana, Susanna and others. These women provided for him out

of their properties. In the book of Acts the Holy Spirit was poured over men and women alike, and empowered to share the good news.

NKGODISA

1. Yes, they can.
2. Some do, some don't
3. Some are familiar with me others not.
4. That African culture has damaged the perception of males towards females.
5. That I know nothing.
6. They are not easily led.
7. Negative - Leading males is discouraging.
Positive - It encourages finding out that you can count on some of them.
8. They challenge you in many ways, sometimes they provoke you in order to evaluate your patience and reasoning capacity.
9. I think we all experience the same treatment and similar challenges.
- 10.No.
- 11.No.
- 12.Yes. Many females in government sectors are holding high positions and are doing well.
- 13.I think males need to be taught and encouraged that females are also given gifts for service.

14. That was the creation of good conduct, order and discipline in the church.
15. Yes. Because gender and racial divisions is not accepted according to Galatians 3: 27- 28.
16. The language should change.
17. By teaching the church that God is in support of female leadership.
18. A. That was the Old Testament law which is no longer applicable because of Jesus Christ.
- B. He doesn't say females' shouldn't say anything, because according to I Corinthians 14: 39 he encourages females to prophesy.
- C. Galatians 3: 27- 28 has set us free.
- D. Paul was maintaining order in the family and between husband and wife, not the Church.
- E. Because of salvation through Christ none should be looked down upon.
- F. That was the punishment because of the committed sin.
- G. God was speaking about hatred between Satan and Jesus Christ.

7.5.1.2 ANSWERS FROM FREE STATE PROVINCE

Only one of the four female Pastors from Free State Province has answered all questions. Two of the remaining three did not answer question ten and part of question eighteen. Question ten is about a Setswana proverb with a negative connotation to female leadership. The

last one did not answer question fourteen and part of question eighteen. The author wonders why out of all the questions, the participants chose not to answer those ones; as they are perceived to be the prime questions regarding this.

SEKAELO

1. Yes, because it is the female's passion to make sure that everything is in order, as a result they are able to produce good leadership in the church.
2. Some of them undermine me because they don't understand the work of the Holy Spirit as in accordance to Joel 2: 29.
3. I always pray so that the Holy Spirit will ensure them that I'm called by God.
4. Males don't consider females as leaders, but as children who are given orders.
5. Negative.
6. They compare you with their wives and withhold their support.
7. Females and youth trust my leadership and consider me as their mother. Males do as they please and when they are corrected they say they are being undermined.
8. Males' mind is canal, according to them it is only males who are being called for leadership.
9. I think they experience the very negative treatment.
- 10.?
- 11.No. Subordinates withhold their support in order to prove that you can't lead.

12. Yes, even male Pastors can't make it without the support of their women, just as it is said that each and every man has a woman on side. Women are able to make things happen either destructive or constructive. Women are leaders.
13. Male subordinates must support females, because God has called them for leadership, just as He has called males.
14. According to God there is no difference between them.
According to Paul's view Eve was the one who was deceived, Genesis 3. He based his teaching on the creation story.
15. Yes.
16. As people of faith in God, we can use our faith to change men in order for them to have the spiritual mind of God. That will enable us to serve God correctly.
17. By requesting assistance of males who support female leadership to emphasise that females are also called by God, and that males should not compete with females but to compliment them, just as woman is complimenting her husband.
18. A. God wanted to show that he is holy. See 1 Peter 1: 13- 21.
Believers should Glorify God with their bodies.
- B. The letter was written in response to reports of problems and questions. This arose in the church after Paul's departure.
- C. Not for the women who were called, but for their own wives.
- D. The church submits to Christ just like the wife to her husband.
- E. There is neither Jew nor Greek, slave nor free male nor female. If you belong to Christ then you are Abraham's seed and heirs, Galatians 5: 28 - 29.
- F. God is just He will punish those who do wrong.

G. ?

19.They all joined together constantly in prayer along with the women and Mary the mother of Jesus and with his brothers. Mary found favour with God. See Acts 1: 4, Luke 1: 30 and Luke 1: 46- 55.

MMAKGOSI

1. Yes, because of their strength and power inside the church.
2. Not all of them, but majority.
3. By giving them responsibility to see whether they are capable.
4. Very challenging, they don't accept female leadership.
5. They don't trust my leadership; they can't even pray for me or the church.
6. They don't involve me in anything they decide to do.
7. Negative- things are not done correctly.
8. Nothing wrong as long as they are in line with the Bible as our direction.
9. They are not treated well.
- 10.It is very irrelevant, because one has the strength and ability to do the work.
- 11.No.
- 12.Yes, because some of them are even more experienced than men.
- 13.Everything should be equal among males and females.
- 14.Not...

- 15.No, according to the Book of Exodus 15:20, Miriam was part of the leadership.
- 16.It should be clearly explained, in order for people to understand.
- 17.They must make more research and have references to their statements.
18. A. Not thoroughly explained because it includes both man and woman.
- B. Oppressive.
- C. Not fairly explained.
- D. It promotes the leadership of men.
- E. ?
- F. ?
- G. Because of not following the rules and regulations of the Garden of Eden.
19. Yes

CHEMOLA

1. Yes.
2. Some males do undermine my leadership.
3. I usually use relevant Scriptures to try and show them that females should also be listen to and respected.
4. One needs to be aware of the differences between different males, e.g. traditionalists and the modernists (those who understand that males and females are now equal, even though they should show respect to each other. And those who believe that the woman belongs in the kitchen.

5. Most of them accept my leadership, even though some are always conscious they are looking for weaknesses.
6. Some males don't want to be told their mistakes or to be advised, especially by a female. They think they know better since they are in control of their homes, some are really stubborn.
7. Positive- Most of the people in the church respect me, they are very proud of me and protective.
Negative- Sometimes when I preach about the bad things that people do it is as if I am referring to a specific person, whereas it is not like that. People don't want to hear about the wrongs they do; they want to be shielded even in their wrongs.
8. It is like females don't respect them (males).
9. I think they also experience the same problems. Males think that they know better than females. Male church elders also want their presence to be felt in the church. They will always look for mistakes in order to blame the female leader.
- 10.No, it is not relevant.
- 11.No, they did not.
- 12.Yes. Females should be accepted in leadership positions as males because they are also capable. There are countries that are led by females and they are doing well. Females do wonders in their working places.
- 13.People need to understand that males and females are equal and that females can do what males do, because they are intelligent too. Workshops should be called to redress the male female imbalances.

14. I think Paul is wrong to say women should be quiet; a man needs a woman in everything he does. God knew that Adam could not leave alone that is why he made Eve. I think this letter discriminates against women.
15. Yes, for Paul to say a woman was created after Adam means a woman will always come after a man. Culturally it is said that a woman should listen to the man and do as he says. My opinion is that this is wrong and obstructive to female leadership. Both male and female leaders should be given equal respect.
16. There must be some changes.
17. Female leaders should always be well prepared in whatever they do. They should know their story in order to convince their followers, they should research and be informed; teach about respect for one another and modelling it. There must be lessons where males and females could come together and address their challenges.
18. A. A woman should adhere and refrain from doing things she should not do during that time.
- B. Women should not keep quiet about the word of God. How can a woman ask her husband about what she wants to know because most husbands do not attend the church. A woman should voice out her needs.
- C. If Adam was strong enough he should not have listened to Eve, this shows that some men are weaklings, they choose to listen to the word of a woman instead of that of God. This shows that women's voices can be heard therefore let them preach the true gospel of the living God.
- D. The husband has no authority over his wife, but he

can suggest things he would like to be done. It is Christ who has authority over the church, that means over husband and wife, and male and female.

E. I agree that I was baptised into union with Christ and I am clothed with his life.

F. It is true that a wife is subjected to her husband and that she gives birth painfully, that does not give the husband the authority over his wife.

G. It is true that there is enmity between the snake and the offspring of the woman.

19. Even though there was no woman among the twelve, I believe that the women played an important part in the Bible. They were the first to notice and to tell the disciples that Jesus was raised from the dead.

KGAKA

1. Yes.
2. Not all.
3. I will pray for them.
4. Leading males in the church is very difficult because they refuse to accept females as leaders.
5. Males complain and are unable to adapt happily to the new environment of being led by a female.
6. Males think that females are just like Eve.
7. Negative- Being misunderstood and blamed.

8. Female leaders are being criticised and scorned for being leaders.
9. Male subordinates control female leaders because of male power they have.
- 10.?
11. Female leaders will not cause the downfall of the institutions they lead.
12. 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 his disciples.
13. To acknowledge God's intended plan of the joint leadership of males and females.
14. God is rising up female leaders as part of the body of Christ, to bring his purpose to pass.
15. Yes, the language is masculine and obstructive, e.g. women must cover their heads to honour their husbands and angels as sign of being under authority.
16. Avoid oppressive cultural and linguistic aspects and connotations.
17. By avoiding anything that causes obstructions and discouragement in the church.
18. A. In Christ Jesus believers are justified, not by the Law of Moses, but by forgiveness of sins through Christ. See Acts 13:38- 39.
B. Females had been leaders and vocal even during the Bible time. See 2 Kings 22: 14 and Exodus 15: 20- 21.
C. Anna the Prophetess talked about Jesus to everyone in the temple. See Luke 2: 36- 38.

- D. ?
- E. ?
- F. Curse came upon the earth, and brought forth thorns and thistles.
- G. From the seed of the woman there would arise the one whose head will be bruised, but he will break the head of the serpent (Defeat Satan the enemy of God)
19. Mary the mother of Jesus was the first female among the twelve at the wedding in Cana when Jesus turned the water into wine. She again went looking for Jesus, and Jesus' answer was that his mother and brothers are those who do the will of God. Though this seemed as a rebuke, in reality it was a tribute to Mary for leaving a good godly life.

7.5.1.3 ANSWERS FROM LIMPOPO PROVINCE

The Limpopo female Pastors, just like some of the above Pastors did not answer all nineteen questions. However one of them did manage to answer them all.

MARTHA

1. Yes.
2. No.
3. I will still respect them, pray for them and stand by my principles.

4. I experienced much support and respect from them.
5. They have confidence in my leadership.
6. I observed no obstacle where I am serving.
7. They are always helpful concerning active work, but when it comes to church matters that need to be resolved, they often delay.
8. There is always that friction of males undermining their female leaders.
9. ?
- 10.No.
- 11.I have not heard of any.
- 12.Yes, because they are hard workers and always eager to learn and tolerant.
- 13.Workshops should be held where everybody is taught about relationships between leaders and church members. Female leaders must learn to respect and appreciate their male subordinates.
- 14.Paul was referring to leadership in the home, or God would have not called Deborah to be the Judge of Israel. See Judges 4: 4- 5.
- 15.?
- 16.?
17. ?
18. A. ?
 - B. These verses do not refer to leadership. Yes talking and asking questions during church service is unacceptable, which was what these women were doing.
 - C. Same response as in question 14.

D. According to the Law of God family is likened to Christ and the Church. Just as Christ is the head of the church so is the husband to his wife.

E. These verses show that God does not prefer one gender over the other.

F. ?

G.?

19. We do not know the reason why Jesus did that, but that does not prove that he did not want female leaders. In the New Testament we do find female disciples, e.g. Tabitha in Acts 9: 36.

KALE

1. Yes.
2. Yes.
3. Show them that I'm called by God to lead.
4. Some are cooperative others are not.
5. They respect it though not all.
6. Challenging though not discouraging to a point of quitting.
7. Positive- majority support.
Negative - manageable challenges.
8. Males don't trust the leadership of females.
9. Two of my friends are very badly treated by males who work with them. One is an assistant Pastor and she is never given the opportunity to preach. She is only able to do that when the male Pastor is absent or sick. The other one was highly embarrassed

by the male secretary of the church by standing up during the sermon and interrupted it by giving announcements.

10. Not relevant.

11. Not true.

12. Yes.

13. Let there be seminars that can aim at addressing these frictions, and awareness campaign that God is raising females into positions of leadership.

14. Passage was to bring order in the church, but very irrelevant to our time.

15. Yes, because females are not equally considered especially in leadership spectrum.

16. We can't say the Bible should be written anew, but the language is bias.

17. Through constructive teachings to the whole church.

18. A. Things are renewed in the New Testament.

B. ?

C. ?

D. ?

E. ?

F. ?

G. ?

19. ?

ANITJIE

1. Yes.
2. Yes but a few.
3. Lovingly, but I will stand my ground to show that I don't accept that attitude.
4. My leadership skills and ability has been tested, but through the guidance of the Holy Spirit the gender differences gradually melted.
5. Great and exceptional, maybe because of who I am and all the achievements in the community development, and the manifestation of the power of God.
6. Resistance in accepting correction, prayerlessness in comparison with women and very slow in understanding and accepting to give offerings and tithes.
7. There is no feeling of rejection, even though some individuals are influenced to oppose the female leadership; some show that by leaving the church.
8. My opinion is that in the past ten to fifteen years leading males was difficult, but democracy policies have brought change and acceptance.
9. They are not having serious problems as before, even though little resistance is still felt, caused by individuals who have an unbecoming behaviour.
10. It is irrelevant as women leadership is experienced in all other sectors.
11. Not true, most female leaders have improved institutions they found collapsing.

12. Yes, because the calling and the manifestation of God's gifts are seen in both males and females.
13. Gender policies should be put in place and strictly observed for gender sensitivity.
14. I feel Paul was just addressing the situation he was experiencing by holding to the fact that men are leaders in their families.
15. It is very masculine both culturally and Biblically, when speaking of a Pastor it refers to a male person. According to Venda culture a woman is not supposed to discuss anything with her husband, as a result it is obstructive to female leadership.
16. There should be a public emphasis on gender sensitivity. People should be taught about female leaders e.g. Moses' sister and the female Judge according to Judges 4: 4- 9.
17. It is important to point out Genesis 1: 26- 27, that the first man God made was male and female.
18. A. I think defilement was referring more to health problems that could arise; also menstruation is a time of cleansing, so it was meant for abstinence from sex.
B. The church in Corinth had many problems, so I believe that women were out of order as a result he wanted them to be silent in the church.
C. I believe the emphasis of silencing women was looking at when man was created from the dust, not when God said let us make man in our own image. Genesis 1: 26 - 27.
D. This text refers to the home situation more than the church or spiritual situation, verse 21 speaks about submitting to one another.

- E. It means after salvation we are the same; there is no more emphasis on gender, but on the inner risen Christ.
- F. Eve sinned first; her punishment was in child bearing through intense pain, and that in the family the physical setup, the husband is the ruler.
- G. A woman who was in the forefront of sin must also be in the forefront of the battle with the devil to bring forth the messiah on earth to pay the debt of sin.
19. Jesus was birthed by a woman, women were already represented. At the tomb they were the first to discover that he has risen, and were sent to go and tell the disciples.

MARYJANE

1. Yes.
2. No.
3. Pray for them and approach them politely.
4. They can be more dedicated than ladies.
5. Good.
6. When there are no males new ones won't come in.
7. Mostly educated females compete with males. Males depend on anointing.
8. Males enjoy to be given responsibility.
9. Some are treated badly but others well, it also depends on the character of a person.
10. No.

11. Yes, if she doesn't behave well.
12. Yes, women in leadership are committed and they fear God.
13. Give them other activities, because men can be destructive out of jealousy that they can't be led by a woman.
- 14.?
- 15.?
- 16.?
17. Pray for them and show the positive attitude.
- 18.?
19. Yes, but after his resurrection he send women to tell his disciples that he has risen. Even though he did not have them among the twelve but he had many females who served him and always praised them.