

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

**BY**

**GOPOLANG HARRY SEKANO**

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**SUPERVISOR – PROF M.J.S MASANGO**

## DECLARATION

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

All material contained in this dissertation is duly acknowledged.

Signed by Student: \_\_\_\_\_

Signed by Supervisor: \_\_\_\_\_

Date: \_\_\_\_\_

## DEDICATION

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

and

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

and

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

and

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

and

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for praying for me and granting me the study leave  
during the research of this dissertation

and

My mentor and supervisor, Prof. Maake Masango.

May the good LORD Bless them all

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## KEY TERMS

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



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



## ABSTRACT

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

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

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

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

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

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

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

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

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

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

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## CHAPTER 1

### 1.1 ABOUT THE RESEARCH

#### 1.1.1 BACKGROUND

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

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

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

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

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

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

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

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

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

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

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

And to the Corinthians he said:

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

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

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

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

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

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

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

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

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

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

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

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

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

### **1.1.2 INTRODUCTION**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Regarding the authority Esther had, the Bible states:

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And Hennelly articulated:

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

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

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

- “Fiorenza E.S: *“Feminism is the radical notion that women are people...feminist movements have emerged from participation of women in emancipation struggles; the struggles for full democratic citizenship, religious freedom...”* (1996: XVII)
  
- Foh S.T: *“Women were regarded as inferior species to be owned like cattle, an unclean creature incapable of participating in the mysteries of the worship of Yahweh. For whatever historical reason... ancient Hebrew society was blatantly misogynist and male dominated....There is no indication that there is any difference between male and female in Genesis 1:26ff.”* (1980: 50-51)
  
- Genovese E.F et al: *“No person of faith or goodwill can doubt that women have too often carried excessively heavy domestic burdens and received too little respect in return... religiously committed people that if they wish to defend the two-parent family, they should focus less on claiming the moral high ground and more on demonstrating through example their commitment to egalitarian gender relations between spouses.”* (1941: 43)

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

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

Concerning the liberation of the oppressed Boff articulates:

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

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

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

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

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

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

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

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

### **1.1.3 VALUE OF THE STUDY**

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

### **1.1.4 PROBLEM STATEMENT**

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

### **1.1.5 THE AIM, OBJECTIVE AND RELEVANCE OF THE STUDY**

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



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

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

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

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

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

She furthermore articulated as follows:

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

(Heine, 1987: 17)

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

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

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

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

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

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

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

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

### **1.1.6 RESEARCH GAP**

For centuries a global prevention of females to church leadership has

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

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

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

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

## **1.2 PRELIMINARY CONCLUSION**

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

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

## CHAPTER 2

### 2.1 RESEARCH METHODOLOGY AND METHODS

#### 2.1.1 INTRODUCTION

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

Regarding Practical Theology, Browning has this to say:

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

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

## 2.1.2 BRIEF HISTORICAL BACKGROUND OF FEMINIST LIBERATION THEOLOGY

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

Regarding its historicity, Martin articulates that:

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

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

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

- The story of the daughters of Zelophehad, who equally claimed their share of land as male descendents did. (The story is shared in full here under)
  
- The story of Queen Vashti of Persia; the King and Queen had a banquet, but in different places. After the King was Merry he called the Queen to come and parade before his drunken nobles, and the Queen refused. The author believes that the Queen's



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

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

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

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

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

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

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

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

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

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

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

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

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

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

Concerning patriarchy, Fiorenza has this to say:

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

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

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

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

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

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

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

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

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

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

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

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

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

### **2.1.3 THE CONCEPT OF “FEMINIST THEOLOGY”**

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

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



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

#### **2.1.4 MAIN FOCUS AND AIM**

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

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

And she continued to say:

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

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

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

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

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

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

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

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

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

### **2.1.5 IMPORTANT THEMES OF FEMINIST THEOLOGY**

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

- Humanization
- Conscientization
- Dialogue and Community

And regarding the above she articulates:

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

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

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

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

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

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

#### **2.1.6 SEARCH FOR USABLE PAST AND USABLE FUTURE**

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

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

## 2.2 BRIEF HISTORICAL BACKGROUND OF SHEPHERDING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

(Stove, 1976: 9)

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

About courage Campbell says:

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

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

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

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

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

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

*which I am prepared to die.”*

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

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

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

([http://www.famousquotes.uk/speeches/Nelson\\_Mandela/](http://www.famousquotes.uk/speeches/Nelson_Mandela/))

### **2.2.1 THE EMERGENCE OF SHEPHERDING MOTIF**

Regarding shepherding motif Gerkin articulates:

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

Prior to this, he said:

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

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

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

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

### **2.2.2 CONCEPT OF SHEPHERDING**

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

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

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

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

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

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

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

*“This arena of pastoral work is multifaceted and full of*

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

### **2.2.3 MAIN FOCUS AND AIM**

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

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

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

### **2.3 BRIEF HISTORICAL BACKGROUND OF QUANTITATIVE METHOD**

Maree defines quantitative research as follows:

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

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

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

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

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

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

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



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

### **2.3.1 CONCEPT OF QUANTITATIVE RESEARCH**

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

### **2.3.2 AIM AND FOCUS**

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

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

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

*“Do not merely listen to the word, and so deceive yourselves. Do what it says.... In the same way, faith by itself, if not accompanied by action, is dead .... Show me your faith without deeds, and I will show you my faith by what I do .... As the body without the spirit is dead, so faith without deeds is dead.”*  
(James 1: 22; 2: 17- 26)

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

Van der Ven has this to say:

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

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

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

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

He furthermore said:

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

(Browning, 1996: 5 & 7)

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

## **2.4 PRELIMINARY CONCLUSION**

This chapter has unequivocally elucidated the reason why the three

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

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

## **CHAPTER 3**

### **3.1 TRUE STORIES**

#### **3.1.1 INTRODUCTION**

This chapter focuses on three interrelated true stories that the author will share in order to expose the degradation of females by males and to highlight church dogmas which are patriarchally inclined, with the aim of pinning females down and rendering them powerless, on the pretext of advocating the law of God. The author has given titles to the stories in relation to their contents.

#### **3.1.2 TREPIDATION OF AN ELDERLY CLERGY MAN**

An elderly clergy man from the author's denomination raised his trepidation about the leadership of females; especially the ones that Pastor churches. He demanded that the Levitical code be visited regarding the issues of purity and defilement. While the author was going through the book of Leviticus, the old man interjected and said that How can you support the ordination of females, yet knowing that they menstruate every month, and some of them take more than a week menstruating. How do you expect them to ascend the pulpit in that impure state? I have been thinking that you understand that bible you cherish so much; I now see that I have been very wrong. The implication is that they defile the church, let alone the pulpit.

The remarks of the elderly clergy man startled the author, because of his biasness, since the first 18 verses of chapter 15 of Leviticus which he based his argument on addresses defilement of men. Verses 19 to 30 address females, and 31 to 33 combined both female and male. This attitude of reading the scripture out of context to attain one's desire is misleading and destructive to the church, especially when it is done by people who are perceived to be leaders and enlightened.

According to the above chapter its author spoke more about the defilement of males than of females, and that of those who will touch defiled people and their belongings. The author then said to the elderly clergy man What about men because this chapter speaks about both men and women? He then said that Where have you seen a man menstruating? The author then said that fine but do you ask women before you shake hands and hug them whether they are not in their monthly period, because if you don't you might have been touching the defiled ones, and that makes you equally defiled. Can't we read Leviticus 21, Numbers 5 and 19, on defilement of ministers like us before we can make any conclusion on this issue? Instead of reasoning that out he became angry and left fuming. In other words, his conservative theology prevented him from exploring this issue further.

This is a stressing experience, because most males who complain about the leadership of females refuse to openly and fairly debate about this issue in the light of the entire Bible as a guide, but resort to few selected portions of Scripture to archive their objective, as the cleric above had reacted.

The author of the book of Leviticus and Numbers does not only speak about the impurity of ordinary people, he also speaks about Priests and High Priests as well, and speaks as follows:

*“A Priest must not make himself ceremonially unclean for any of his people who die ... The high priest must not enter a place where there is a dead body. He must not make himself unclean, even for his father or mother, nor leave the sanctuary of his God or desecrate it,”* (Leviticus 21: 1- 12)

He continued to elaborate this as follows:

*“Whoever touches the dead body of anyone will be unclean for seven days.... Whoever touches the dead body of anyone and fails to purify himself defiles the LORD’s tabernacle. That person must be cut off from Israel.”* (Numbers 19: 1- 13)

A Priest is a man who administers the sacraments in accordance with the religious rights of his religion. The world book dictionary defines the Priest, as follows:

*“A clergyman or minister of a Christian church authorised to administer the sacraments and pronounce absolution.”*  
(Barnhart & Barnhart, 1990: 1653)

Regarding, the High Priest the author of Hebrews articulates:

*“Therefore, since we have a great high priest who has gone through the heavens, Jesus the son of God... For we do not have a high priest who is unable to sympathize with our weaknesses, ...”* (Hebrews 4: 14- 15)

This Hebraic statement sums up everything that Jesus believed in and did, albeit his sympathetic acts were seen as violation to the Hebrew religion

and culture. For example; healing the bent down woman on Sabbath, allowing the sinful woman to touch him and wipe his feet with her hair, and being touched by the woman with the issue of blood. The most insolent act of Jesus was that of going inside a room with a dead girl, whom he held by the hand and said:

*“Talitha koum”, which means ‘little girl, get up!’* (Mark 5:41)

In the light of Leviticus chapter 21 and Numbers chapter 5, as indicated above, Jesus the Most High Priest, committed a double violation by not observing the two rules that governs the purity of Priests as recorded in Mark 5:41. Because after going into the room with a dead person whom he touched by the hand, Jesus did not suspend his ministry for seven days, nor undergo the processes of cleansing before resuming his priestly duties, because to him liberation and healing of the oppressed was paramount, and that superseded the Mosaic Law of purity. This is the legacy shepherds must follow.

It is interesting to read that after raising Jairus’ daughter, Jesus went to his hometown, where he continued with his ministry, on Sabbath he went to the synagogue; and began to teach. The point here is that Jesus went into the very place he was not supposed to; people even commented about the wisdom given to him and the miracles he performed. See Mark 6:1- 2. The repercussion thereof, was supposed to be excommunication from Israel, or even death which did not take place. Priests (Pastors) are mostly involved in conducting funerals, and for the fact that most of them are men; nothing is being said about their uncleanness. They don’t even condemn themselves for their repeated violation to the sacred pulpit. If Jesus’ action broke the yoke that was inculcated in the laws of purity



according to Leviticus and Numbers, then both females and males are supposed to be redeemed from such laws.

The old man who complained about the fact that female Pastors menstruate and therefore defile the pulpit, is also a Pastor and always administer funeral services. Amazingly to him, there is no defilement to the pulpit, even though the very book he quoted is very explicit on that matter. That is why he did not wait to hear what the passage said about Priests and High Priests. This is a clear indication of how some males elevate themselves beyond the word of God.

This superiority and holier than thou mentality, portrayed by these males has consumed them so much that the word of God is no longer addressing them, but other people, especially females. Therefore, females perceive the word of God as bias and oppressive, hence some developed a negative attitude towards it, God, the Church and males. This reaction is seen in Ruether R. R, Daly M, and Soelle D, who demonstrated this by dismissing the believe that the Bible is an inspired word of God, because of having been influenced by patriarchal culture, hence its biasness. See Foh, 1980:3 &7. While on the other hand, Fiorenza is heard saying:

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

She furthermore, quoted some females who see the Bible as a useless resource for women seeking liberation from sexism. See Fiorenza, 1996: 41.

In relation to the above indicated attitudes, that some males elevate themselves above the word of God, or that the word of God is in their favour, Fiorenza quoted Carmody saying:

*“The rule of men which has prevailed in most of the Christian churches in most historical periods has worked to the neglect of women’s rights, freedoms and joys,”* (Fiorenza, 1996: XXXI)

The author concurs with Carmody because females are still not liberated from oppressive laws such as those indicated above. As a result, some find no joy in the church, while the executors of those laws (males) enjoy the liberation they found through overriding them, because of being males and leaders.

The author of Leviticus and Numbers is very clear, because he gave a directive regarding how Priests and High Priests should conduct their lives. If observance of indicated books is still applicable, then Priests are supposed to be clean on issues of purity and contamination, in order to qualify to perform ceremonies, and absolutions. But most importantly, they must learn from Jesus the High Priest and model His legacy of lightening the yokes of the burdened and liberating the captives; which in this case are women.

If males become unclean just like females either by bodily discharge or through touching the defiled or dead people as stipulated in Leviticus 15, 21 and Numbers 5; Jesus Christ said it well:

*“If any one of you is without sin let him be the first to throw a stone at her.”* (John 8: 7b)

Jesus' response does not imply that people should live immoral lives, by doing as they please, but should live honourably, and respecting one another not based on gender, but on humanistic bases, guided by love and justice. One of Jesus' profound teaching that is justice inclined is known as the golden rule, and it says:

*“So in everything, do to others what you would have them do to you, for this sums up the law and the prophets.”* (Matthew 7: 12)

The elderly clergy man, just like many other males, fails to study fairly all parts of scripture that deal with the elements of defilement and in/capability of females to be in leadership roles because of the patriarchal wrong concept about females and leadership. He capitalized on menstruation as a fact that can bar females from becoming Pastors.

The story of Jesus Christ and the woman with the issue of blood, according to Mark 5:25- 34, is a good example of how Jesus as God, Priest and Pastor responded to such matters. Jesus Christ did not fume because of being defiled, or having lost power by being touched by a defiled woman, nor did he call for her death in accordance to Leviticus 15: 31, instead he blessed and liberated her from twelve years' experience of oppression by the sickness that causes defilement and seclusion. He said to her:

*“Daughter your faith has healed you. Go in peace and be freed from your suffering.”* (Mark 5: 34)

Jesus Christ explicates his mission statement as follows:

*“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim*

*freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour ... Today this scripture is fulfilled in your hearing.” (Luke 4:18-21)*

Regarding this issue, both chapter 53 and 61 of the book of Isaiah, the Prophet, are fully fulfilled in Jesus Christ. In chapter 53, Isaiah articulates:

*“Surely he took our infirmities and carried our sorrows... the punishment that brought us peace was upon him, and by his wounds we are healed.” (Isaiah 53: 4- 5)*

The author feels that chapter 4 of Luke left out some of the key sentences as according to Isaiah 61, which are as follows:

*“To comfort all who mourn, and to provide for those who grieve in Zion- to bestow on them a crown of beauty instead of ashes, the oil of gladness, instead of mourning, and a garment of praise instead of a spirit of despair.... Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their inheritance; and so they will inherit a double portion in their land, and everlasting joy will be theirs.” (Isaiah 61:2- 7)*

It is befitting to say that the New Testament is the testament of God's grace, through Jesus Christ, the prince of peace, because grace is seen overshadowing passages such as Leviticus 15, 21 and Numbers 5; by granting liberation, comfort and peace instead of condemnation and

excommunication. The hope of the woman with the issue of blood was revitalized when she realised that Jesus Christ was the fulfilment of Isaiah's prophecies about the Prince of peace who takes away our infirmities. The words 'our, us, their' are pluralistic, and all inclusive; therefore she was also included in the redemptive plan of God as a human being and a female.

### **3.1.3 MENSTRUATING FEMALES BARRED FROM WATER BAPTISM AND ATTENDING CHURCH**

Females have been extremely hurt, and discriminated against by some male church leaders and church regulations and policies that deny menstruating females the right to identify themselves with God through water baptism and attending church, as if they are not created in the image of God, to mention the few, ZCC, IPCC etc. The authors' church (Pentecostal Holiness) used to suspend the baptism of females, when they were found to be on their monthly period on the day of water baptism. On that day few elderly females in leadership will be tasked to check the female baptismal candidates, whether none were on their menstrual period, and if they were found menstruating, they would be declared unworthy for that particular ceremony.

Regarding menstruation Machaffie has this to say:

*“Menstruation is detailed as an unclean condition, thus ensuring that women would be regularly excluded from ritual life.”*

(Machaffie, 1992: 2)

The author had an opportunity to discuss that issue with one of the females who used to verify whether female candidates were worthy for water baptism or not. Her response was that I suppose that was being done for the good of all candidates, because it was solely on health reasons, since baptisms were taking place in a pool. The author then requested her to deliberate on why the pattern was exercised even on areas that baptised in streams and not in pools? She raised her shoulders, meaning ‘I don’t know’. I assume the leadership wanted a uniform in all congregations in order to avoid confrontation. It was the law and we did not want to be seen as disobedient people, especially as women, and I saw nothing wrong then, even though candidates used to cry bitterly because of pain and embarrassment. We thank God about the changes, because now any person who professes Christ as saviour and sought baptism is eligible to be baptised, as in accordance with Acts 8: 36- 38 & 16: 31- 33, even though at an immediate appropriate date.

The author presumes that the motivating factor to the above issue was not health hazards as indicated but, mosaic. The reason is that, such exercises were traditional, and in place even long before pools were erected in church buildings.

There was never a fear that candidates might become sick by contacting germs or bacterium during water baptism, instead some sick people will come for baptism because miraculous healing and infilling of the Holy Spirit, exorcism and spiritual manifestation used to take place during the ceremony.

The reader can just imagine the pain and disappointment of a young female adult, who has gone to the church conference with the hope of being baptised, and suddenly disqualified because of being found menstruating. Baptism was like a passage to adulthood, and a right to the full membership of the church, and the beginning of partaking of the Holy Communion, which typifies the body of Christ, which signify unity.

Baptismal ceremony is regarded as one of the important ordinances of the church and is celebrated in a special way. Parents normally buy new clothes for their children who are going to be baptised and a banquet is also prepared, for that big day. Therefore, the pain and embarrassment becomes enormous to both the disqualified candidate and the family. To some female candidates, the baptismal ceremony was terrifying because of such embarrassing actions that may befall them.

One middle-age female from one of the above-mentioned churches shared her story and said that their church fully observes the law of purity as stipulated in the book of Leviticus. It becomes very painful sometimes, when a female is dealt with in accordance with that law which is rough. But in their church they don't question the law, but they submit to it. Before you become a member elders teach you the dos and the don'ts and if you want to become a member you'll have to adhere to the church laws, if not, get out. But the truth is how can one be against the Bible because these things are written in it?

The most painful moment is when you thirst for church, but could not go because of being on a monthly period, and afraid to violate this law, because if you do, you will be in big trouble. The other painful experience

is of being barred from touching certain utensils in your very home, to a point where tension erupts between partners in marriage.

One wonders as how and where did the Prophetess Anna lived, for the Scriptures claims that she spent her whole life in the temple enclosure worshipping night and day with fasting and prayer. How was it possible for her to come before the Holy God during her menstruation, and was never slain? Isn't she one of the first people to see the Christ of God, and to bless Him? How does God honour such people to the point of allowing them to dwell in His sanctuary, and to touch His anointed? If God does honour them, who are we to dishonour them? See Luke 2:34- 38. The author of the letter to the Romans has said it well, by saying:

*“Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set, me free from the law of sin and death. If God is for us who can be against us? He who did not spare his own son, but gave him up for us all- how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus ... and is also interceding for us.” (Romans 8: 1- 2 &31- 34)*

This is an emancipative kind of scripture to all that God has called; and those that He has called, He commissions. Jesus gave the message of His resurrection to a female, to take to His male disciples, not to spite them, but to capacitate females. And through that message their lost hope was revived. This message of Jesus' resurrection is the message of hope to the whole world; this is the gospel.



Some females, who are members of denominations that observe the law of purity in accordance with the book of Leviticus, feel condemned and depressed every time they are in their monthly period. Especially at church when a menstruating female has to turn back when she can find herself, or by others that she is in that state. This is a painful, embarrassing and degrading act. This kind of discrimination has been exercised in the pretext of hygienic purposes, and of keeping the commandments of God the creator, by observing the Levitical code as indicated above.

It is shocking how some males or churches misunderstand such an explicit passage of scripture that is captured by Saint Mark regarding baptism; which is free for all who believe, and should be treated as a matter of urgency. He explicated:

*“Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.”* (Mark 16:15- 16)

In the same breath, Saint Matthew articulated this by saying:

*“Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.”* (Matthew 11: 28- 30)

The invitation to baptism, which is a public declaration of belonging or of association, plus that of a light burden, easy yoke and rest is for all people

of the whole world. The above-mentioned words are bolded in order to show and to emphasise the non-discriminative love of God to His people regardless of race and gender, in the whole world. This invitation has an element of blessing to those who accept it, and that of condemnation to those who refuse it. However, females who advance to the invitation are barred by Church leaders and policies, therefore some feel condemned by God, because of things they don't have control upon; hence they go through such heartaches and pain.

The example is that of the woman who was dragged to Jesus for the approval of stoning her, because she was caught in the act of adultery. However, the question will always be: where was the other partner, whom the belief is that he was a man and that he was present and busy when the woman was dragged out of him, but was not dragged along with her to Jesus to be condemned.

This self-righteous mentality that is deduced from the story of the above adulterer's accusers is also found in both Judah, the son of Jacob, and King David. Judah had sex with Tamar, who posed as a prostitute to prove her innocence to the death of the sons of Judah, and as a result she became pregnant. When people saw that Tamar, the widow and daughter in-law of Judah was pregnant, which they purported to be due to prostitution, they told Judah, who then ordered that she be taken out and be burned to death for that crime (sin). Judah was not even concerned about who the other guilty party was. Until he was made aware by Tamar the condemned, that he 'Judah the Judge' was another guilty party to the pregnancy that resulted from the said prostitution. Instead of enforcing

the judgement to both sinners, being him and Tamar, Judah repealed judgement and said:

*“She is more righteous than I.”* (Genesis 38:26) See Genesis 38.

The Scriptures are not silent on these gruesome acts, and Saint Matthew captured the words of Jesus when He was rebuking people who turned themselves into barricades to heaven. The author believes that the rebuke of these ungodly acts is timely, and he quotes from a Setswana Bible version because of its gender sensitiveness particularly on this issue.

Jesus said:

*“Ba bofaganya merwalo e e bokete, ba e bee mo magetleng a batho, mme bone ka bosi ga barate go e tshikinya, le fa ele ka monwana. Ijoo lona, lona Baitse-dikwalo le, Bafarasai, baitimokanyi ke lona! Gonne lo tswalela batho puso ya magodimo. Tota lona ga lo tsene, mme ba bareng ba a tsena, ga lo ba letlelele go tsena.”* (Matthew 23: 4 & 13)

The Setswana and Afrikaans versions, particularly in these verses, are gender sensitive, because their language is all inclusive. Unlike English on the King James and the New International Versions that are written in a masculine language, The indicated English versions use the word ‘**men**’, while the Setswana version use the word ‘**batho**’, meaning people of all ages, colour, gender and race; not **men** which means male adults as the King James and the New International Versions refers.

In this case, it is females who are oppressed to a point of missing heaven, because some of them see God, the creator, as a biased God who is only in favour of males, since He is a male. This perception is brought by the

biblical language that is biased and destructive to females; hence the emergence of feminism as indicated in chapter 2.

The reader will agree with the author that justice delayed is justice denied that is why Jesus refused to delay His ministry of works of mercy and justice because of Sabbath, or any other reason. Females are wearied by heavy laws engineered by patriarchy. These invitations to water baptism and rest are a gift of God to His people, which is a right to all whom so desire. Therefore, no one has the authority to delay or to obstruct females from receiving God's gift of grace.

The church is supposed to stand against any concept that delays, or oppose the liberation of oppressed people especially females. Regarding the expected rapid response to the invitation to God's rest, the author of the book of Hebrews says:

*“Today if you hear his voice, do not harden your hearts.... Let us therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience.”* (Hebrews 4: 7 – 11)

If, indeed, people need to respond today as in accordance with the book of Hebrews, why does the patriarchal concept destruct the positive response of females within the church?

It is interesting to know that John the Baptist was refusing to baptise Jesus, until Jesus said to Him:

*“Let it be so now, it is proper for us to do this to fulfil all righteousness.”* (Matthew 3: 15)

The above quotation explicates the importance of water baptism and the right the candidate has. Therefore, females who aspire to be baptised are not supposed to be denied because of menstruation or any other reason apart from not believing in Christ Jesus as stipulated in the indicated portions of scripture above.

### **3.1.4 TRADITIONALISM: A STUMBLING BLOCK TO PROGRESS**

The author will use pseudonyms as he relates this true story to show how destructive tradition can become.

Sister Max was an excellent lecturer at Ban Theological Institute, which rated her to be the best among the faculty members. Among her students was June who was from the same denomination as Sister Max. June was very proud about her; especially that they were from the same local church. He could not stop talking about how good Sister Max was in the lecture room and how most of the students understood and enjoyed her lessons. Also that her down-to-earth mentality made her approachable; which was one of the factors that helped them as students to understand better and to freely question whatever they did not understand.

After the completion of his studies, June went home, where he was ordained as a Pastor of the same local church where he and Sister Max are members. On the day of his ordination and installation, Sister Max was one of the key speakers, as she was speaking on behalf of the Ban

Theological Institute. It was the norm of the Institution not only to grace such occasions, but it was also an opportunity on its side to mark itself and to make churches aware of the need to study the scriptures. People were astounded and impressed by the wonderful words of encouragement she offered to both the local church and its new Pastor; especially that the words of encouragement were uttered by one of their very own and who is a female for that matter!

Three years down the line, Pastor June got elected as The Bishop of that denomination and few years later, his favourite lecturer Sister Max resigned from the Ban Theological Institute, and went back home where she sought for ordination.

Shockingly, the very student that sat at the feet of Sister Max, and applauded her excellent teaching skills rejected her application because of the church tradition that is exacerbated by the letter of the Apostle Paul to Timothy which bars females from leadership roles, regardless of how good they may be. Because of that action which was based on 1 Timothy 2:12 – 15 and that the church was traditionally influenced, the church was denied an opportunity of having an excellent teacher, who could have helped it to progress in maturity.

People who remembered the motivating words of Sister Max during the ordination and installation of the Bishop to ministry were shocked by that decision. That action did not make sense to them, especially the fact that Bishop June was her student during his theological training. The Bishop's argument was that, the two entities were different; therefore no one should try to run the church as a private entity. He stressed that the church

belongs to God and must be run by His rules, as indicated by Paul in the Bible.

In other words, the Bishop meant that the Ban Theological Institute was not of God, but if truly it was not of God, why did he study there? Or was it female lecturers like Sister Max who defiled it to that point. Sister Max felt exploited by her very own church leadership on the pretext that it was God's desire that females should not be allowed to lead His house (church). Her greatest worry was that the church was being misinformed on that issue and that, it was time to break that cycle of misinterpretation of the scripture, especially on such delicate and destructive issues.

Sister Max got very depressed as she was trying to figure out ways of challenging the decision made by her church leadership regarding her application for Ordination. Her action of rallying around the church members for support towards her endeavour to be ordained was used against her, as confirmation of the reason God rejects female leaders.

In substantiation to the above, Ohanneson articulates this as follows:

*“Taken to its logical extreme, the argument of “tradition” as the basis for the church’s pattern of discrimination leads to absurdities... If women are unsuited to proclaim, preach, and teach the word of God, then why are women permitted to teach women and children? Does this mean we don’t care if women and children are led astray?... Why is it acceptable for women to teach men in universities, even Christian colleges, and yet not in the Church?... Most importantly, why was woman allowed the most intimate functions of bearing, nursing and*

*nurturing the Son of God, and yet not allowed, today, to consecrate his body and blood?” (Ohanneson, 1980: 166- 167)*

The author thinks that over and above Ohanneson’s above articulations, he could have included another pivotal aspect about Mary, the mother of God, which is in the prayers of the Roman Catholic and is as follows:

*“Hail Mary, full of grace, the Lord is with you, blessed are you among women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death Amen.” (Miller, 2001: 33)*

The lament of females concerning the manner in which they are being treated in the church has been going on for decades, as the reader will realise that some of the used materials are a bit old, and the most recent ones attest and explicate the same concern, with many “why” questions from females, and truly no satisfying answer has come from the side of males who are self declared to be the custodians of the church of God.

Regarding the negation of female leaders, Fiorenza quoted Tertullian as follows:

*“Tertullian is outraged about the insolence of those women who dared to “teach, to participate in theological disputes, to exorcise, to promise healings and to baptize.” He argues that it is not permitted for a woman “to speak in the church ... to fulfil any other male function, or to claim any priestly function. (Fiorenza”, 1990: 55)*



This Tertullianism concept is not healthy for the church of Christ because it propagates division and subjugation of females, therefore it must be rejected by all means in order to create a community of believers with equal rights as heirs of God, not based on gender, but on humanity.

It is frightening to realise that in other denominations the Bible is not the liberating word of God as it supposed to, but it is oppressive and destructive. Since it is used as an oppressive and enslaving tool, how can the oppressed look to it in hope of finding liberation, as Jesus articulated above. How do the oppressed, because of the sin they did not commit, but inherited by the virtue of being females, look at the church as a place of emancipation and solace? No wonder the shocking reaction of a young boy regarding being a girl was as follows:

*“If I can find myself being a girl I’ll kill myself.”* (Wilson, 2000:105)

It is like being a female is a curse. This remark proves how females are perceived; they are of a very low class, sinful and evil. Fiorenza continued to quote Tertullian as follows:

*“Woman is the devil’s gateway” and root of all sin.”* (Fiorenza, 1990: 55)

If what Tertullian taught is right then, no person in the right mind can enjoy being a female, because there is nobody who wants to be called a gateway of the devil and the root of all sin.

It is clear that if negative and degrading comments and teachings are made against women, then the next generation will perceive them as such, because we become what our mould is. The church is one of the moulds;

hence its teachings should be constructive and liberating, not destructive and enslaving as indicated above. These degrading concepts made against females will ultimately result in males hating themselves because they are from females; as Paul indicated in the scriptures.

In relation to this issue of female Pastors, Ohanneson report as follows:

*“(Pastoral Constitution on the Church in the Morden World, #16), the Declaration on the role of women indicated that women could not be ordained to the priesthood primarily because they do not bear a “natural resemblance” to Christ and it would therefore be difficult to see in the [woman] minister the image of Christ (Declaration on the Question of the admission of women to the Ministerial Priesthood, #5)”*

(Ohanneson, 1980: 5 & 16)

The author is quoting from Gundry’s book called ‘WOMAN BE FREE’ because of its relevance, not in terms of time, but of facts, concerning the destructive acts of males demonstrated on female leaders and being motivated by the patriarchal concept and some biblical passages. She said that there were so many conflicting rules and regulations for women in their churches. Most of these regulations are supported by appeals to supposedly biblical principles or commandments and may consist of any one or more of the following:

- 1) A woman may not
  - pastor a church;
  - speak in the morning worship service (although she may speak on Wednesday evening, or sing or present special music at any service, including the Sunday morning

- worship service);
- serve in any capacity of authority in the church that involves a woman directing men.

2) A woman must

- wear a hat in the church;
- obey her husband or father regardless of the command;
- consider her husband's will for her life to be God's will for her life;
- not leave her husband regardless of the treatment she receives.... It seems to many women that either they actually are inferior and justly kept down, or they are treated unjustly by the church (Gundry, 1977: 10 - 11)

This closing statement by Gundry is true because some females have lost their self esteem due to believing that the Scriptures approves them being treated as the second class members; hence some don't even think of challenging this status quo. The reader will remember the story mentioned earlier of a middle-aged female, when she said that in their church they don't question the law, but they obey. If churches teach females to be submissive to oppressive and abusive laws, husbands and fathers, as Gundry alluded, then the church is turning females into slaves than free people. By so doing, it negates the teaching of liberation as propagated by Jesus Christ.

### 3.2 PRELIMINARY CONCLUSION

In this chapter, true stories of shocking acts portrayed by males to females on the pretext of executing the law of God have been shared.

Menstruation as defilement in accordance with Mosaic code and the Pauline letters that bar females from leadership roles; especially over males, have been used as the base of their argument. The holier than thou mentality of males that is influenced by the masculine language of the Bible has been unmasked. Females raised their dismay because of oppressive laws that are coined against them, to a point of being denied the right of baptism and attending church. This patriarchal concept is destructive not only to females, but to the entire church and society at large.

The following chapter will focus on the divinity, power, authority and function of God the Holy Spirit. His empowering work on female leaders and three different views (religious, cultural and political) on female leadership as compared to that of males plus a preliminary conclusion.

## **CHAPTER 4**

### **4.1 THE DIVINITY OF THE HOLY SPIRIT, HIS POWER, AUTHORITY AND FUNCTION IN THE LIVES OF FEMALE LEADERS AND COMPARISON OF THREE DIFFERENT VIEWS: BIBLICAL, CULTURAL AND POLITICAL LEADERSHIP OF MALES AND FEMALES**

#### **4.1.1 INTRODUCTION**

The author is aware that this chapter will be more Systematic than Practical because of being pneumatologically inclined. The fact is that one cannot deal with church leadership without touching the Holy Spirit, His deity, power, authority, and function upon the lives of those called for leadership roles; especially females. The exertion is to prove that, as much as the Holy Spirit has called and ordained males for the ministry of leadership, so He has called females.

#### **4.1.2 THE DIVINITY OF THE HOLY SPIRIT**

Many a times the author has heard a number of Christians, some being clerics, addressing the Holy Spirit as a thing and not as God. This shows the ignorance of some church members towards who should be attributed as their centre pillar and teacher. It is embarrassing because some of these

people who use the pronoun ‘it’ than ‘He’ are Pentecostals and Charismatics, whom their churches profess baptism, gifts, fruits and speaking in the language of the Holy Spirit (tongues), yet showing a lack of knowledge regarding the very source of their power (The Holy Spirit) and of their only key reference; which is the Bible.

This lack of knowledge makes one to wonder as how serious do Christians study the Scriptures which they consider to be their primary source of information regarding God, His will and activities, both in heaven and on earth. This realised lack of intense study by some of the Christians might be the prime contributing factor to this problem that is being researched.

Perhaps this misconception about the nature of the Holy Spirit might be necessitated by the many different meanings of the word Spirit, which Horton explicates as follows:

*“ Actually, the Hebrew word for spirit (ruach) like the Greek word (pneuma) can mean wind, breath, or spirit. It is used to represent a wide range of expressions in relation to nature, the life of animals and of man, and God.”* (Horton, 1995: 18)

No wonder the author of Ecclesiastes said that man’s (sic) fate is like that of animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; ... All go to the same place; all come from dust, and to dust all return. Who knows if the spirit of man rises upward and if the spirit of the animal goes down into the earth? See Ecclesiastes 3:19-21

It is evident that according to chapter 3 of Ecclesiastes, the author spoke from an uninformed perspective regarding the spirit of people and of animals, even though the information in that regard is availed in Genesis 2: 7. But in chapter 12, the author articulated the following from an informed point:

*“And the spirit returns to God who gave it.”* (Ecclesiastes 12: 7b)

Even though the new articulation is appreciated yet confusing, since one will question the stance of the author regarding the spirit of people and of animals, and their destination after death. It is because of such conflicting statements that other Bible readers find it to be contradictory.

Regardless of this misconception about the nature of the Holy Spirit, the Bible is found to be explicit in explicating His status, which is as follows:

*“God is the spirit, and his worshipers must worship in spirit and in truth.” ‘And I will ask the father, and he will give you another Counsellor to be with you forever- the Spirit of truth. The world cannot accept him ... But you know him, for he lives with you and will be in you”.* (John 4: 24 & 14: 16 – 17)

The reader will agree that in accordance with Matthew 1: 20 and Luke 1: 35, the birth of Jesus Christ was necessitated by the Holy Spirit, whom the author of Genesis says He was present during the creation and was hovering over the waters. Genesis 1: 2b.

The author coincides with the assumption that when God said:

*“Let us make man (sic) in our image, in our likeness, and let them rule..”.* (Genesis 1: 26)

God used the pronoun and adjective ‘us and our’ referring to God the Father (Himself) God the Son and God the Holy Spirit (Trinity). This passage confirms not only the presence, but also the action of God the Holy Spirit in the creation of human beings.

According to the above quotations, it is clear that the Spirit of God is not just an ordinary spirit nor breath or wind, even though those are some of His names. The Holy Spirit is ‘God’, and personified with the pronoun ‘He’. God the Holy Spirit had been active since the creation of the world to date. And about His God-ship, Torrey has this to say:

*“The final and decisive proof of the deity of the Holy Spirit is found in the fact that He is called God in the New Testament. We read in Acts 5: 3, 4, ‘But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? ... thou has not lied unto men but unto God ... the Holy Spirit to whom he lied is called God”*  
(Torrey 1974: 29- 30)

In juxtaposing the persons of the God Head, the author deduced that God the Holy Spirit is esteemed by Scriptures in both the old and new Testaments. The Old Testament, in accordance to Isaiah, says:

*“Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them.”*  
(Isaiah 63: 10)

In the New Testament Jesus Christ shed light to Isaiah’s statement and said:

*“And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.”*



*Anyone who speaks a word against the son of man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”*

(Matthew 12: 31-32)

He, furthermore, said:

*“ I tell you the truth, all the sins and blasphemies of men will be forgiven them. But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin.”* (Mark 3: 28- 29)

Apropos the sinning and blaspheming against the Holy Spirit, the author of Ephesians articulates:

*“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore,”*  
(Ephesians 4: 29- 5: 1)

The author’s understanding regarding Ephesians 4 above is that the Church members are commanded to live in harmony and edify one another, since the opposite thereof will grieve the Holy Spirit. They must get rid of all bitterness, rage, anger and slandering, but imitate God by being compassionate and forgiving to one another.

If churches were adherent to this command, there could have been no need to research the topic at hand. Females are supposed to be edified not obfuscated because of being in the church leadership. The strife that is in the church because of female leadership is grieving the Holy Spirit, who has called them, just as He has called males to serve Him. Regarding being unbiased of the Holy Spirit, the Prophet Joel says:

*“And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women,”* (Joel 2: 28- 29)

It is interesting to realise that the Scriptures had fairly explicated the status of the Holy Spirit, as indicated above. And that apart from extra biblical materials, one is able to grasp how the Holy Spirit should be treated, and what will the repercussion be to those who don't take to heart the forewarning as laid down on Scriptures.

From among the above Scriptural quotations, the author deduced several key words, which he intends to define in accordance with the context.

They are:

- To rebel: Is when Christian/s turns against the Holy Spirit, by working against Him with the aim of lifting themselves higher, and discrediting Him. For example, knowing too much to a point of formulating your own laws and principles that conflicts with that of God the Holy Spirit, ‘the teacher of the church’.

- To grieve: Is being in an intense sorrow caused by Christian/s who inflicts pain to the Holy Spirit by doing the opposite of what is expected of them. E.g. refusing his counsel, help and leadership.
- Sinning: To offend the Holy Spirit through wrong words and actions.
- Blaspheme: To speak in an offensive way to the Holy Spirit.

The author of the first letter to the Thessalonians summed this up by instructing the Church as follows:

*“Do not put out the Spirit’s fire; do not treat prophecies with contempt.”* (I Thessalonians 5: 19- 20)

The reader will agree with the author that prophetic ministry is the domain of the Holy Spirit according to Scriptures, just as the Prophet Joel indicated above. Most of the people who were filled with the Holy Spirit prophesied; hence the following comments were made:

*“The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person. When they arrived at Gibeah, a procession of prophets met him; the Spirit of God came upon him in power, and he joined in their prophesying. When all those who had formerly known him saw him prophesying with the prophets, they asked each other, ‘what is this that has happened to the son of Kish? Is Saul also among the prophets?’”* (I Samuel 10: 6, 10 – 11)

In addition to this, the author of the book of Numbers articulates:

*“When the Spirit rested on them, they prophesied ... However, two men, whose names were Eldad and Medad, had remained in the camp.... Yet the Spirit also rested on them, and they prophesied in the camp. Joshua son of Nun, said, ‘Moses, my lord, stop them!’ but Moses replied. ‘Are you jealous for my sake? I wish that all the LORD’s people were prophets and that the LORD would put his Spirit on them!’”* (Numbers 10: 25b -29)

It was during the era of Moses that the first female prophet (Miriam) was mentioned:

*“Then Miriam the prophetess, Aaron’s sister,”* (Exodus 15: 20)

The author believes that when Moses the liberator wished that all the LORD’s people were prophets and that the LORD would put his Spirit on them, he meant all people across the gender line; especially since his sister was a prophetess.

Leaders of Moses’ calibre are needed these days in order for church members to grow and embrace one another’s gifts. Moses understood that the minute church members become filled with the Holy Spirit they become mature and the work becomes easier and livelier. While on the other hand, Joshua the novice was calling to abort the Spirit of God in His people, but firm leadership character called him to order, and as result, order was attained.

Apart from this instruction to the Thessalonians, which is prophetic and timely, the Apostles understood the danger of committing an unpardonable sin and responded as follows:

*“It seemed good to the Holy Spirit and to us ....So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?”* (Acts 15: 28a & 11:17)

All the above indicate that acts against the Holy Spirit are sinful; even though not valued in the same degree, yet they are punishable by death as the Scripture attest:

*“For the wages of sin is death.”* (Romans 6: 23a)

In substantiation on the above, Shopp articulates:

*“In Judaism, sin is a violation of the stipulations of the covenant with God..... Christianity: Sin is any action or habit detrimental to the spiritual progress of the self, or to moral interrelations. New Testament Greek calls sin harmatia, a missing of the mark or wandering from the path. Theologically sin is rebellion against God that results in spiritual regress and harm against self or neighbour.”* (Shopp et al, 1995: 1002-1003)

According to the author’s understanding regarding sin, is that, it is not only committed by those who made the covenant with God, but by all people who do not adhere to the law and will of God; starting from Adam. The author of the letter to the Romans said:

*“For all have sinned and fall short of the glory of God.”*  
(Romans 3: 23)

While Roth contradicted Shopp above by saying that no man (sic) is free from sin. However, his definition of sin is excellent, even though he said nothing about the repercussion of sin, which is inseparable from sin.

Looking into sin, Roth has this to say:

*“Any violation of righteous action, whether towards God or one’s fellow man, (sic) is considered sinful by Judaism. There are variations in the degree of s., the three prime categories being (in ascending order): het (unwillful s.). avon (knowledgeable s), and pasha (rebellious s.). No man is (sic) free of s. although he has free will to reject it. Repentance and forgiveness, therefore, are inextricably linked in Judaism with the subject of s. No s. is unpardonable. Sacrifice, repentance, the day of Atonement, and death bring forgiveness.” (Roth et al, 1959: 1725)*

In relation to the forgiveness of all kinds of sin that is attained through sacrifices and through death, as Roth has indicated, the author negates. And the bases of this negation are facts drawn from the Scriptures (Bible) that has the Pentateuch in it, which is part of both Jews and Christian’s resource. Pentateuch is the first five books of the Old Testament, namely: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These books are considered as the most important section of the threefold Jewish Canon, called *sēper hattora*, ‘the book of the law’. See Marshall, 1996: 893.

It is in the Pentateuch where judgement, its brutality and trauma was experienced, by the offenders, bystanders and those who read or are told about it. It is in Genesis where the first judgement was pronounced to

Adam and Eve, where the world of Noah was swept by floods and Sodom and Gomorrah burned to the ground by sulphur, see Genesis 3: 1- 19; 6 – 8 and 19: 1- 29. According to the book Exodus, God judged the Egyptians and Hebrews alike, even though the Hebrews were His chosen Nation. The point is that God has always and will always judge sin. See Exodus. In Leviticus 10: 1-3, Aaron’s sons Nadab and Abihu were slain because of offering an unauthorized fire. According to the book of Numbers, it is recorded as follows:

*“But if the LORD brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the grave, then you will know that these men have treated the LORD with contempt.... They went down alive into the grave, with everything they owned.... At their cries, all the Israelites around them fled, shouting, the earth is going to swallow us up too! And the fire came out from the LORD and consumed the 250 men who were offering incense.” (Numbers 16: 30- 35)*

The last book of Pentateuch has the following regarding disobedience:

*“However if you do not obey the LORD your God and do not carefully follow all his commands I give you today, all these curses will come upon you and overtake you: You will be cursed in the city and cursed in the country. Your basket and your kneading trough will be cursed. The fruit of your womb will be cursed, and the crops of your land, and the calves of your herds and the lambs of your flocks. You will be cursed when you come in and cursed when you go out.” (Deuteronomy 28: 15- 20)*

Continuing with judgement, the Scriptures in both the Old and New Testaments has this to say:

*“For every living soul belongs to me, the father as well as the son-both alike belong to me. The soul who sins is the one who will die.” (Ezekiel 18: 4) ‘Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.’ (Daniel 12: 2) ‘And they will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind.’ (Isaiah 66: 24) ‘Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in... They also will answer. ‘LORD, when did we see you hungry or thirsty or a stranger...?’ ‘He will reply, I tell you the truth, whatever you did not do for one of the least of these, you did not do for me. Then they will go away to eternal punishment, but the righteous to eternal life.’ (Matthew 25: 41- 46) ‘Then I saw a great white throne and him who was seated on it... And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they have done as recorded in the books... each person was judged according to what he had done. ... if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.’” (Revelation 20: 11- 15)*



On account of the above facts, the reader will concur with the author that, the divinity of the Holy Spirit has been ascertained, and that he is esteemed by Scriptures. His function will be discussed in detail, in 4.1.5 hereunder. In 4.1.3 the focus will be on the power of God, the Holy Spirit, as the empowering agent to the appointed, in accordance with Scriptures, and other extra biblical documents.

### **4.1.3 THE POWER OF GOD THE HOLY SPIRIT**

Scripture teaches and attests that God is ‘**ALL POWERFUL**’ and that the Holy Spirit is God, as confirmed above. Therefore, since the Holy Spirit is God, it is appropriate to say the Holy Spirit is ‘**ALL POWERFUL**’. The miraculous birth and other acts of Christ demonstrate the awesome power of God the Holy Spirit in His life, rightly, as said by Luke:

*“Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit.... Jesus returned to Galilee in the power of the Spirit.... The Spirit of the Lord is on me, because he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the LORD’s favor has come”. (Luke 4: 1- 21)*

This anointing that Jesus Christ spoke about, attests to the calling upon those who are called, regardless of gender or race. Briefly the called,

appointed and anointed will be seen through producing the fruits in relation to liberation and the holistic wellbeing of the people of God.

In relation to the above, Moller said that the Spirit (of God) was God and that Isaiah understood the Spirit as the inner being of God. God and Spirit are used interchangeably. The same action that God performs can also be ascribed to his Spirit. He furthermore quoted Shelton that right from the outset the Lukan readers had to realise that what was about to happen was initiated by the Holy Spirit and was therefore God's ultimate witness of salvation. And that the angel Gabriel also declared that the activity of the Holy Spirit was the reason why he will be called holy. The Holy Spirit played a role in the Messiahship of Jesus as well as at his conception... it was clear that the Holy Spirit anointed and empowered Jesus. See Moller, 1997: 30, 68- 69 & 73

In addition to this surpassing power, Welker sees the Holy Spirit as the greatest and strongest power ever. See Welker 1994: 183- 184 & 213- 241.

Despite the fact that the Holy Spirit is God and awesomely powerful, He is also meek; hence He appeared in a form of a dove. Sacrificially, a dove was offered by the people who were not wealthy as the author of Leviticus articulated:

*“If she cannot afford a lamb, she is to bring two doves or two young pigeons.”* (Leviticus 12: 8)

God the Father chose to send His Holy Spirit in the form of a dove, during the baptism of God the Son, not only to anoint and empower Christ, but also to confirm His meekness regardless of being God, and possessing all. See John 1: 1- 4. The humility of the Holy Spirit makes it

easier for the Church to relate with Him; especially the destitute and the underprivileged, because His mission among others is to liberate and empower, not only for leadership service, but also for Christian healthy relationships.

As laid down by Matthew 10:16, leaders are expected by the Lord Jesus Christ to be gentle or harmless as doves. Apropos this topic, a leader who is harmless and gentle will never be destructive to anybody regardless of gender or race, but will strive for the edification of the body of Christ. (All church members) Most unfortunately, some males, and or male leaders are found to be the direct opposite of what they are assigned for.

God the Holy Spirit in all gentleness and power is found to be submissive to God the Father and the Son. He is walking the talk and talking the walk. To be submissive is to be obedient, and the healthy relationship with God is attained by being obedient, as it is said:

*“And the scripture was fulfilled that say, “Abraham believed God, and it was credited to him as righteousness, and he was called God’s friend. You see that a person is justified by what he does and not by faith alone.” (James 2: 23-24)*

The author wonders as how does God deem His servants, who are not carrying out His assignment as laid down in Scriptures, but are found to be having their own agendas. The shepherds’ assignment is to care for the flock of God and not to neglect or destroy it as some are alleged to be doing. Obedience qualified Abraham to be called righteous; disobedience will be the direct opposite, which is unrighteousness, and being declared that will mean enmity to God.

Just as Jesus Christ submitted to God the Father, even though equal to Him, God the Holy Spirit also submitted to God the Father and the Son, despite His awesome power. The Trinity models the kind of harmony in which the church is supposed to draw from in order to be one.

The Trinitarian model, if observed and fully practiced by the church, no power strife will be experienced, because of gender biases. Both male and female will submit to one another as it is obligatory according to Ephesians 5:21. The issue of mutual submission is done in reverence for Christ; therefore it is beyond one's ego or culture; especially on men who perceive women as being of low estate.

From the above articulations and references, the power of the Holy Spirit and His deity has been explicitly explicated, plus the danger of disregarding Him. However, much is desired regarding the disobedience by some of the males in the body of Christ. In reiteration, the Apostles said:

*“It seemed good to the Holy Spirit and to us” (Acts 15: 28)*

According to the author, this apostolic statement simply means, **‘Whatever the Holy Spirit say or desire will be my command’**. The concern is where does this statement put the issue under research?

The answer to this question is that, any church or Christian who deliberately disobeys God the Father, Son or Holy Spirit declares not to be part of the body of Christ, because those who are of Christ obey God.

This sub topic has proved beyond doubt that God the Holy Spirit has power over creation; it is through Him that people are empowered for service and performing of miracles.

The following subtopic is about the authority of the Holy Spirit in the life of the church (congregants) as laid down in Scriptures and diction from other theological scholars, with the focus to who ordains females for leadership, does the ordainer has the right and can that right be observed? The question will be answered below as part of the way of endeavouring to resolve the problem under research.

#### **4.1.4 THE AUTHORITY OF THE HOLY SPIRIT**

The power of the Holy Spirit was the focal point of the previous subtopic. In this one, the focus will be on the authority of the Holy Spirit. Authority means three of the following:

1. Right to command.
2. Power to act on behalf of somebody.
3. Official power.

Authority is not about the strength or power that one possesses, but about what qualifies one to carry out the assignment. The line between power and authority is very slim, because, one can be powerful, yet not having the right to execute it, or weak in terms of strength, yet bestowed with authority to command.

It is worth mentioning that the Historical military genius; the most powerful General Napoleon Bonaparte was small in stature when compared with other generals of his time, his length was 157 centimetres, hence he was nicknamed ‘le Petit Caporal’ meaning little Corporal. See the World Book Encyclopaedia, N.O. 1990:14. This fact has brought to mind the illustration on ‘Authority’ that once made by the author’s Lecturer at the Theological College, which the author took cognisance of and hereby relate as means. The lecturer gave an example of a scrawny teeny female Traffic Officer who goes into the road; lifts up her right hand commanding the huge driver of a very huge truck to pull off the road. In respect of the law that has authorised the Traffic Officer to do that kind of work, the driver who is also authorised by the same law to drive that mode of vehicle on the road, and to observe all rules and regulations, will pull off the road because he does not see the scrawny teeny female giving him orders but he sees the law that encircles her.

In this case, the study is about the authority (the right to use the power) of the Holy Spirit, even though some equate His meekness to weakness, and because of that they disrespect Him, and as a result, He is quenched. Yet, He is found to be the most powerful agent in the Trinity, because all God’s actions are carried out by Him as it was indicated above. The Holy Spirit is God, and that He was the active agent or force in the creation of the cosmos. He had been the teacher and leader of the church ever since its conception. He is the one who empowered Jesus and the Apostles for ministry. By virtue of being a co-creator with God the Father and the Son, who have authority over their creation, He (the Holy Spirit) equally qualifies to have authority over His creation.

In corroboration to the creation story, Moltmann quoted Hildegard of Bingen as follows:

*“The Holy Spirit is life-giving life, Universal Mover and the root of all creation, refiner of all things from their dross, brings forgiveness of guilt and oil for our wounds, is radiance of life, most worthy of worship, wakening and reawakening both earth and heaven”.* (Moltmann, 1997: 54)

This historical record affirms that one can be authoritative, yet not strong or gigantic. Regarding co-creation, McGrath quoted Augustine as follows:

*“We believe that the Father, Son and Holy Spirit are one, maker and ruler of every creature, and that ‘Father’ is not ‘Son,’ nor ‘Holy Spirit’ ‘Father’ or ‘Son’; but a Trinity of mutually related persons, and a unity of equal essence”.* (McGrath, 1994: 100)

In addition to this, see the elaboration of Genesis 1:26 on 4.1.1 above. Due to that, the Holy Spirit has the right to administer the church.

Just as God the Son was sent by God the Father through God the Holy Spirit according to the scriptures, so God the Holy Spirit is also sent by God the Father and the Son; therefore it fits to say that, He is acting on their behalf. In connection to this assignment, the Scriptures according to John elucidates that Jesus said:

*“And I will ask the Father, and he will give you another Counsellor to be with you forever the Spirit of truth. But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of*

*everything I have said to you. When the Counsellor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. But when he, the Spirit of truth, comes he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you.” (John 14: 16, 26; 15: 26 & 16: 13- 14)*

This articulation is not only elucidating the subordination of the Holy Spirit to the Father and Son as Torrey stated. See Torrey 1996. 33. But, it also signifies the mutual obedience and harmonious relationship within the Trinity. The Holy Spirit is portrayed by John as the faithful model of subordination and obedience to both God the Father and the Son, by honourably executing His duties.

There is no better way of teaching, other than being an example just like the Holy Spirit. The Scriptures also stipulates the following:

*“But set an example for the believers in speech, in life, in love, in faith and in purity.” (1Timothy 4: 12)*

The church is supposed to be a model of righteousness and fairness, irrespective of gender, race or status, in order for the people to enjoy it and also for the world to be a better place to live in. It is a fact that the degradation of female leaders that is taking place within the church is quenching the Holy Spirit, because it defies His ministry of liberation, raising and empowering leaders without any prejudice. Scriptures teach that the Holy Spirit should not be quenched, no wonder Peter answered his accusers as follows:



*“So if God gave them the same gift as he gave us, who was I to think that I could oppose God?” (Acts 11: 17)*

Just as it was imperative for Peter and his accusers to swallow their Jewish pride and submit to God’s authority, by accepting the Christian Gentiles as their equals, so should the males who are anti-female leadership; since females are equally called by God.

God the Holy Spirit as both co-creator with God the Father and the Son, and their delegate has the official power to administer the church; especially those He has placed in that ministry as the figure that has authority over their creation. He humbly and obediently accepted the assignment, which he is faithfully executing.

Based on the above facts that God the Holy Spirit did not come on his own initiative, but through that of the Trinity in order to reveal the will of God the Father and the Son, this qualify Him to have complete leadership of the church.

The Holy Spirit is not only the Official Leader of the church, but also the seal, the deposit guaranteeing and the identifier of the children of God. It is true that those who are of God listen to God. The perception is that, those who call themselves Christians meant to be following Christ to the letter.

Matthew captured the outstanding words of Christ regarding obedience as a heavenly prerequisite as follows:

*“Not everyone who says to me, Lord, Lord, will enter the*

*kingdom of heaven, but only he who does the will of my Father  
Who is in heaven.” (Matthew 7: 21)*

In addition to this, the author to Romans articulated as follows:

*“Because those who are led by the Spirit of God are sons of God.”  
(Romans 8: 14)*

The author has once again found the most popular English versions (The King James Old and New, and The New International) to be lacking in the above quoted verse, because of not being gender sensitive. Several English versions have been examined and were also found to be the same. To mention the few: The Jerusalem Bible, The Living Bible and The Good News Edition. It is issues such as this that cause some males to misquote the word of God in an endeavour to propagate their chauvinism. The Setswana, Afrikaans, and two unpopular English versions (The Promise: Contemporary English Version and The New Living Version) when compared to the above listed popular ones, are hereby commended for being gender sensitive, because instead of reading **sons**, they read **children**. Feministically speaking, versions that are gender sensitive are applauded, because the author believes that some women’s self-esteem shall be restored, while males who are patriarchally inclined will be enlightened.

This fact that the Holy Spirit is anointing all children of God without prejudice is being undermined by those who read such verses out of context. Their chauvinism has turned them blind to a point of disregarding the Scripture’s attestment. The Holy Spirit did not lead them yesterday only, but he leads them even today, and will continue to lead them even tomorrow. Just as much as the Holy Spirit is God, the author

believes that the reader will agree with the words from Hebrews which are borrowed and directed to Him (Holy Spirit) as follows: The Holy Spirit is the same yesterday and today and forever. Hebrews 13: 8. This means what the Holy Spirit did in the time past; He will continue to do if he finds pleasure in doing it to glorify God the Father and the Son, and to draw people unto the whole truth about God.

It is awesome to learn that the Scriptures opened and closed with the Holy Spirit (The Spirit of God) in this manner; in the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And the Spirit and the bride say, Come. And let him that heareth say, Come. See Genesis 1: 1- 3 and Revelation 22: 17)

The author is optimistic that the Scriptures and extra Scriptural documents quoted above have irrefutably established the deity, and dominion of the Holy Spirit upon His creation. As God and as the Leader, He has the full right over the cosmos; especially the church (Christians).

The most crucial point that needs not to be neglected by male chauvinists is the repercussions of sinning against God the Holy Spirit, and to be aware that even though Moses was highly favoured by Jehovah God, he did not enter Canaan because of his disobedience at Meriba Kadesh. Moses was told by God to speak to the rock to pour out water, but because of being capitulated by indignation against the Hebrews, he struck the rock twice with his staff. See Numbers 20: 1- 13, 22- 29 & Deuteronomy 32: 48- 51. Just as God saw fault in Moses, and punished

him, the same will apply to those who disobey Him; particularly after they have been taught. Hence, the aim of the study is to teach, not that people should be punished, rather that there be harmony in the church and with God.

Presumably, it was Ananias and Sapphires' experience that made Peter to pose a question who is he to oppose God. Experiences such as these, and those that are indicated above should be eye-openers to males who disregard the ministry of the Holy Spirit of equally appointing and anointing females just as he appoints males for church leadership.

The above articulations and explorations have, without reservation, proved that the authority of the Holy Spirit over His church, and the entire creation, His harmonious relationship with God the Father and the Son, and His meekness, is loyal and fair to the ministry of walking alongside His people.

After having ascertained that the Holy Spirit have authority over His creation and the church regardless of gender or status, the focus of the sub topic below will centre on His function in the lives of female leaders.

#### **4.1.5 THE FUNCTION OF THE HOLY SPIRIT IN THE LIVES OF FEMALE LEADERS**

In accordance with the above deliberations, it has been determined that the Holy Spirit is no ordinary wind, breath or thing but God and the creator of all people without any prejudice. This is attested by equal

standing and recognition in Christians' baptism that is explicated as follows:

*“Then Jesus came to them and said ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.’” (Matthew 28:18- 20)*

Based on these facts the Holy Spirit is worthy to be hallowed and obeyed, because He is God.

In this sub-topic, the author will explore the function of the Holy Spirit in the ministry of female leaders, in the light of the Bible. The very Bible is used by some as the greatest obstruction and oppressive tool to female leadership, in the pretext of being its custodians, whereas others see it as the most powerful liberating tool ever. Joel chapter 2, 2 Peter 1:19- 21 and I Corinthians chapter 12 will be regarded as the pivot of the study in this sub-topic, in endeavouring to elucidate this confusion, and taking to cognisance the conviction of the Apostles regarding the will of God and that of the Holy Spirit, which is explicated as follows:

*“I now realize how true it is that God does not show favouritism but accepts men (sic) from every nation who fear him and do what is right.’ ‘So if God gave them the same gift as he gave us, who was I to think that I could oppose God?’ ‘It seemed good to the Holy Spirit and to us not to burden you with anything beyond following requirement.” (Acts 10: 34- 35, 11: 17 & 15: 28)*

As the author was pondering upon Peter's declaration, he was bound to visit the whole issue in relation to it. According to the book of Acts, Peter was criticized by his fellow believers for having gone in to the house of Gentiles, preached the word of God and ate with them. Peter's answer was that he was divinely sent to that house to preach the word of God, despite his protest, as a result of his cultural and religious background, his actions were not accepted. His response was as follows:

*“No Lord... I have never eaten anything that our Jewish laws have declared impure or unclean.” ‘The voice from heaven said: Do not call something unclean if God has made it clean.... The Holy Spirit told me to go with them and not to worry that they were Gentiles.... Simon Peter will tell you how you and everyone in your household can be saved!’ ‘As I began to speak, the Holy Spirit fell on them, just as he fell on us at the beginning.... When the others heard this, they stopped objecting and began praising God. They said, ‘We can see that God has also given the Gentiles the privilege of repenting of their sins and receiving eternal life.’” (Acts 11: 8- 18)*

After some time a similar problem arose, which was discussed and addressed in Acts 15, though the focus was not on the friendly relationship between Peter and the Gentiles, but on circumcision and the adherence to the Law of Moses as the prerequisite for salvation to the Gentiles. The worst here was the vehement argument between Paul, Barnabas and some of the Jew believers. This conflicting teaching caused the Apostles to summon Paul and Barnabas to Jerusalem, in order to resolve the problem. After a long deliberation, Peter stood up and reminded the believers about the Cornelius encounter, and how God filled

the Gentiles with the Holy Spirit as a sign of approval, without showing distinction between the Jews and Gentiles. He concluded by saying to the protestors and all who were present:

*“So why are you now challenging God by burdening the Gentile believers with a yoke that neither we nor our ancestors were able to bear? We believe that we are all saved the same way, by the undeserved grace of the Lord Jesus.” (Acts 15: 10- 11)*

In the light of the book of Acts, as stated above, there are some key points to ponder upon. These points, the author regards as the base and pillars of the church. A base is a component in which other components of a structure connect and depend on for stability, while a pillar is a supporting and connecting component to the entire structure.

The base of the church is the truth that God’s unbiased saving grace through the Lord Jesus cleans vessels (human beings) for Him in order to build His church with, and to give the gift of the Holy Spirit to enable them to serve (build). These gifts are for all people regardless of race, status or gender. Therefore, no one has the right to declare impure and incapable what God has declared pure and capable for His service. This truth in which the church is built with or upon can be traced back to the era of the Old Testament. When Moses left Egypt, he claimed that they were going to worship God. It is there where the unbiased God used the services of females in the life of Moses. The ministry of these women, together with those of others whom the Lord used, will be examined in the following chapters. The closing basic point is the realisation that no one should stand on God’s way, and that whatever is well with God should be well with those who claim to be His people.

Pillars as supporting and connecting points, are in this case perceived as the awareness of how God the Father, Son and Holy Spirit operates. God does not burden His people, instead He said to them:

*“Come to me, all of you who are weary and carry heavy burdens, and I will give you rest.”* (Matthew 11: 28)

The Apostles remembered and realized this truth that was taught to them by their Lord and Teacher, Jesus Christ, and they then taught it to the protestors, who then understood and accepted the gospel of liberation, and did away with that of imprisonment. As people who are saved by God’s grace, they agreed that they can’t challenge God, but will align with His teachings and commands. The infilling of the Holy Spirit served as a confirmation of God’s approval upon people, they saw that across the racial line, hence they declared that ; God is no respecter of persons, eternal life is given to all who repent, and to Gentiles as well.

Those that God calls, He purifies and those that He purified He assigns them duties, and this is not based on gender but on the repented and willing heart to serve. The book of the Prophet Joel chapter 2, as one of the three that is considered pivotal in shedding light to the study, connects very well with the book of Acts, as stated above, in a sense that Joel pointed out the points of importance prior to being filled with the Holy Spirit and after.

The Prophet’s first point is judgement. God will always judge sinners, because he hates sin. The second point is a call to repentance in prayer and fasting. Even though God is grieved by the sinful acts of his people,



He still grants them an opportunity to repent. Joel articulates this as follows:

*“Turn to me now, while there is time. Give me your hearts. Come with fasting, weeping, and mourning. Don’t tear your clothing in grief, but tear your hearts instead’ ‘Return to the LORD your God, for he is merciful and compassionate, slow to get angry and filled with unfailing love. He is eager to relent and not to punish.... Gather all the people- the elders, the children, and even the babies. Call the bridegroom from his quarters and the bride from her private room.” (Joel 2: 12- 16)*

The third point is that of forgiveness and restoration. God, who is full of tender mercies, always forgives and restores His people when they repent; irrespective of gender, race or status. The fourth point is that of the out pouring of the Holy Spirit upon all flesh, which is elaborated as follows:

*“Then after doing all those things, I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your old men will dream dreams, and your young men will see visions. In those days I will pour out my Spirit even on servants- men and women alike.” (28- 29)*

In relation to these verses, it is clear that God’s Holy Spirit does not come upon unclean people, hence Peter was told not to call unclean that which God has cleaned. More importantly, Peter saw the out pouring of the Holy Spirit upon a person as a confirmation of God’s acceptance upon that particular person. The last point is the assurance of salvation.

The point that is mostly emphasised is that of the out pouring of the Holy Spirit upon all flesh and the gifts of dreams and prophecies, but these gifts

cannot take place until a person has been convicted of sin, repented from it, forgiven and has been restored. Joel's amplification is that, God overlooks the gender and status barriers, as Peter articulated above.

Concomitantly, Peter is found to be elucidating on prophecy from time immemorial and beyond as follows:

*“Because of that experience, we have even greater confidence in the message proclaimed by the prophets. You must pay close attention to what they wrote, for their words are like a lamp shining in a dark place-until the Day dawns, and Christ the morning Star shines in your hearts. Above all, you must realize that no prophecy in Scripture ever came from the prophet's own understanding or from human initiative. No those prophets were moved by the Holy Spirit, and they spoke from God.”* (2 Peter 1:19-21NLT)

The first letter to the Corinthians chapter 12, that the author has also cited as a pivot, opens in a masculine language, just like the book of Acts above, or they are found to be addressed to males. This masculine language exacerbate the confusion as to whom is the Bible written to? Is it the male's book or is it the people's book. However, the New Living Translation version is not directed to brothers in the church only, as the N I V does, but to sisters as well. Because of being gender sensitive, the author will from now henceforth use the New Living Translation version (NLT) even though it is believed that the New International Version is a closer translation of the Hebrew and Greek Bible, which was the reason the author adopted it as the one to use in the entire study.

If this letter can be accepted by patriarchs as directed to the whole church, meaning both males and females as stipulated in the N L T, then the reader will concur with the author that the destructive acts against female leaders, that is exacerbated by the masculine language which is perceived oppressive by egalitarians and feminist, will be alleviated and finally annulled. This letter is divided into two parts, which are: The spiritual gifts, and one body with many parts. Its opening is that the church should not be ignorant about the spiritual gifts, because there are different kinds of gifts, but the same Spirit, and that there are different abilities to perform service from one God who gives them.

The author of this letter is Paul, and he is highly accused by feminists for authorising the negation of female leadership within the church and affirmed that of males. For that reason he was branded a chauvinist. Males who are anti-female leadership capitalize on Paul's letters, while he bases his reason in the adamic sin judgement, as if it is an unpardonable sin, whereas it is not. See 1 Timothy 2: 14, 2 Corinthians 3: 8 and Titus 3: 5. The reader will remember that sin has been dealt with above and that the only unpardonable sin according to Scriptures is the sin against the Holy Spirit. If this is true according to Scriptures, why do men still force women to carry the curse of the adamic sin, while they enjoy the pardon thereof?

Apropos the adamic sin judgement, man was not condemned to subjugation to the woman, but the woman to the man. The man was condemned to toiling, while the ground was condemned to yield thorns instead of crops. In relation to these condemnations, the author to the Romans has this to say:

*“So now there is no condemnation for those who belong to Christ Jesus. And because you belong to him, the power of the life-giving Spirit has freed you from the power of sin that leads to death. The Law of Moses was unable to save us because of our sinful nature. So God did what the law could not do. He sent his own Son in the body like the bodies we sinners have. And in that body God declared an end to sin’s control over us by giving his son as a sacrifice for our sins.’ ‘What shall we say about such wonderful things as these? If God is for us, who can ever be against us? Since he did not spare even his own son but gave him up for us all, won’t he also give us everything else? Who dare accuse us whom God has chosen for his own? No one—for God himself has given us right standing with himself.”*  
(Romans 8: 1- 3 & 31- 33)

The same author said to the Corinthians:

*“So we have stopped evaluating others from a human point of view. At one time we thought of Christ merely from a human point of view. How differently we know him now! This means that anyone who belongs to Christ has become a new person. The old life has gone; a new life has begun!”*(2 Corinthians 5: 16- 17)

The reason of quoting Romans 8: 1- 3, 31 - 33 and 2 Corinthians 5: 16- 17 is to address the point of the newness and pardon that is found in Christ Jesus. This was the reason of his coming, dying and resurrecting. In Christ Jesus, the adamic sin and its judgement becomes history, because God himself has given his children the right standing with

himself through Christ Jesus, therefore who dares to accuse God's children whether male or female.

Based on these texts, an established fact is that, the adamic sin holds no water as a fact of disqualifying females from leadership roles since they are renewed in Christ Jesus. A standing fact is that God will not use a dirty vessel; whether male or female. Hence, according to the Prophet Joel, repentance, forgiveness and restoration precede the infilling of the Spirit of God, and that both male and female are in the same par.

This is clarified by the salutation of the Angel Gabriel and the act of God the Holy Spirit to Mary, the mother of God, she was called the favoured woman in the sight of God, and the Holy Spirit came upon her, and the power of the Most High overshadowed her.

After having clarified the issue of the adamic sin in the lives of females and the equal standing of the people of God through Christ Jesus, irrespective of gender, race or status, it is therefore appropriate to explore the subtopic as stated above.

Through the work of the Holy Spirit in the life of Mary, Jesus Christ, who came to seek and save that which is lost, was born. Elizabeth, though not called a prophetess in the scriptures, the inference according to the author is that she was the prophet of the Most High God because of being filled with the Holy Spirit, who enabled her to articulate the following:

*“At the sound of Mary's greeting, Elizabeth's child leaped within her, and Elizabeth was filled with the Holy Spirit. And Elizabeth gave a glad cry and exclaimed to Mary, 'God has blessed you above all women, and your child is blessed. Why*

*am I so honoured, that the mother of my Lord should visit me?  
... You are blessed because you believed that the Lord will do  
what he said.” (Luke 1: 41- 45)*

Though Mary believed God, and was six Months pregnant, God used Elizabeth to re-confirm His work and blessings upon her and the unborn child, who is Lord. And to commend her for the strong faith she had in God. As a result, Mary is heard singing a song of praise to the Lord God, for being mindful of the lowly. In short, Joseph never undermined her, though he wanted to divorce her secretly.

The work of the Holy Spirit, through female folks, has elevated them and demonstrated their capability in all leadership roles. Great faith and courage is demonstrated by these females and not as those who usurp power, but as servants. God used four females in the life of Moses the liberator. Perhaps it can be said that Moses owed his life to these four females: His mother who realized that he was a special child and had kept him hidden during the time when male children were being killed in Egypt. Pharaoh's daughter had mercy on the baby Moses at the river Nile, and adopted him as his son, but needed someone to rear him up for her. Miriam the Prophetess (Moses' sister) bravely confronted Pharaoh's daughter at the river and negotiated a Hebrew guardian and she was granted that and she took Moses' mother for the work. The last female is Moses' wife, Zipporah, who intervened when God was about to kill Moses. She circumcised her son and touched the feet of Moses with that foreskin and said:

*“Now you are a bridegroom of blood to me...” See Exodus 2: 1-10 & 4: 24- 26.*

Just like Elizabeth who was not recognized as a Prophetess, Zipporah is also not recognized as a Priestess, even though the function was evident. Priests plead with God on behalf of the people; they make sacrifices, peace offering, sin offering or thanks giving offering immersed in prayers. In most cases, blood is shed. Zipporah who became a priestess by standing between God and His servant, Moses, had nothing to offer other than shedding the blood of her son by performing the Abrahamic covenant of circumcision, which could have been the reason why God wanted to slay His servant Moses, for having failed to carry it out on his son. The work of circumcising is the domain of males, but this female is seen standing in the gap for Moses, the liberator and law-giver. Because of that faithful act, God the fair judge, accepted the ceremony and spared Moses' life. The words Zipporah uttered (now you are a bridegroom of blood to me) were prophetic and true, because the Lord Jesus Christ is the husband of blood to the church. By His blood, the church is saved from death because of sin, and by the very blood, the bride's price is paid in order to be declared free and belonging to Christ alone. See Ephesians 1: 7 and 2Corinthians 11: 2.

These females who have done such a pivotal work in the life of this great man are commended nowhere in the Scriptures. This Cushite woman found grace on the side of God, and this might have been the reason why God was angry with Aaron and Miriam when they gossiped about her and Moses. See Numbers 12: 15. As for the part performed by Zipporah the author sees her as a Priestess.

The other female who was profoundly used by the Spirit of God, and as a result qualifies the office of the Priest is Esther. Priests did not only offer sacrifices and pray for the people of God, their lives were always in danger of being consumed by the anger of God, if sin or some irregularity was found in them. The example is Aaron's sons Nadab and Abihu, who were struck by God because of their sin at the altar. See Leviticus 10: 1-3.

Priests had turns of serving at the altar, therefore their turns were not to be violated, and otherwise there was a possibility of a death penalty. Like Esther, her turn of going into the King's palace was over and the violation of that rule was punishable by death. However, because the Hebrew (her people) were to be annulled from the face of the Earth, she went into the King having in mind the possibility of being killed, if she could not find favour with the king. Out of that situation she uttered the statement:

*“I will go in to see the king. If I must die, I must die.”* (Esther 4: 16b)

The most interesting part is that before Esther went to see the King, similar acts like that of Priests are identified in her. She fasted and prayed, she wore her royal clothes, and she kept the distance, but was where she could be noticed by the king until favour was granted. After permission had been granted for her to enter the King's palace, she was given a hearing by the King. She then prepared the banquet; thereafter she stated her case as follows:

*“If I have found favour with the King, and if it pleases the King to grant my request, I ask that my life and the lives of my people will be spared. For my people and I have been sold to those who will kill, slaughter, and annihilate us. If we had merely been sold as slaves, I could remain quite, for that would*



*be too trivial a matter to warrant disturbing the king.”*  
(Esther 7:3- 4)

The King’s verdict that the Hebrews be obliterated was turned in to an opportunity for them to fight for their lives. In Christ Jesus the high Priest, sinners who are doomed to die are granted an opportunity of fighting sin by living godly lives. Through Esther, who stood in the gap, the Hebrews were granted an opportunity to save themselves, hence the author infer that she is another Priestess, even though not perceived as such by the Scriptures. Instead, a holyday was declared and is being celebrated by the Jews annually, because of the victory, while the person who engineered that victory is not even recognised. See Esther 9: 26- 31.

Peter’s explication regarding the function of God the Holy Spirit in the lives of His servants is more than convincing that females are also called by God. See 2 Peter 1: 19- 21 as quoted above. With the above in mind, let us now compare the three different views, that is: biblical, cultural and political leadership of males and females.

#### **4.1.6 COMPARISON OF THREE DIFFERENT VIEWS: BIBLICAL, POLITICAL AND CULTURAL LEADERSHIP OF MALES AND FEMALES**

The biblical view is somewhat confusing because of the Pauline letters that are in conflict pertaining to female leadership. Paul, the senior Pastor of the Ephesus church, is found to be paradoxical in a sense that he gave this instruction to Timothy:

*“I do not let women to teach men or have authority over them.  
Let them listen quietly.” (1Timothy 2: 12)*

Whereas to the Corinthians he said that a woman dishonours her head if she prays or prophesies without a covering on her head. And he continues to articulate:

*“I wish you could all... prophesy.... Women should be silent during the church meetings. It is not proper for them to speak.... So my brothers and sisters be eager to prophesy, and don't forbid speaking in tongues.” (1Corinthians 11: 5; 14:3 & 34- 39)*

These are the Scriptures that bring a serious contention among the church members; hence that Feminist Liberation Theology is in opposition to patriarchy and androcentric concepts of ruling the roost. As a result, not much is desired regarding the inconsistency of Paul about this crucial issue.

The author hopes that the reader will be in agreement with him that females cannot be denied to teach, while on the other hand they should be encouraged to prophesy; since teaching and prophecy share common elements. Elements of teaching and prophecy are enlightenment and authority. By enlightenment, the author means to get out of ignorance or coming to realisation of reality, while authority is the right and power to carry out the assignment. Both these elements are found in teaching and prophesying.

The point that the author is making is that, the concern of Paul is authority that women will have over men, if they can be allowed to teach

or lead, while ‘he’ Paul accepted female’s authority by allowing them to prophesy. Factually, authority is in the office rather than on females, and once they assume this office they become endowed with authority that goes along with it. And this pleases God, who through the Prophet Joel said:

*“Then, after doing all those things, I will pour out my Spirit upon all people. Your sons and daughters will prophesy.”* (Joel 2: 28)

It is God who put both males and females in the same par. Regardless, some elements of opposition to female leadership as stated above, females are generally recognised in the Bible, and are almost in all offices of high profile as males. For example, Deborah, Jael and Barak shared the same platform of saving the Hebrews from Sisera and his troops, while Esther and Mordecai saved them from Haman. Both Prophets, Simeon and Anna, teamed up, prophesied and blessed Jesus Christ during His childhood. The Samaritan woman shared the evangelistic platform with the great Evangelist, John the Baptist, by pointing the people to Jesus Christ the Lamb of God, while Mary Magdalene shared the platform of apostleship with the Apostles, by taking the message of Christ’s resurrection to them. The Ethiopian female Ruler (Queen of Sheba) visited King Solomon, and as counterparts they exchanged gifts, which according to the author was the recognition of their equal status as monarchs.

The author has found the Political and Biblical concepts for female leadership similar in the sense that, the two concepts approves and encourages female leadership. The Biblical approval is as stated above,

and will also be looked into in the following subtopic. The biblical example is the requests of Barak and Mordecai. Barak requested Deborah to go to battle with him and if she will not, he would not go, and Mordecai pleaded with Esther to approach the King on behalf of the Jews, because if she will not they will perish. But the most outstanding is of prophesying of sons and daughters, as in accordance to the Prophet Joel.

Politically, most countries of the world are encouraging females to team up with males in leadership roles, as propagation to equality. South Africa is also working towards this global change, and in that regard, the SOWETAN News, with an eye catching heading ‘MBEKI, ZUMA HAIL WOMEN’ reported:

*“Speaking at the women’s Day celebration... in North West, Mbeki said’ ‘while the country’ parliament is ranked 10<sup>th</sup> out of 130 parliaments in the world in women’s representation but still more had to done. Forty three percent of the members of cabinet are women.’ ‘Four of the nine provinces are led by women premiers. At local government level 40 percent of councillors are women and three of our six metros are led by women mayors.”(Naki E, 2008:6)*

Just as there are best male leaders, it is good to realise that there are also best female leaders, whom the people can be proud of. The example is the female Mayor and Political party leader, Helen Zille. The News Letter report about her as follows:

*“Mayor does SA proud’ ‘IT IS indeed a well-deserved honour. Leader of the official opposition, the Democratic Alliance and Mayor of the City of Cape Town, Helen Zille, has been awarded*

*the 2008 World Mayor Prize by City Mayors, an international urban affairs magazine....The statement continued: ‘Her only equals in South Africa are Desmond Tutu and Nelson Mandela.’ ‘Of the 820 mayors, Zille beat her runner-up and mayor of Zurich in Switzerland, Emar Ledergerber and third place Leopoldo Lopez, mayor of Chacao in Venezuela.’ (Sun Reporter 2008: 7)*

Another interesting report on the Excellency of female leader’s job performance is phrased:

*“Xaba beats the men’ ‘THE SCHOEMANSDAL police station, near Malelane’ which is run by a woman has been declared the best performing station in Mpumalanga..... A total of 86 Mpumalanga police stations compete for the awards. The stations were evaluated by the department of safety and security, the CPS provincial board, Business Against Crime, and police labour unions Popcru and Sapu.” (Daily Sun 2008: 14)*

It is a fact that the quotations above have proved the capability of female leaders when compared to male leaders, some outclassed males when competing for excellence, to a point where Helen Zille was likened to the former President Mandela and Arch Bishop Tutu.

The Cultural view that is anti-female leadership is slowly but surely losing its grip, because of the global change. As a result, females are ascending the leadership ladder, and proving their capability. This move of democratising culture and tradition is dividing some communities in to

two or three groups, namely: the anti-change, (Traditionalists) the pro-change (Egalitarianisms) and probably those on the fence.

South Africa is a multi-cultural country yet, similar in most aspects of life, and anti-female leadership is one of them. Most of the Batswana tribes are still capsulated by the idiom ‘*Tsa etwa pele ke namagadi di wela ka lengoobe,*’ as explained above. This idiom instils fear to those who believe it, especially the superstitious. These traditionalists capitalise on it and refuse all attempts of reason regarding female leadership.

The North West Province, which is situated in the North Western part of South Africa, is regarded as the home of the Batswana (Western Sotho) and is having a number of Chiefs, and none of them is a female or female regent. However, there is a rumour that there are two dispute cases that must go before the Magisterial Courts, because females must take over the Chieftaincy.

The plausibility of having no recorded female Chief among the Batswana tribe, might have been necessitated by the above indicated idiom. However, the Batswana of Botswana, who are sharing the root of origin with those of the North West, have proved to be in advance by installing the female Paramount Chief regardless of the cultural and traditional impediment, and was recorded as follows:

*“2001 – Paramount Chief, Kgosi Mosadi Seboko a Mokgosi of the Balete (Botswana) ’ On the 3<sup>rd</sup> of December 2001 She was elected to succeed her brother Seboko II Mokgosi (1959-2001) She was chosen in a well-attended meeting, traditionally called kgotla against the wishes of her paternal uncles who wanted to*

*uphold the tradition of male succession. She became Chairperson of the House of Chiefs before her formal installation as Chief of Bagamalete in 2003.”*

(<http://www.guide2womenleaders.com> 2011: 37 of 44)

This road to female Chieftaincy acceptance has been very rough, to a point where lives are threatened. The female Chief of Mpheko Village narrowly escaped assassination in 2001. In 2007, the female Chief of Mthonjana village in the Eastern Cape Province was shot dead, and burned in her hut by four men who were appointed as assassins by the villagers who did not want to be ruled by a female. Her daughter, who has taken over the Chieftaincy, has also run away in fear of her life. Another female Chief who lives in fear is Nomkhakha Jumba, of the Jumba clan. Her cousin is contesting for the Chieftaincy, and is having the support of the androcetrics, and the endorsement of the King that she should be removed from the leadership. In 2009, her kraal was surrounded by angry men demanding her withdrawal from the chieftaincy. See South African's Female tribal Chiefs at:

(<http://www.time.com/time/world/article/0,8599,1994210,00.html>  
2011/03/15)

While pondering on these gruesome acts perpetuated by culturists and traditionalists, the female Chief of the Valoyi tribe in the Limpopo Province had to demand her rightful right to rule at the highest Court of the Country, 'The Constitutional Court' but even after she was granted that, the opposition did not subside, but promised to uphold Tradition, meaning the rule of man. See SOWETAN June 11.2008: p3

The above quotations and deliberations has proved that there is opposition towards female leadership, however it is not annulled, and in some instances female leaders performs better than their male counterparts. The sub tittle bellow will focus on the leadership style that God is pleased with.

#### **4.1.7 GOD IN SUPPORT OF EGALITARIAN STYLE OF LEADERSHIP**

Egalitarian style of leadership is a kind of leadership that believes and propagates equality in leadership regardless of gender or race. It maintains the belief that all people are, in principle, equal; therefore they must all enjoy equal rights and opportunities, with competency as a criterion to leadership. This principle is seen in Genesis when God said:

*“ Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over all the creatures that move along the ground. So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, ‘Be fruitful and increase in number, fill the earth and subdue it.’ ”* (Genesis 1:26-28)

Based on this text, the man and woman are both placed on an equal footing; because they equally bear the image and likeness of God, and are endowed with dominion. Nowhere in the creation story is it said that a woman is created in the image of man, but of God. This is the perfect plan of God about people who bears His image and likeness, however this



image, likeness and dominion were marred by sin, and as a result, both the man and the woman were cursed and banished from the presence of God. But through Jesus Christ the Saviour human beings are being restored to God.

Despite the fact that little is said about female leaders when compared to male leaders, and that biblical recordings regarding female leaders are sporadic. The fact is that their contribution and presence cannot go unnoticed or annulled by those who despise them or their calling. For example, out of the sixty six books of the bible, only two have been ascribed to females. Not that they wrote them, but because of their outstanding contribution to the circumstances.

It is paramount, therefore that the stories that demonstrate God's impartiality to females, and how worthy He views them, to a point of intrusting them with the ministry of governance and liberation of his people be explored, as a way of finding answers to the problem under research.

The first interesting story to start with is that of Mary the mother of God. Mary participated with God the Father and the Holy Spirit in bringing Jesus Christ into this world to be the saviour of all who believe. According to records, Joseph is not the biological father of Jesus Christ, Mary attested of not having had sex before, and as a result, Joseph thought that Mary had cheated on him; therefore he wanted to divorce her. Consequently, some people who knew that Joseph was not the biological father of Mary's son, called Him (Jesus Christ) an illegitimate child. God brought Joseph into the picture long after everything regarding

the birth of Jesus Christ was a done deal with Mary the virgin, who was bestowed with favour and blessings from God ALL MIGHTY, even though she was perceived a lower class and a sinner by patriarchs, as Paul said:

And Adam was not the one deceived; it was the woman who was deceived and became a sinner. (1 Timothy 2: 14)

Another noticeable story where God demonstrated His unbiased relationship with female folks is that of the birth of Samson. The author of the book of Judges decided not to mention the name of the key person (Manoah's wife) but that of her husband. The message from God was for the woman who is known by the name of her husband (Manoah's wife) and to her the message was taken. The wife then shared the good news from God with her husband, who in turn prayed to God to send the message again, but to both of them (him and his wife). God who does no mistakes heard the prayer of Manoah and send His angel again but not to him, but to his wife as before, who then hurried to call her husband. See Judges 13.

As the author perused the Scriptures in relation to the topic under research, his attention was drawn to the stories of Esther and Mordecai, which share some similarities with that of Deborah and Barak. Both Modercai and Barak swallowed their male and cultural pride, and recognised God's anointing upon females who were ordained to be instruments of victory for them, and the people of God. Modercai sent a message to Esther, urging her to go to the King to plead for mercy on behalf of the Jews, and said to her:

*“For if you remain silent at this time, relief and deliverance for*

*the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this?"* (Esther 4: 14)

And Barak, the army general, who was supposed to go to battle against the fearsome Sisera and his troops, said to Deborah:

*"If you go with me, I will go; but if you don't go with me, I won't go."* (Judges 4: 8)

According to the author, the song of Mary the mother of God has much to teach regarding the restoration, and elevation of the low estates (females). The unfortunate part is that it is like other outstanding works of females that are forgotten or ignored by patriarchs, maybe as a way of keeping females down or making them to look unimportant in the business and the house of their God. Luke captured her as follows; And Mary said:

*"My soul glorifies the Lord and my spirit rejoices in my God my savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed, for the Mighty One has done great things for me holy is his name. His mercy extends to those who fear him, from generation to generation... He has filled the hungry with good things but has sent the rich away empty."* (Luke 1: 46- 53)

Part of Mary's closing statement: 'He has brought down rulers from their thrones but has lifted up the humble' is both prophetic and timely, because God is continuing to raise females from humility and degradation to a state of rulership, dignity and power. And about rulership the author of the letter to the Romans has this to say:

*"Everyone must submit to the governing authorities. For all*

*authority come from God, and those in positions of authority have been placed there by God. So anyone who rebels against authority is rebelling against what God has instituted, and they will be punished.... The authorities are God's servants, sent for your good.... So you must submit to them, not only to avoid punishment, but also to keep a clear conscience.” (Romans 13: 1- 5)*

The author concurs with the above quotation that, those in authority are placed there by God for His purpose; therefore those who disobey them disobey God. For those reasons females who are in authority, regardless whether biblical, traditional or political must be obeyed as reverence to God.

In relation to the above stories, God, who is no respecter of people, will never ask for permission from any person to do whatever He wants. He is God who does whatever He wants, whenever He wants, with whoever He wants, wherever He wants, and no one can oppose him, because everything belongs to him. To Him males and females are equal, both as children and servants.

The author in his continued endeavour to prove that God is in favour of egalitarian leadership style lists a number of some prominent female leaders in the Bible. The reason of focusing on the Bible and not on other literatures is because it is being used as the base for negating female leadership; as if it is truly anti female leadership, while it is not. Biblical female leaders are:

- Miriam the Prophetess, the sister of Moses. (Exodus 15: 20)

- Deborah the Prophetess and Judge, the wife of Lapiddoth. (Judges 4)
- Jael the warrior, the wife of Heber. (Judg 4)
- Huldah the Prophetess, the wife of the keeper of the royal wardrobe. (2 king 22: 14)
- Esther the mediating Queen and Priestess. (Esth 4)
- Anna the praying widow. (Luk 2: 3)
- Phillip's daughters (Prophetesses). (Act 21: 19)
- The Samaritan woman, the Evangelist. (John 4: 39- 42)
- Mary Magdalene, the Apostle of the Apostles. (John 20: 16- 18)
- Mary the mother of Jesus (mother God) (Matt 1: 18)

It is fascinating to learn that God has never left females out of His liberating and restoration plan, of human beings. It pleased Him to call females to partner with Him, just as he has called males. Therefore, who are we to oppose God? The author believes that the reader together with him will concur with Peter when he says:

*“Above all, you must realize that no prophesy in Scripture ever came from the prophet's own understanding, or from human initiative. No those prophets were moved by the Holy Spirit, and they spoke from God.” (2Pet 2: 20- 21)*

Scripture teaches that the Holy Spirit is the enabling power of God for service to those who are assigned duties. Therefore Deborah, was filled with the Holy Spirit to enable her to judge, to prophesy and to lead the army, so was Jael, in order to have wisdom and courage to kill the fearsome Sisera, the archenemy of the Jews. Esther also could not have

managed without the Holy Spirit, for courage and guidance to face the King and to plead for the lives of the Jews. Mary the mother of Jesus is no exception; it was the Holy Spirit who stirred her faith to a point of putting her relationship with Joseph in the line in order to fulfil God's plan of salvation, and bring to pass the Genesis 3:15 declarations.

After having explored the subtopics of chapter 4, the author deduced that, the Holy Spirit was the driving force towards superb achievements of the biblical female leaders. This means they did not depend upon their wisdom or strength, but upon God. This same God of yesterday, today and forever is still able to anoint females for church leadership roles. Hence He spoke through the Prophet Joel that in the latter days, daughters will prophesy.

It is detrimental to bar females from church leadership roles; especially after realising that, it is God, Himself, who includes them in leadership positions for service, even if the Eden judgement, that subjugated Eve under Adam can be used as a reason.

Based on the above facts, it is established that God appoints and anoints females for leadership roles just as He does about males. So then, those who love God acknowledge His will. See John 14: 15- 26 and Acts 10: 34- 35, 11: 17 & 15: 28. Patriarchs should not turn female folks into a defiant kind of people, by teaching them to refuse the call of God to leadership positions. If a male could accept God's message through a donkey, how can he not accept it through a female?

## 4.2 PRELIMINARY CONCLUSION

After studying the above, it is determined that, the Holy Spirit is God, He has power and authority over all of His people; males and females alike. And that it is by Him that functions are carried out. It is also realised that females take part in the entire three indicated leadership spectrum, regardless of the oppositions from biblical and cultural views. This does not mean there is no opposition from the Political side, since these concepts influence each other, but it is because it is not rife; especially that equity is its brainchild. And it is evident that egalitarianism is from God.

The following chapter will focus on the findings of the author's MA research topic: 'The experience of men under the leadership of females' and how it connects to this study. And the author's reflection on the responses, experiences and feelings of the twelve female Pastors, from twelve different denominations (churches) other than the Pentecostal Holiness Church, concerning the problem at hand.

The interviewees are from three Provinces of South Africa namely: Gauteng, Free State and Limpopo, with four interviewees per Province. Only pseudonyms will be used, but answers will be honestly recorded. It will also deal with the psychological impact on this work; the outcome will be compared with that of the Pentecostal Holiness Church female Pastors in the North West Province and the preliminary conclusion

## **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 were 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 ota*. 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.

<b>GAUTENG PROVINCE</b>	<b>FREE STATE PROVINCE</b>	<b>LIMPOPO PROVINCE</b>
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>Language and tradition oppress them as a result oppressive elements must give way.</p> <p>They are free from oppressive texts through Christ.</p> <p>Jesus might not have included females among the twelve, but they were his' support system</p>	<p>must keep quite the text is irrelevant.</p> <p>Language is masculine and obstructive.</p> <p>They advocate for freedom in Christ from the Mosaic Laws in accordance to Acts 13: 38- 39.</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>very irrelevant to our time.</p> <p>It is very masculine both culturally and biblically. It is obstructive to female leadership.</p> <p>Text refers more to health problems and abstinence from sex. But things are renewed in the New Testament.</p> <p>Even though Jesus did not have any among the twelve, he had many women who</p>
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<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**

<b>GAUTENG, FREE STATE AND LIMPOPO PROVINCES</b>	<b>NORTH WEST PROVINCE</b>
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.

## 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](http://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.

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