

**EXPERIENCE OF MEN
UNDER THE LEADERSHIP OF WOMEN
IS
A CHALLENGE TO PASTORAL CARE**

By

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DECLARATION

I hereby declare that this thesis that I submit to the University of Pretoria for the degree in masters in Pastoral Care is my soul work, and the first submission of its kind according to my knowledge.

All material contained in this thesis is duly acknowledged.

Signed _____

Date _____

DEDICATION

This masters thesis is dedicated to my mother, Rev. Sekano EM,
my sister, Rev. Mfalapitsa TD.

and

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

and

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

and

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SUMMARY

The purpose of this thesis is to research the experience of men who feel degraded and traumatized by serving under the leadership of women, because of being brought up in a patriarchal environment. Culture seems to play an important part in helping these men to operate within this patriarchal structures.

To revisit the negative concepts of African and Christian cultures regarding the leadership of women, and to positively look into equity law in the light of the Bible, which is supposed to be the road map (constitution) for Christians, and the democratic constitution of South Africa. The Bible reveals God as God who hates oppression and promotes liberty, justice, and fairness. Regarding prophecy, the prophet Joel says, “And ... I will pour out my spirit upon all flesh ... Your daughters shall prophesy ... and upon the servants.” (Joel 2: 28-32)

Where the Spirit of the Lord is, there is liberty. Women should be at liberty to preach the Word of God inside and outside the church and also to take part in leadership roles. The government of South Africa is propagating affirmative action especially to those who were disadvantaged. Women are the ones who had been disadvantaged when coming to being in leadership positions in every aspect of life. The other factor is to encourage pastoral care givers and the church to jointly propagate equity and the emancipation of all those who are oppressed because of negative cultural concepts and upbringing.

Finally it is to demolish all negative cultural aspects whether Christian or African and adapt to the equity law (Law of justice and fairness) irrespective of race, color or gender, for the health, peace and prosperity of our country, and our church.

The Bible version that will be used through out the thesis will be the New International Version (NIV).

KEY TERMS

1. Most of the black South African males are brought up in the patriarchal mould that elevates males over females, and thus allow women to be oppressed.
2. In this era, the twenty first century, not only South Africa but most of the world's renown countries are changing to non racial and non sexist society.
3. During this era of transition, some men are still entangled to patriarchal concept that no women will make a good leader.
4. Most men who negate women leadership are part of the clerical in their churches.
5. Some men are reportedly degraded and traumatized by equity law that they view as negating the law of God and of their culture by giving women the leadership role.
6. Intense education is the only remedy to the people with the warped concept that demoralizes women leaders.

7. Negative Setswana idioms must be annulled and positive ones be propagated in order to build a culture of comradeship between men and women leaders.
8. Developing a lesson on competent women leaders in order to convince those who believe that women will lead their followers into dongas, and to revive the self-esteem of women who are in leadership.
9. To encourage pastors to take their rightful stand of becoming the voice for the voiceless, and to propagate peace and justice to all irrespective of race, colour or gender.
10. Encouraging untrained pastors to undergo theological training in order to avoid negative interpretation and flaws of some of the Bible passages.
11. Both men and women are made in the image of God and equally bestowed with power to rule.

CHAPTER 1

1.1 INTRODUCTION

Most of the black South African males are brought up in the patriarchal mould that elevates males over females. This kind of cultural upbringing is found across the entire institutional spectrum, like church, school, home and work place. These institutions enhance and support the patriarchal structures and thus allowed women to be oppressed.

In this era, the twenty first century, not only South Africa but most of the world's renown countries are changing to a non-racial and non-sexism societies. Albeit this transition, some men are still entangled by the patriarchal concept, that no woman will ever make a good leader. The concept live in their minds, even though the forums may encourage equity. eg. Lawyers for Human Rights that was established in 1979, and its main focus is to educationally promote the culture of human rights. The Women's National Coalition that was initiated in 1992, and its mission is to promote gender equality kind of life to all South African women.

It is scary to realize that most men who are of the aforesaid concept are members of churches (Denominations), and some are from the clerical realm. The bases of their argument is from some of the Biblical passages and Setswana idioms, which the

author of the 1st letter to Corinthians said: “Let your women keep silent in the churches, for they are not permitted to speak, but they are to be submissive as the law also says. And if they want to learn something let them ask their own husbands at home. For it is shameful for a woman to speak in the church.” (1Corinthians 14: 34 – 35). In the letter to Timothy the writer said, “And I do not permit a woman to teach or to have authority over a man but to be silent. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived fell into transgression.” (1Timothy 2: 12 – 14). These passages share the same connotation with Setswana idiom that says “*Tsa etelelwa pele ke e namagadi di wela ka lengope*”. This means those that are led by a female leader will fall into dongars. The negative idioms reinforces the socialization of men to continue with their negative concept of women leadership.

This kind of up bringing, with some negative concepts within it makes some men to negate and frustrate female leaders. Some of the men who find themselves under the leadership of women withhold their support, and cooperation to such women leaders, while some men quit their jobs and churches because of equity law. Men feel humiliated when they are in the same par or under the leadership of women.

In view of the afore said concepts, some men are reportedly degraded and traumatized by the new laws that they view as negating the law of God, and of their culture, by giving women the leadership role.

It is for this reason that some Bible passages be revisited, and constructively interpreted. The interpretation should not be based on a passage, but on a general concept of a topic. In other words, the thorough search must be made in connection with the topic in question. e.g. What does the Bible say from Genesis to Revelation about the leadership of women?

The aim of the study is to:

1. Propagate positive change to all stake holders, through educational processes.
2. Foster emancipation to both the elevated and the de-elevated, for they are all captives of patriarchal system.
3. Revive the well trained pastors by reminding them of their shepherding role, the need to restore the image of God to the down trodden people, and reaffirm the demoralized ones, that with God on their side, they can. Martin puts it well when he says, “God is working at being on our side, seeking and saving all that He had lost. He is walking with me, and He loves me enough that He actually enters into my pain.” (Martin, 1996: 247)
4. Endeavour to make leadership positions none racial and none sexism, but democratic to all those who are capable.
5. Encourage the untrained pastors to undergo training, by highlighting some of errors caused by little or lack of knowledge.

For now the study will focus more on men who cannot adapt to the law of equity

regarding leadership in the church. However, it is noticed that women are highly stressed up by men who negate women leadership, but this will be the focus in the author's Doctoral decitation.

1.2 PROBLEM STATEMENT

Men who quit their positions or become stressed up because of serving under women leaders cause regression in their churches. They degrade themselves, and their health is affected as well as the health of their family members and that of the society. For instance, due to patriarchy, fathers are heads of the households, therefore they have the final word. For instance, if the father decides to quit the church, and look for another one, the family must just agree and support him by going with him to a new church, even though suppressing its feeling. The family becomes stressed up because of leaving friends and the church it was used to and to make new friends.

They also destroy the self-esteem of women who are given opportunities and responsibilities of leadership. They finally traumatize women by suppressing them not to function properly in their position of leadership. The place of work has also the same symptoms of tension, but the focus of this thesis is within the church structure and leadership that undermines women.

For centuries patriarchy had been a world wide problem and most women and children were discriminated because of it. It had been an enemy to justice and fairness, and for that matter it must not be allowed to be practiced any more. Those who are entrapped by it must be freed. “As long as patriarchy endures an ecology that leads to change is impossible Ultimately patriarchy is not something predestined but a historical phenomenon. It arose at some time; it can also disappear again. And it is now the time for that ...” (Fiorenza, 1996: 138 – 140). The South African situation through its constitution is also challenging this concept of oppression.

1.3 THE DEGRADED MEN

During 2001, the author attended a couple seminar whereby some men raised their concern regarding their experience and feelings under the leadership of women at their work places. They felt degraded by taking orders at work from women, and they interpreted equity law as a violation of their culture, and of the Word of God. They substantiated their facts by quoting 1Cor 14: 34 – 35 and 1Tim 2: 12-14 plus a Setswana idiom that is already shared in page 2.

The above exclamation opened the old scars within the author regarding the past experiences his family and him went through because of patriarchal system. For example, the author's personal experience through up bringing by his father and

uncle, especially the concept that females were secondary to males. The pain the author's mother and sister were in affected them. The fact that females were regarded secondary to males, proved that his mother and sister were going through difficulties of oppression because the church leadership that was for men and not for women refused them to partake in pastoring the church, let alone that they had theological diplomas with a renowned theological institution. These factors affect them and inhibits problems in relating to women.

1.4 THE AUTHOR'S FAMILY - THE VICTIM OF PATRIARCHY

The author is a 3rd child in a christian nucleus family of eight. His mother, his elder sister, his two brothers-in-law and himself have undergone theological training and are all ordained pastors.

His elder sister was the first in the family to enroll with a theological institution.

After few years his mother followed and lastly the author himself. Their completion was welcomed with great joy by the family, and they also looked forward to impart to the church their theological knowledge, but to their dismay the church leadership, which was predominantly men led, did not recognize their calling nor their qualifications. However the author's mother was given the opportunity of teaching women only, while his sister was leading the youth and sometimes was given a

chance to teach or preach to women. Some of the untrained men were the ones given leadership roles and opportunities of preaching to the whole church at some times.

That kind of treatment was stressing and straining to both his mother and his sister to a point where his sister became ill. She complained about severe headaches, sleeplessness, tiredness, and short temperedness. She was taken to the doctor and the diagnose was stress related problem.

The church leadership heard what the problem was and instead of helping her to recuperate, some of them used destructive words such as God is vindicating for us that is why she is so sick. His sister ended up having left that church, and searched for another that could bring her relief and fulfillment, but didn't find any until she and her husband started their own ministry. His mom also left the church and joint several other churches before she could finally find relief. Even in those denominations she was never recognized as a trained Theologian who could be given the opportunity to pastor. Finally she started a church which she is currently pastoring.

It was during the mid nineteen eighties when the author's mother and sister were moving from one denomination to the other in search of recognition of leadership. Their movement annoyed him very much, especially that people were now calling them names. People would say, “*Ba Sekano ke bo tseni tswi.*” Which means the Sekano family never stay long in one place (church). They got in and out of the

church. The author perceived their attitude as uncalled for, and declared them in submissive to the church leadership. He saw them as people who were power hungry, and who lack the gift of long suffering as according to Galatians 5: 22 which says, “But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith ...” I expected them to endure whatever treatment imposed to them, and to adhere to church policies. eg. If women were not to be pastors, that they accept it as such.

The author also saw them as people who wanted to negate the Word of God, for the writer of the letter to Timothy says, “And I do not permit a women to teach or to have authority over a man; she must be silent ...” (1Tim 2: 12). He understood the passage very clearly and that it needed no further explanation. The main problem was that the author's theology took the literal translation and never analyzed the situation at that time, when those passages were shared.

The big questions within him were: How do his mother and sister understand this self explainable passage? Why do they make fools of themselves? Why did the Theological institution mislead them by encouraging them to aspire pastoral office and theological studies? How does the Theological faculty interpret this passage? Why do they bring confusion in the church by allowing and teaching what is contrary to the Bible? The author was agreeing with the mode of the church. A thought came to mind as he was searching for answers to those problems.

“*Motshega kgarebana ke monyadi wa yona*” (The one who laughs at a girl will end up marrying her) This idiom means that, what you look down upon and criticize today, you will cherish and recommend tomorrow.

In the year 1987 the author strongly felt called by God to the Holy ministry. He approached the church leadership and explained his feelings towards the work of God in the church. The leadership accepted and congratulated the spirit of obedience in him. He was then given the church manual law book to study, and there after came for the examination. The church manual contained church doctrines and policies. After six months, he went for the examination, and he passed. he was over joyed by the good results and the feeling of standing in the pulpit preaching. This was a confirmation of his call to the ministry.

His rank was the 3rd lowest from the ordained pastor. (The Pentecostal Holiness Church ministerial ranks in a local church are as follow: the 1st highest rank is called Ordained Minister, the 2nd middle is a Local Minister, and the 3rd lowest is a Mission Worker). It was really good to be ordained and to become a 2nd assistant to the pastor, and to be addressed as “Moruti”, meaning Pastor.

In 1990 God's spirit prompted him to quit his secular job at Rustenburg Platinum Mines, and to undergo theological training. He refused the call to go and study by giving many reasons, of which the underlying point was of what people turn into after

theological training. eg. Theologians turn to look down upon the leadership of the Holy spirit and reason with the word of God. He was in a similar position to that of Moses and the others who were called by God and gave reasons not to answer to the call.

In 1996 he ran out of excuses, and early 1997 he enrolled as a first year Theological student at South African School of Theology. After a few months of his study he started to feel relaxed, and enjoying his courses. He did not only enjoy the courses but he fell in love with the whole idea of being a student after his principal said, “The faculty is well aware that you are called by God to His ministry, and that some of you are pastoring churches. The God who has called you, want the best out of you, for His church. That is why He has led you to this place. We appeal to you to allow us to teach you, and you to become students. Before you become a master, you start by becoming a student.” He then read from the letter to Timothy that says, “Study to show thyself approved by God, a workman that needeth not to be ashamed. Rightly dividing the word of truth.” (2Timothy 2: 12)

As he humbled himself before his teachers, he started to realize that he knew nothing, and that many a times he distorted the Word of God and misled His people on the pulpit, because of little knowledge in understanding and presenting the Word of God. He regretted the damage he did to God's people. He begged God and his fellow congregants for forgiveness because of the destructive messages he gave such as

preaching too much on the wrath of God than His love and forgiveness, condemning and sending to hell people who were confessing Christ yet still hooked in sinful things like drinking alcohol, cohabiting, and etc, instead of helping them to outgrow those things. These reminded the author of a man he chased out of the church because he was drunk and disturbing the service, forgetting the words of the owner of the church (Christ) that He came for the sinners and not for the righteous. Which means that the drunkered man was where Christ expected him to be in order to get help. The author failed to be a shepherd as Christ expected him to be.

He also apologized to his mother and sister for having behaved in an unmannered way during his days of ignorance. He propagated the spirit of learning, and discouraged that of judgementalism especially when there are no factual facts that the matter is based on. (*Motshega kgarebana ke monyadi wa yona* – One who laughs at a girl will end up marrying her) He recommended Theological training that he used to discredit, and financially supported seven Theological students. Four of them were females. The reader will realize that the lady he was laughing at he is now married to.

1.5 THE AUTHOR'S YOUTH DAYS

The author in concurring with Waruta and Kimoti when they say, “Most people are moulded by the type of education they are exposed to during their training” (Waruta

& Kinoti, 2000: 16), shares the danger of negative patriarchal concepts that he was a captive of due to that upbringing. The author's reason for sharing this story is to show that one becomes what he has gone through, and its danger to both that person and the people around him/her, and the possibility to change into a new leaf through positive learning. The president of South Africa, the Honorable Thabo Mbeki, is preaching the message of renaissance to South Africans.

As a Motswana young person, the author's father and uncle taught him to behave like a man, and not a woman and that whatever he does was to be outstanding when compared with that of girls. He was expected to be brave and wise. Any weakness or failure was associated with girls or women and the result will be mocking words like *“Ke ntse ke go bona gore o apere mosese kgotsa bulumase.”* This means, “I have seen that you are wearing a dress or penty.” The words will make him feel very small and very angry. They were also supported by the community.

What was shocking was that even his class teacher, who was a woman, had the same mentality. If boys had performed badly in a test as compared to girls, she would say, *“Sis! Le tlabisa ditlhong o ka re ga le basimane. Le gaisiwa ke basetsana, le tla nna jang ditlhogo tsa malapa le le dielele. Basadi ba lona ba tla lo goga ka dinko.”* This means you boys are a disgrace, girls have done better than you. How will you be heads of households when you are stupid. Your wives will pull you by the noses. The issue of women leadership was also challenged at Primary School let alone the

community. The reader can realize how this concept is rubbed on boys while they are young, even by women.

This kind of upbringing made him to have a bad attitude towards girls, even though motivating, for whatever task assigned to him, he did his best in order to outsmart girls. The spirit of superiority to girls was all over him, because he was taught that boys were better than girls, that boys were masters and girls were servants.

Regarding superiority complex, Fiorenza says, “S. Jonson has shown that the misogynist polemics of male writers, theologians, and historians must be understood as expressions of middle-class men whose psychic and economic reality were heavily determined by daily competition, and who therefore sought to maximize the “natural” difference between women and men in order not to be replaced by women.”

(Fiorenza, 1994: 90) According to Aristotle's philosophy concerning women Kung says, “For already according to Aristotle a woman is a failed man.” (Kung, 2001: 40)

1.6 TOP CHURCH ELDERS QUIT

In the year 2000, the author was transferred from the church that he started and had pastored for four years. The church was doing well and had the potential to grow numerically, financially and spiritually. He had two strong and staunch male elders whom he considered pillars of the church. They supported him in everything he did

even in the most difficult issues such as caring for the needy, and starting small businesses for the needy using church funds. Since he was pastoring two different local churches, he depended strongly on them to run the church when he had gone to the other church.

When he was transferred, the replacement was a woman who was very gentle and yet strong in her leadership and church duties. After a few months, the author was told that the chief elder and the chief deacon were dragging their feet when executing church duties.

He hesitated to meet with them fearing that it will be regarded as if he is infringing in another pastor's territory, especially that she did not request any help to the problem. Before long he was informed that the top elders and their families have left the church. They could not allow themselves to be led by a women.

The author was then forced to confront them in order to know why they left the church, and to look into the possibility of convincing them to go back to the church. Their answer was that they did not feel comfortable with the new lady pastor. The issue was the leadership role played by a woman. They could not take instructions from a female.

After the comments of some of the men at the couple's seminar, and the author

recalled of his past experiences, and realized how important it was to research this problem especially how men who are brought up in the patriarchal system do respond to the changes of structures in leadership. The author was also interested in researching ways of empowering these men. In other words, helping them to adapt to changes in order to enjoy the benefits of equity law. Equity law is all about justice and fairness to all human beings irrespective of colour, race, or gender. Biblically, male and female God created them equally. (Gen 1: 26-28) Equity law was established by God and now by the government of South Africa under the Bill of Rights. (The Constitution of RSA. 1996. 7)

Our churches cannot afford to lose the skilled and experienced men, who are traumatized emotionally, and finally resigning from their positions because of the transition to a non racial and non-sexist society, hence the need to research the topic in order to educate those who are entrapped in the patriarchal system. Education is power and power liberates. Our country will not be democratic until all its citizens are treated fairly and justly (equally) without any prejudice.

The prosperity of our churches, places of employment and homes depends upon the equity law, whereby no one will be discriminated against irrespective of gender or race. Ruether says, “The church must reform its patriarchal structures to include women's right to full participation in all leadership roles ... the church as bearer of redeemed humanity ought especially to represent this equality of men and women in

its institutional life.” (Ruether, 1993: 104)

For centuries men have been leaders of households, working places and churches. They have been the deciding factors, and no female questioned their judgement, and the world has been known as the world of men. Patriarchy had been a world wide problem, and most women and children were discriminated because of it. It had been an enemy to justice and fairness, and for that matter it must not be allowed to be practiced any more. Those who are entrapped by it must be freed. “As long as patriarchy endures an ecology that leads to change it is impossible Ultimately patriarchy is not something predestined but a historical phenomenon. It arose at some time; it can also disappear again. And it is now the time for that ...” (Fiorenza, 1996: 136-140). The South African situation through its Constitution is also challenging this concept of oppression. The main problem was how to help certain men practice what it says.

The dawn of 27 April 1994 was like a healing balm to most of the South Africans, especially those who were oppressed and disadvantaged like women, because the South African interim constitution started to operate. Among the elements entailed in the Constitution, is the Bill of rights which explicitly explicated the equality of all South African citizens, irrespective of colour, race or gender. This law provided a breath of fresh air to women who were traumatically and emotionally abused. It provided a plan whereby they could report abusive treatment.

The author aims at helping men who are patriarchally inclined in order to adapt to positive changes, to propagate the emancipation of women, to embrace the equity law and realize the danger of negating the positive change, and finally to help them recognize that women are also created in the image and likeness of God. French Philosopher Condorcet puts it, “That men are being with sensibility, capable of acquiring moral ideas and of reasoning on these ideas; from this possession of a common human nature flows equal rights. Either no individual of the human race has genuine rights or else all have the same.” (Ruether, 1993: 103)

1.7 PRELIMINARY CONCLUSION

In the light of the afore shared stories, the author had deduced that the only remedy to the pain that is being caused by patriarchy, to both the elevated and de-elevated, is an intense positive education, for education is power and power liberates.

Education that will be part of therapy should for now start with the stressed and degraded men serving under women leaders. Such men find themselves caught between two concepts of patriarchy and equity. These men are taught that it is a disgrace if not a taboo for a man to be led by a woman.

The wisdom and the patience of a builder and the bravery and gentle heart of the shepherd methods must be applied in order to liberate the captives which in this case

are men who serve under women leaders.

The Jeremiah's mentality of destroying and overthrowing in order to build anew is paramount in this case. Patriarchal negative concepts must be abolished in the minds of those who are entangled by them so that they can be taught anew the equity concept that is not gender bias.

The author concurs with Gerkin when he says, "... caring pastors providing care and concern for individuals and families Give community its identity ...") (Gerkin C.V. 1997. 26) These distressed men will be counseled individually and also collectively.

The following chapter will focus on the method that will be employed in order to bring remedy and self esteem of men who feel degraded by serving under women leaders.

CHAPTER 2

2.1 METHODOLOGY

Campbell and Gerkin are going to be used as a method of addressing this problem.

The main focus will be on the concept of shepherding as a way of caring.

Shepherding motif is highly esteemed by Campbell, as the best imagery that can help pastoral care givers to understand their roles and to remain focused to it. “The positive attributes of the good shepherd are given prominence and are used to express the loving leadership of God and of his promised Messiah. The shepherd leads, guides, nurtures, heals, seeks out the lost, brings the scattered flock together and protects it from harm.” (Campbell, 1986: 28)

This motif encourages pastoral care givers to desire to learn in order to be skillful and to properly guide the people of God in their needs. It is a trustworthy saying that leaders will only be able to lead up to their state of understanding or ability. *Nemo dat quod non habet* – You cannot offer that which you don't have. All the characteristics and attributes of the shepherd cannot be functional if learning is not emphasized and practiced.

Samuel even though called by God still had to learn from Eli, the experienced and elderly prophet (1Sam 3: 6-10). Elisha had to learn from Elijah (1King 19: 16, 20 & 2Kings 2: 9-10). Knowledge is paramount in the field of pastoral care, and it is

acquired through learning. Pastoral care givers who want to be competent in their work must do everything in their power to learn, just like Jesus' disciples who were thirsty for learning. They approached Jesus and said, “Lord teach us how to pray just as John taught his disciples.” (Luke 11: 1b)

The disciples did not only desire to know how to pray, they also aspired to see themselves healing the sick and driving the demons out of the people, emulating their master Jesus. In one occasion they failed in their task, but they were not ashamed to ask their master about what caused their failure. Jesus the great Shepherd was able to guide them through.

Pastoral care givers need to develop the Jesus' disciples kind of spirit. They must aspire to see themselves as part of the solution not of the problem in this troubled world, starting in the church and venturing into the world.

In as much as education is paramount, pastoral care givers need to be very careful about the kind of education they acquire. In other words, they need to know who their mentor is.

“Obeng is critical of the current theological training in Africa, which has so far tended to lay emphasis on spiritual leadership and discouraged critical thinking. He advocates for the kind of training that will take into account the problems and

challenges of contemporary society. In his view, the curriculum of ministerial training programme ought to have a particular emphasis on four aspects which are of great relevance in contemporary Africa inter religious dialogue, African religion and culture, social concern and counseling services. These aspects contain challenges that demand church personnel of high intellectual professional caliber The Christian theology needs to distinguish between redemptive and oppressive suffering and to depart from the narrow interpretation of the paschal event which has tended to accommodate violence and glorify suffering.” (Waruta & Kinoti, 1997: 8-9)

Campbell concurs with Waruta & Kinoti by saying, “Training can improve our awareness of the nuances ...” (Campbell, 1986: 104) Therefore pastoral care givers must aspire to understand the times they live in, in order to positively interpret them. This aspect of understanding the times has been captured more than once in the Bible, therefore the author deem it as essential. (1 Chr 12: 32 & Matt 16: 2-3; 24: 3)

A caring shepherd should always be relevant in addressing situations, in endeavouring to make this changing world a better place to live in. Gerkin says, “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 experiences, mutual questioning, search for authentic connections between the two poles.” (Gerkin, 1997: 112)

He furthermore outlined the five congregational dimensions of shepherding in the following ways:

1. The community of language.
2. The community of memory.
3. The community of inquiry.
4. The community of mutual care.
5. The community of mission.

Any institution that needs to prosper (or care for others) in its mission needs the aforesaid dimensions as support pillars.

Language is a form of identity. It enshrines the culture and custom of a group of people living together. Speaking the same language means to agree or to understand one another.

Community of memory is the past experience that a group of people had gone through. It opens doors of sharing the past, demolishing the unprofitable and upholding the profitable for the better future.

Community of inquiry means an institution that seeks clarity especially on the past and present issues in order to properly plan for the future.

Community of mutual care is a group of people who looks after each member of the group. That's "doing unto others the way you want them do unto you", in the biblical language (Matt 7:12). Community of mission is a group that is determined to

finish the task assigned to it.

Through the aforesaid dimensions, the pastoral care givers can help men who feel degraded because of serving under women to come to the understanding that women were also filled with the Holy Spirit of God, the Spirit that gives different gifts, even the ministerial gifts such as: teaching, pastoring, prophesying, evangelizing etc. If God had once used a donkey to convey a message, how can He not use women. This statement is a great challenge for patriarchal men who would not allow women leadership within the church

Such men can be taught that women are co-labourers with them in the field of God and that they are all assigned with the mission of sharing the gospel to all human beings. According to the gospel of Matthew it was the women who first met with Jesus Christ after his resurrection, and were given the instruction to take the gospel of his resurrection to his disciples. (Matt 28: 5-10) The troubled and traumatized disciples were healed by the good news of their risen Christ brought by a woman who was looked at as a secondary person according to the Jews culture. Women can be of good help even to men if they can be given a chance. H Kung said about Mary Magdalene who took the news to the disciples, “Mary Magdalene then became the first witness to the resurrection of Christ, and consequently as later even honoured with the title 'Apostle of the Apostles'.” (Kung, 2001: 13)

The courage of the shepherd is of a rich quality in leadership, and of prime importance. Courage and care give a clear understanding to shepherding. Numerous other images such as the wise builder who dug deep down until a rock bed was found in which the house was built upon. The house became strong because of the strong foundation which was the rock. Torrents came and hit the house but it remained standing because it was well built.

The builder must be a wise person in order to be able to draw a building plan, to calculate the required building material that will complete the building without shortage or extra that will cause waste of money, time and energy, and makes the builder to look like a foolish person who cannot make correct calculations.

He must be skillful so that his building will look beautiful and attractive. He must also be a hard worker and patient. Digging deep down to a point of reaching a rock bed needs hard work and patience. The end result is a good product that survives torrents. This image of a wise builder could be added on that of the shepherd, in order to enrich the meaning of care, and creating justice. A pastor should be a person of the characteristics of a wise builder in order to wisely build the lives of God's people to a point of being strong enough to fend for themselves, and become survivors. (Matt 7: 24-25 & Luk 14: 28-30)

The imagery of pastoral care can only be revived if courage can be restored. For one

to be an outstanding shepherd, courage must be the base, without it one will turn back from shepherding. It is because of timidity that most shepherds kept quiet about the injustice brought by patriarchy in and outside the church. Some shepherds failed to be a voice of the voiceless, in this case women pastors.

Regarding the reaction of the chief shepherd concerning patriarchy, Njoronge and Askola said, “Jesus gives us a broad hint that patriarchal model is wrong. He expresses it not only by his approach to the people around Him, but also by His thoughts and words. The patriarchal model affirms an order of difference between people ... human being.” (Njoronge & Askola, 1992: 74)

The author concurs with Gerkin and Campbell who shares the same sentiment concerning the shepherd as an outstanding model for pastoral care givers. Albeit Gerkin and Campbell wrote in the context of the Middle East type of shepherding. In the Middle East, the shepherd walk ahead of the flock. Campbell says, “The shepherd is undoubtedly a leader – a strong and courageous figure at the head of his flock.” (Campbell, 1986: 30) This is great model that could help those men who believe in women leadership.

Again he wrote, “The shepherd leads rather than driving the flock.” Then Gerkin in his book, *An introduction to pastoral care*, wrote, “... we inherit from the Israelite community ... that of the caring leader as a shepherd.” (Gerkin, 1997: 27)

However the author's understanding as a South African is that in African context the

shepherds walk at the back of their flock as drivers in a positive sense. The contrast between the two type of shepherding is as follows:

<u>Middle East</u>	<u>South Africa</u>
1. Shepherd walk in front of his/her flock.	1. Shepherd walk at the back of his/her flock.
2. Vision towards the flock not clear the flock is at his/her back.	2. Vision very clear for the flock and the destiny ahead of the shepherd.
3. Most danger come from behind, sick and weak lambs or sheep walk at the feet of the others and become a prey.	3. The shepherd is able to give a full protection because of being at the right position.
4. He/She directs from the front.	4. He/She directs from behind.

The author's judgement is that the African way of shepherding is outstanding when compared with that of the Middle East. Pastoral care givers can give a better care to people who are in need of it by observing or listening to their stories, not making the journey theirs, but journeying with the care seekers and giving them a positive direction.

Albeit the difference of the shepherding style between the African and the Middle East, the fact is that shepherds are always with the sheep to offer care and protection. The life of the shepherd is with the flock.

Shepherds should strive to emulate the chief shepherd by being courageous in order to foster justice and fairness especially in the church. It is the shepherd's paramount duty to create rapport between him/her and the people who need help, and it is in that light that I concur with Gerkin when he says, "The world of pastoral care is the arena within which the pastor is privileged to be with people where they live and breath, succeed and fail, relate intimately and experience alienation. It is a down to earth world of human living." (Gerkin, 1997: 11)

In concurring with Gerkin about the world of pastoral care, that is an arena, the author plan to avail himself to journey with the men who feel lost, degraded and traumatized by being under the leadership of women. He'll gently listen to their stories, in order to be able to guide them into looking for possible positive answers that will bring remedy to them and their community. Women who are leaders over men are also traumatized by the reaction of such men, but their case will be dealt with in due course.

Gerkin continues to say, "More than any other image, we need to have written on our hearts the image most clearly and powerfully given to us by Jesus, of the pastor as the shepherd of the flock of Christ. The New Testament depiction of Jesus as the good shepherd who knows His sheep, and is known by His sheep. John 10:14." (Gerkin, 1997: 80)

Knowing your sheep and being known by your sheep is highly important. The author has a friend whose cattle were stolen. After some days the police called him to come and check whether his cattle were not among the ones recovered by the live stock police. When he got there, he found that his cattle were indeed among those that were recovered. The police then wanted proof of the identification mark, and he could not because the mark on his cattle was changed. The only proof he had was to call the names of his cattle. Out of the big number that was there, twelve of his cattle came out, and they were given back to him. This a clear sign of a good shepherd who loved his flock and the flock knew him. The model of shepherding is extremely important, because it cares for the souls. Calling of cattle is another good example displayed by this man.

The case of my friend and his cattle has taught me how necessary it is to know your congregants, where they live and how they live, to know the community you work in as a pastoral care giver. To give that community the opportunity to know you and your character. If they find you to be a person of integrity, they will trust you and allow you to speak in their lives, and when you speak or give direction or advice they will respond positively.

Shepherds must emulate Jesus the chief shepherd, by dedicating their lives to the freedom of people who are bound and down trodden. Gerkin captured the concept of liberating the oppressed by saying, “Our Lord and Saviour Jesus hath left us a

commandment, which concerns all Christians alike, that we should render the duties of humanity, or (as the scripture calls them) the works of mercy, to those who are afflicted and under calamity, that we should visit the sick, endeavor to set free the prisoners and perform other like acts of kindness to our neighbours, whereby the evils of this present time may in some measure be lightened.” (Gerkin, 1997: 42)

God is very much concerned, and on the side of the oppressed, hence the earthly ministry of Jesus Christ was about the setting free of the captives. The author of the book of Luke recorded Jesus reading from the book of the Prophet Isaiah 61 saying, “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 favor.” (Luke 4: 18-19)

He furthermore outlined the modes of caring that must be administered by the pastor for individuals and for the community. He says, “To reclaim the prophetic and priestly ... placing along side the image of the wise and caring pastor, providing care and concern for individuals and families. Another image of the pastor as caring leader of a community of worship and nature – a community of care. It also places along side that image one of the pastor as 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 injustice and moral integrity in the life of the

people.” (Gerkin, 1997: 26)

Pastoral care givers are challenged to reclaim their office and to make it functional. Gerkin repeatedly used the word care, Jesus Christ also instructed Peter to take care of his sheep if he loves Christ. That means failure to take care of the sheep of Christ is a declaration of not loving Jesus Christ.

In the author's situation it will for now be men who are traumatized emotionally by being under the leadership of women, albeit women who are leaders over men feel demotivated, and strained by being caught up in the claws of change. Some women feel that they are only given the opportunity to prove themselves on paper, while they are denied the right thereof on the ground (practically) by patriarchal concepts that are not yet completely done away with.

Apart from shepherding Campbell has also written about qualitative approach, saying, “Logical and conceptual analysis is one way in which the mind may respond to the internal and external stimuli with which it is constantly bombarded. Since this way of ordering experience is highly adaptive for survival in a potentially hazardous environment, it tends to be given preference and to be regarded as the only correct way of describing reality.” (Campbell, 1986: 18-19)

Qualitative method will also be employed because of its idealness in situation where

human behavior, and events occur that oppress and isolate men who are emotionally traumatized. The data is reported in words or pictures, rather than in numbers. A qualitative method focuses on participants' perceptions and experiences, and the way they make sense of their lives.

The reason for using this method is to understand multiple realities, processes that are occurring, as well as the out come of the research. Meaning and interpretations are negotiated with human data sources, because it is the subject's realities that the researcher attempts to reconstruction.

The research will be conducted from three Pentecostal Holiness Church branches around Rustenburg in the North West Province. An oral interview of two men from each branch working under the leadership of women will be conducted.

(Questionnaire – Appendix A)

2.2 PRELIMINARY CONCLUSION

The author has realized that Gerkin and Campbel's methods of shepherding are outstanding and relevant, in bridging the gap between men and women leaders, in the church of Jesus Christ.

To educate the whole church about the need to learn in order to avoid the usage of the

word of God to oppress others especially the weak, for example, women. To employ the image of Christ the Chief Shepherd, who faithfully guided all His people regardless of race, colour or gender into the will of God.

In chapter three, the focus will be on negative cultural upbringing, the danger of misinterpretations, and the negative Setswana idioms that needs to be annulled.

CHAPTER 3

3.1 EXPERIENCE OF MEN UNDER THE LEADERSHIP OF WOMEN

The author will first define the following important key words in the topic in order for the reader to journey with him in entering the world of men.

EXPERIENCE

It is what a person has personally gone through by being part thereof.

MEN

Adult male person.

UNDER

Taking the order of work from somebody with authority over you.

LEADERSHIP

The action of giving direction or orders to people who serve under you

WOMEN

Adult female people.

In the history of most South Africans, especially the African customs in rural areas, a woman has never been in ultimate power of leadership. Women who happened to be in leadership had a male figure above them. If it happened that a woman should address men, she would request one of the senior men to be a spokes person on her behalf, or she would speak through that particular senior male figure. In

complimenting the above statement, the author borrowed the words of Hans Kung as follows: “ The universities and ... this forced women into merely auxiliary posts because they lacked academic training ... women could not become professional doctors but could become assistants, nurses, and midwives.” (Kung, 2001: 46)

During the year 1985 in one of the northern villages at Rustenburg, in North West Province, the author's chief passed away and his wife could not take over the throne to lead because she was a woman. The younger brother of the chief was forced to relinquish his work as a traffic officer, in order to take the chieftaincy of the tribe. He lacked leadership skills, but because he was a man, he was crowned the chief of the tribe. These are some of the customs that inhibits men from allowing women leadership, let alone African idioms and customs rooted in villages.

The widow of the deceased chief had skills because of the leadership experience she gained from her husband while he was still alive. The tribe lost an experienced person because of the patriarchal concept that destroys woman's leadership.

The same mentality is seen in some denominations. Male pastors are treated with great respect, they are given front seats at the podium while their wives are left behind. This action is a clear indication that pastor's wives are not considered as co-leaders with their husbands. What is more disturbing is that even female pastors are not given preference when compared with their male counter parts or contemporaries.

Their husbands will be respected better, even though they may not be pastors. Snyder & Runyon say, “Even in para church ministries, where women were theoretically granted equal status, they fall far behind their male counterparts.” (Snyder & Runyon, 1986: 99)

It is clear that women who have just obtained the leadership positions need the help, skill and knowledge of the men who had been there for years, in order to register progress. If these women are refused such support, they fail in their duties, and the respond is, “*re ne re ka makala ga mosadi a ka kgona se*” - we would be surprised if a woman can manage this. The main problem is that some of the women in the church will believe the above statement, internalize it and live according to its commandments. The culture and community will re enforce it as part of life.

This kind of action from some men frustrates women who find themselves in such situations. It demoralizes them and lowers their self esteem, some become bossy as a way of proving that they are in authority. This type of belief will flow into church life from the community.

In some denominations, especially African Indigenous churches, women do not use the same church building door that men use, they have their own. The most painful issue is when they are in their monthly menstruation period, they are being barred from some chores and from touching some of the utensils in their homes, let alone

attending church services. This kind of a concept is found in the Hebrew culture and was established as law of Yahweh by Moses. (Lev 15: 19-20) One of the educational process is to introduce the woman with the flow of blood who was healed by Jesus.

The concept of male dominance has negatively affected most African males. They have been shaped by the patriarchal mould, and for some men it is not easy to adapt to the new changes of equity law. The author substantiates the above statement by quoting R. Brimohanlall and others when they say, “Male privilege is basic to our society ... every advantage for men is made possible ... men are superior to women ... to patriarchy which sees men as rulers making decisions for women and children.” “During the drafting of the final constitution, the council of traditional leaders of South Africa responded furiously to criticisms of this practice and lobbied to have custom override the right to equality. They claimed that this “western” notion would undermine long established and respected custom. This attempt did not succeed because the right to equality enjoys superiority over the the right to custom.”

(Brimohanlall, et al. 1999: 22, 75)

Such men who are products of patriarchy are found to be trapped in it, hence they feel degraded and traumatized by having to take orders from women. The culture that has been elevating them beyond women is crumbling down and this is one other thing that is of their great concern. Some are taking orders of work from single young women and to them it is more traumatic. They say, “*Go etelelwa pele ke*

basetsanyana go re dira e kete re tsamaya re sa tswala.” They mean that being led by young girls makes them feel as if they walk around naked. Such idioms play an important role in hardening the hearts of men, especially when it comes to leadership issues by women.

Article 9 of the constitution of South Africa under the Bill of rights explicate the right to equality as follows: “Everyone is equal and has the right to equal protection and benefit of the law. No one including the government is allowed to treat you less well than other people because of your race, gender The right to equality is recognized as one of the most important and basic rights of our constitution – especially because of South Africa's brutal apartheid past, based on opinion of inequality. We must assess what seems to be conflicting laws to find out if they oppose the right to equality...” (Brimohanlall, et al. 1999: 80) This new concept of equity law is not supported by such men, and this affects the progress of some institutions, especially churches. It is a fact that most men are experienced in most fields of work more than women who had been disadvantaged for many years.

It is amazing that men oppress women who are in majority in the church for example, the fact that women are more than men cannot be denied in the church that the author is pastoring. The total number of men is 20% as compared to that of women. Some leadership positions are obtained through elections, this means women have the power to can out vote men from such leadership positions, but they will vote for the

status quo even though they are capable of changing the scenario. An educational process is needed among women so that they are empowered by the shepherd who believe in their leadership skills. On the other hand churches are divided on this issue of women leadership.

Great wisdom is needed in order to harmonize institutions that do not speak one language of fostering equity law within their perimeters. The prophet Amos says, “Do two walk together unless they have agreed to do so.” (Amos 3: 3)

For any institution to progress, unity is paramount. A paradigm shift is required within the church. This institution is capable of changing the mind set of men and community.

Men who are caught up in the cultural upbringing must be helped to get free from this concept and adapt to new concepts of none gender and none racism society. The second paradigm shift is needed in the community that believes in the negative idioms.

It is true that idioms are derived from the past experiences that oppressed females like “*Tsa etelelwa pele ke e namagadi di wela ka lengope*” and “*E re o bona sediba se se jeleng ngwana mmago o se kekologe.*” The first idiom means that those who are led by a woman fall into disarray and the second idiom means that when you see the well which swallowed your next of kin you must avoid it.

Due to the first idiom, some men do not support women leaders, rather they make it difficult for them to become competent leaders, and for the fact that some Bible passages have the same connotation as the idiom above, exasperate the whole issue of negating the idea of women becoming leaders. Paul wrote to Timothy regarding leadership of women as follows: “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.” (1Tim 2: 12-13) The concept have been misinterpreted by some of the men in the church in such a way that they have become instruments of oppression within the body of Christ. The fact that Adam was formed before Eve cannot be disputed, but that does not make Eve nor any other woman a lesser person when compared to Adam or men folks. The question is, what would Jesus do in such a situation?

The correct interpretation of the above mentioned scripture passage is that Paul was declaring order in the church, because of the misconduct portrait by some women. However this should not apply to women only, but to all people (who disrupt proper church service) regardless of gender or race.

3.2 THE NEED FOR POSITIVE INTERPRETATION IDIOMS

It is imperative that negative interpretations be annulled in order to mould a positive and productive community.

“Tsa etelelwa pele ke e namagadi di wela ka lengope” (Led by a female they fall into disarray) This is a negative idiom. It associates femininity with weakness and incapability to lead. Most idioms are derived from past experiences and observations of events. Concerning idioms, the author of Mosupatsela states as follows, “Seane ke polelwana e nnye, mme e le boteng, e tlhagisa bokao jwa nnete le go naya botlhale. Diane di na le molaetsa wa kgakololo mabapi le botshelo.” (Nkotsoe, et al. 1998: 154) This means idioms are short sentences that give advice through short figurative language. An idiom is a short sentence yet deep, it explains true reflection and gives wisdom. Idioms have a message of advice concerning life.

In an endeavour to understand the meaning of the above idiom the author consulted with two high school teachers in Rustenburg, North West Province, who are majoring in Setswana, and responded that culturally women have no leadership capabilities.

Historically women were denied the opportunity to study and of taking part in leadership aspects, and were always demoralized by such idioms, and the community that believes in such idioms. About Myrtle Saylor, who was denied the right to study theology, Fore Sight says, “I am crying because I am not a boy. When in 1915 she applied, to seminary, she was told they didn't accept women.” (Snyder & Runyon, 1986: 96)

It is not all and only women who are weak and incapable to lead, there are also some

men who are weak and incapable. This means such people are not supposed to lead not because of gender but because of their inability. Nabal the husband of Abigail was unable to head his house well because of his surly, meanness, wickedness, drunkennesses, but his wife Abigail took the lead of interceding for their family. (1Sam 25: 2-39)

It is said that in each and every person there are two personalities – feminine and masculine. According to African culture men don't cry, but the author has seen a number of men crying. That is the indication that the feminine side has taken control. In African villages, boys are raised to despise the weak side of humanity. They see crying and expression of emotions as weak, hence they have a problem in this area, while women are allowed to express this part of their life. Femininity is associated with weakness, and if there is a little part of feminine in a masculine and a little of masculine in a feminine, then the human make up is the same. Any person is a product of both man and woman, and none must be treated according to gender. The author substantiate the above statement about the make up of man and woman by what Paul the apostle has said, “In the Lord, however woman is not independent of man, nor is a man independent of a woman. For as a woman came from a man, so also a man is born of a woman ...” (1Cor 11: 11-12)

As it was said in the previous page that idioms derive from past experiences, it is however not true about all women. Paul might have mentioned Eve as the first person

to fall into sin and led Adam into sinning too, but it is amazing why did he not mention strong women who spearheaded the freedom of Jews like Esther, Debora, Merriam and others. Paul also commended great women like Priscilla, Aquilla and others, mentioning them before men. One cannot understand how he kept changing from one position to the other.

For centuries women were denied the opportunity to prove themselves as capable to lead too. It is shocking to see the church of Jesus Christ which is given the mandate of preaching the liberating gospel being oppressive to women who are also made in the image of God. The French Philosopher, Condorcet, puts it this way, “Men are being with sensibility, capable of acquiring moral ideas and of reasoning on these ideas; from this possession of a common human nature flows equal rights. Either no individual of human race has genuine rights or else all have the same.” (Ruether, 1993: 103)

Our country has some of the outstanding women leaders who have proven their competency in leadership. Just to mention the few: Deputy President P. Mlambo Ngquka, Minister of foreign affairs N. Dlamini Zuma, Minister of Education N. Pandor, Premier of North West E. Molewa, and seven ordained Pastors from the author's denomination through out the North West Province. These outstanding women are doing good jobs. Their leadership skills is respected by other colleagues.

It is not all dangerous or scary thing that must be avoided, some need courage and wisdom in order to tackle them. The church that the author is currently pastoring was a very militant church few years back, that parish fell out of harmony with the rest of the church and the constitution. In an attempt to solve the problem the top leadership convened a meeting which did not bear good fruits, instead they ended up being locked up inside the church building by members. The top leaders ended up going out through the windows. But through hard work, courage, gentleness, more prayer, transparency and patience, that parish is becoming the best in the Province. Its acceptance of women leadership is setting a model and pattern of life.

The author is relating this story as a proof that it is not all issues that must be done away with as the above mentioned idiom (*E re o bona sediba se se jeleng ngwana mmago o se kekologe* - When you see that which destructed your mother's child you must avoid it). According to this idiom the new Pastor was not supposed to have gone to that militant disrespectful church. This idiom has its own good. If my brother died of Aids because of misbehaviour, I have to avoid that well. If I realize that something bad kills people, I have to avoid that.

3.3 THE IMPORTANCE OF INTERPRETATION

BIBLICAL PASSAGES

Interpretation as a discipline is important because meaning has to do with the core of

a man's thinking. The need for interpretation is not peculiar to the scriptures. Any document, ancient or modern, must be interpreted. Paul commanded Timothy to handle the Word of God with great care by saying, “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.” (2Tim 2: 15)

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

It is said that all biblical interpretations have two dimensions. The first is concerned with discovering meaning of a statement, while the second takes account of changes in meaning which contemporary readers may attach to the same words.

(a) One valid principle of determining the meaning of a word is to study the context plus the usage of the meaning which the word is known to have in other context.

(b) For the second and more sophisticated example of valid and invalid hermeneutic principles “The nature of history”... “A document from the past may be interpreted from a stand point of a historian.” (Mickelsen, 1963: 7)

Mickelsen says, “ Interpretation could be literal, allegorical, moral or anagogical. Jerusalem for the medieval interpreters could refer to the literal city in Palestine.

Allegorically it could mean the church. Morally (Tropologically) it could refer to the human soul. Anagogically “Jerusalem” refers to the heavenly city. As a black man points out, the literal meaning is the plain, evident meaning, the moral sense tells men what to do; the allegorical sets forth what they are to believe; Anagogical centers in what Christians are to hope.” (Mickelsen, 1963: 35)

Concerning the five principles for interpreting from context he further says, “(1) Observe carefully the immediate context that which precedes and follows the passages. (2) Observe carefully any parallels in the same book to the material in the passage being interpreted. Be aware of the purpose and development of thought in the book. (3) Observe carefully any parallel in another book by the same author or in other books by different authors. Take into account the purpose and development of thought in these books. (4) Where the immediate context is of little or no value try to find genuine parallels which come from the same period or time. (5) Bear in mind that the smaller the quantity of material to be interpreted the greater the danger of ignoring context.” (Mickelsen, 1963: 113)

Men who raised their concern that the world is becoming the world of women, and that their culture and the Word of God is being defied quoted 1Cor 14: 34-35 that says, “Women should remain silent in the church. They are not allowed to speak” together with 1Tim 2: 11-14 which says, “Women 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. Adam was formed first then Eve ... Adam was not the one deceived; it was the woman who was deceived and became a sinner.” They substantiated that with a Setswana idiom “*Tsa etelelwa pele ke e namagadi di wela ka lengope*” (Led by a female they fall into disarray)

The two letters – 1Corinthians 14: 34-35 and 1Timothy 2: 11-14 – are written by the apostle Paul. Paul was addressing the issue of order in the church, that women should be quiet, but in the letter of 1Timothy Paul went beyond ordering women to be quiet, He said, “I do not permit a woman to teach or to have authority over the man.” The author differs with the above because some men take them literal, without understanding the context in that place.

Historically it is known that the churches of Ephesus and Corinth were in disorder, and Paul as the senior pastor used his own discretion to enforce order. In 1Cor 11: 5 Paul recognizes women prophets and intercessors.

The author of theological dictionary defines prophets as follows: “Preaching, proclaiming of the Word of God.” (Ferdinand Deist 1984. 204)

The author of the New Bible Dictionary listed the following prophetess: “Miriam Ex 15: 20, Deborah Jo 5: 7, Huidah 2Kings 22: 14, Noadiah Neh 6: 14, Anna Lk 2: 36, Phillip's daughters Act 21: 9 & Joel 2: 28” (Marshall, et al. 1996: 975)

In 1Cor 11 Paul is encouraging the whole church to desire the gift of prophecy. He also taught about the gifts of the Holy Spirit, and according to the book of Joel, God promised to pour His spirit even upon the daughters who will prophesy.

There is by no means that the propagator of prophecy in the church can contradict himself by discouraging women to prophesy. How could he do that, unless they were not gifted, causing confusion and misleading the church.

Any leadership role goes together with authority. A prophet, teacher or pastor must have authority in order to do his/her work properly, and to give guidance.

The issue of cultural background might have influenced the author regarding not allowing women to have authority over men. The phrase is very clear, it says, "I Paul do not allow" not God. If things are renewed in Christ that means the sin of Eve is also paid for, and the fact of who sinned first should not be the issue.

Christians should take into cognizance that before the fall of Adam and Eve, God blessed them and gave them equal dominion over the earth - also when they were punished, God did not leave Adam, they were treated equal in their sin.

The author's perception is that pastors could determine what is sin and what is not sin from the Word of God, and that a clear line be drawn between the two. For example,

if preaching, teaching, and leading of women is sinful, then let the church divorce itself from allowing women to take leadership role, if it is not sin let the church propagate the preaching, teaching, and leadership of women.

If a literal interpretation is employed in the book of 1Cor 14: 34-35 and 1Tim 2: 11-14, what will become of denominations that have few male figures who might even be unable to preach, teach or pastor, not to mention that there are men who don't even know how to pray.

Churches do not benefit from the concept of barring women in becoming pastors or part of the leadership. Women are more accepting and becoming more committed to the things of God than men. Foresight says, “Women going into pastoral ministry face special pressures, and at times unique costs. Husbands think they can handle being a parishioner in their wives' church, but when it comes down to it, it is easier to attend elsewhere or avoid the situation altogether.” (Snyder & Runyon, 1986: 101-102)

The new government of South Africa did not only foster the law of equity, but also affirmative action for those who had been disadvantaged. It is explicit that for centuries women had been grossly disadvantaged. Working places are bound to report to the minister of labour about the improvement in employing and upgrading of blacks especially black women. The author thinks that if the church does not

recognize women leaders, the government might order it to do so. For example, historically churches were not registering for taxes but they do now because the law has ordered it to do so. It is recorded in Isaiah 28: 11 that if God's children do not adhere to His laws, He will send foreigners who will make His children to listen. In this case the government as a political sector is foreign to the church.

The church is dragging its feet concerning affirmative action for women in pastoral duties. All the scriptures that negates the empowerment of women leaders must be interpreted in a positive way, having the words of Jesus in mind and spirit; setting the prisoners free and pronouncing the year of the Lord's favour. If propagating the leadership of women is no sin, let the church of Christ do so. About the emancipation of women Hans Kung has said, "It is exceptionally good, the church of the future should no longer appear as a strong hold of reaction against democracy rather, in the spirit of its founder it should be a fellowship in freedom, equality and brotherhood." (Kung, 2001: 97)

It was because of Miriam who was not only a care taker, but also a negotiator that Moses, the liberator, was kept safe in the river Nile and into the house of Pharaoh. The name of this brave prophetess was never highly esteemed like that of Moses and Aaron.

The patriarchal manner in which most men have been brought up must come to an

end so that a new culture of comradeship between men and women be cultivated.

3.4 PRELIMINARY CONCLUSION

In this chapter the author has realized the danger of negative cultural upbringing, both in and out side the church. Some men are brought up in the patriarchal environment where male superiority was the order of the day. That concept is their make up.

However the entire world is calling for joint venture kind of leadership between men and women. To these men, it's like the world has come to an end.

Some of the Pauline letters that forbid women leadership when interpreted literally and some of Setswana idioms that reinforce these letters, had exacerbated the negativity of these men towards women leadership.

In the following chapter the focal point will be the response of the participants regarding their experiences. These responses will give the idea as how to journey with the men who are trapped in the cultural upbringing, and are unable to cherish the emancipation of women.

CHAPTER 4

4.1 THE AUTHOR'S EXPLANATION OF PARTICIPANTS'

DELIBERATIONS

This chapter is about the deliberations of men's experience serving under women leaders, and of women leaders concerning their male subordinates' reaction towards their leadership.

Two different questionnaires have been compiled. The first one is marked Appendix A and is directed towards men who serve under women leaders. The second one is marked Appendix B and is directed towards women leaders who lead men and the difficulties they experience as they lead.

Initially only one questionnaire that is marked Appendix A was formulated and was directed to men who serve under women leaders. However their answers came out negating what they verbally said during the couple's seminar that was held at Rustenburg in the year 2001. Some of the men said, "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 1Cor 14: 34-35 which says, "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 women to speak in the church.” The second scripture they used was based on 1Tim 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 ... It was the woman who was deceived and became a sinner.” and the Setswana idiom that says, “*Tsa e telelwa pele ke e namagadi di wela ka lengope.*” This means that that which is led by a female falls into a pit. This idiom degraded women's position in leading.

It was this concern and comments of those men that motivated the author to research their experience under the leadership of women. It also opened the old wounds in the author's past experience concerning the brutality of patriarchal negative concept. For example, the exploitation that the author's mother and sister experienced in their denominations as they minister and lead men within their congregations. They were treated unfairly by their male counterparts. Their theological qualifications were not recognized as equal to that of men but instead the untrained men were given pastoral duties. In other words, they were able to exercise ministerial duties better than the women who have been trained theologically.

Another aspect portrayed by these men was of hypocritical concept, maybe because of the author being in the high position in the hierarchy of the church, made them to be fearful that their answers might be used against them. As the author conducted the

interviews, this hypocritical concept caused him to research beyond the Pentecostal Holiness Church perimeters, and to formulate a questionnaire marked Appendix B in which women leaders will also be able to share their experience in leading men.

Answer sheets of men participants who are not members of the Pentecostal Holiness Church will be marked appendix A1.

The author will attach all the answer sheets and reflects on them in three different groups – Group 1 will be for men participants of Pentecostal Holiness Church (PHC) members, group 2 will be for men participants who are non PHC members, and group 3 will be of women participants of PHC members. Only pseudonyms will be used instead of participants' real names.

4.2 ANSWER SHEETS FOR APPENDIX A

MOFELI

1. I personally do not have any bad feeling about the women leadership. To be appointed a leader you must be in possession of qualities of a leader.
2. No. As long as the person/appointee has the potential.
3. Yes. Women do have the potential (talents, skills) but they need to be synthesized not to undermine themselves.
4. Yes.
5. Yes. Some are even better than men.
6. Yes. If she knows what is meant by leadership.
7. Yes.
8. Yes.
9. Yes.
10. The mindset of men need to be transformed in order to accept that women can also lead. Women should be advised not to undermine themselves, because that hovers over their talents and skills.
- 11.(a) 1Cor 14: 34-35

These verses are about order in the churches/meetings. Because God whom we serve is God of order. Furthermore my interpretation is that the coming of Christ Jesus here on earth was to break the barriers imposed eg, Jewish laws.

(b) James 3: 8-9

My interpretation to these verses is that the use of a tongue can praise or curse.

As Christians we need to strive not to hurt anyone, and to correct our fellow brothers and sisters let with love and care.

(c) Matt 7: 12

Treat others the way you wish to be treated.

(d) Gen 1; 26-28

These verses tell us that we are all (both men and women) being created in the image of God and we were all blessed indiscriminately by God. God further put us in control of creatures.

(e) Gal 3: 28-29

We are all equal before God.

(f) 1Cor 11: 11-12

This is all about order, good conduct and we should not make any judgement to one another, because judgement/punishment was since imposed by God in the garden of eden. Everyone (man and woman) still serve the punishment even today.

12. Constitution of South Africa

(a) Equity – We are all equal as according to the constitution of the country.

(b) Human Dignity – We should not discriminate anyone either by gender, religion or race

KANFE

1. I do not particularly have any problem with women in leadership. My experience has taught me that very few people can actually lead and women are a very small percentage of that. Women tend to cherish/esteem the comfort of being led by a male person. Women can be leaders but should not be placed in ultimate authority.
2. Affirmative! The Lord did that. He had the opportunity to choose a women to be one of the twelve, but he didn't. Now this does not mean He thought lowly of women and we shouldn't too. But it is men whom he mandated and clothed with power to preach the gospel to the world. He accepted women in his inner circle: Luke 8: 1-3 describes the inner circle of Jesus' followers: Twelve male disciples and an unspecified number of female supporters (Mary Magdalene, Joanna, Susanna and many others). It would appear that about half of His closest followers were women. Note well: The women were not among the twelve, but to some men who were not counted among the disciples it would appear that those women were holding positions of leadership. Truly speaking they could not do anything without the consent from the disciples.

Women's status and freedom were severely limited by Jewish law and custom in ancient Israel. Generally speaking women were considered to be inferior to men, and under the authority of men – either their father before marriage, or their husband afterwards.

3. Good leaders are hard to find, especially female leaders, this I draw from my experience. I am not saying that women should take the backseat just because they are women, if they prove themselves no one has any right to withstand the Will of God. You go through the whole Bible you realize that there were not as many women who held leadership positions of power when compared to men.
4. Having said all that, yes.
5. Very few women can.
6. Yes.
7. Yes.
8. I did. Most women are not results orientated. Some people do not have a particular track they want to run their race in; they just want to run until they get tired
9. Women in leadership tend to be bossy, self-conscious almost insecure, attempts to makeup for insecurity damage relations.
10. People should never rush into leadership positions be it male or female.
Leadership is a function not a position.
- 11.(a) 1Cor 14: 34-35
Paul said all that to address a problem at hand, to randomly lift verses 34 and 35 out of their context and contend that they contain a blanket requirement for women to remain completely silent in the assembly is to defeat and ignore Paul's original application of 1Corinthians 14: 34-35. It also causes a collision

between this passage and a number of others.

(b) James 3: 8-9

This has nothing to do with leadership. It talks about human relations.

(c) Matt 7: 12

This has nothing to do with leadership. It talks about human relations.

(d) Gen 1: 26-28

Both are made in the image of God. Children are also in their parent's image but are entrusted respectively with different levels of responsibility. Does that mean one is less important than the other? No!

(e) Gal 3: 28-29

Remember that “Sons of Abraham” was a term to the Jews who were heirs according to the promise. Luke 13: 10-16 wanted to ensure the women and also make it clear to men that women are also heirs to the Kingdom. This is the only place in the Bible where we find the words “daughter of Abraham”, signifying that she too as a female persona has a share in the Kingdom. It had nothing to do with her being a leader. We can all be heirs, but we can not all be leaders.

Women were not allowed to testify in court trials. They could not go out in public, or talk to strangers. When outside of their homes, they were to be double (extra) veiled. They had become second-class Jews, excluded from the

worship and teaching of God. With status scarcely above that of slaves. Their status was not unlike that women in Afghanistan during the recent Taliban dictatorship.

Now Jesus was merely correcting the oppression women suffered!

(f) 1Cor 11: 11-12

This also does not say anything about leadership.

12.(a) Equity – Women equity does not always work. People should be in positions based on merit. They must prove themselves; they must meet a certain requirement. They should never be considered just because they are females.

(b) Everyone is entitled to it.

PEPO

1. I feel positive about women leadership so long as they are competent and qualified for a particular position.
2. No. Appointment must be based on one's ability, potentiality, capability and passion to do the assigned task appointed for. Queen Esther saved the Jews against possible extinction.
3. Yes. When someone is empowered to do the job or to lead, that build confidence on an individual. Eg, our provincial leader/premier has revamped the North west capital city unlike her predecessor who nearly killed the economy of that city. Zelophehad's daughter got courage to demand their inheritance.
4. Yes. If she is competent and has leadership ability or qualities.
5. Yes.
6. Yes.
7. Yes.
8. Yes.
9. She was committed and dedicated to her calling/duties. She strived to see everything running as smoothly as possible and led by example. She motivated and encouraged us to be committed to the cause, hence I am a product of her leadership.
10. Women need to be encouraged and appreciated on the role that they play. Some are still operating under the spirit of inferiority due to the male

domination role culturally. Were issues arise, discussions need to be encouraged to clear the sky for mutualism.

11.(a) 1Cor 14: 34-35

The apostle commanded women silence in fellowship/church in order to solve the opposition. I believe from the apostle Paul's background, women were not to speak in gathering of any sort, unless subpoenaed.

(b) James 3: 8-9

(c) Matt 7: 12

The passage commands us to treat all /others the way we expect them to treat us.

(d) Gen 1: 26-28

God created both man and woman and gave them dominion over living things and the earth. Both are charged as partners with God in recreation.

(e) Gal 3: 28-29

The passage denotes that all are equally heirs of the father God in Christ Jesus with gender or race restriction as human beings.

(f) 1Cor 11: 11-12

Nature balances itself in relation to men and women. Both are interdependent on one another in order to complement the law of nature. Thus we can't say one gender is important over another.

(g) 1Tim 2: 11-15

My interpretation is that there was a serious misunderstanding in the churches

then God used women as active members of Christ's body. There were leaders like Lydia, Priscilla, Dorcas and others. The Hebrew men were accustomed to a man leadership position, hence the level of ignorance was dominant in them. The courage of Mary Magdeline, Mary and the others when Christ disciples courage melted away shows that women were discovering their calling into active leadership role.

12.(a) Equity – Readdressing the imbalances of the past on the issue of race and gender. The constitution is persuading/encouraging every institution to address this issue with keen interest.

(b) Human dignity – Everyone has equal status before the law and must be treated with such irrespective of race, colour, gender or creed, background or position.

BAAMO

1. I am not against their leadership.
2. No. The person who is qualified can perform.
3. Yes.
4. Yes.
5. Yes.
6. Yes.
7. Yes.
8. Yes.
9. Yes. She does her job so well that you even forget that she is woman.
10. They must use their qualification to lead and not to take advantage of being women.
11. ?
12. (a) Equity – Everybody is equal in the eyes of the government.
(b) Human dignity – Everybody has the right to be respected as deserved.

4.3 ANSWER SHEETS – APPENDIX A1

RABIBI

1. Their leadership ability is always questionable due to the following reasons:
 - > Decision making – They always make hasty, emotional and wrong decision.
 - > Firmness – They are easily moved away from their own decision due to persuasions.
 - > Consistency – Favouritism
 - > Always taking decision based on hearsays or rumours.
 - > Always have time for gossips and cannot control or tame their tongue.
 - > Time allocation between their family responsibilities and leadership is always a hiccup.
 - > They can hold grudges forever.
2. No because of the above mentioned reasons.
3. I will keep my decision and observe.
4. Both areas must be looked at plus personal profile.
5. Yes, if well equipped in leadership field.
6. No.
7. Yes.
8. (a) Through leadership training.
(b) To make the outside world to accept their leadership.
9. Positive.

10. Yes.

10. Yes, as all men are made in His image.

11.(a) 1Cor 14: 34-35

Women must not always get engaged in public debates with men or address some gatherings as they always fail to control their temper that may lead to conflicts.

(b) James 3: 8-9

People must learn to speak in a manner that they want others to speak to them, stop lying, stop speaking badly about others, stir conflicts or dissensions amongst brothers and at the same time praying and praising the Lord with the same tongue.

(c) Matt 7: 12

Love and respect everyone as yourself.

(d) Gen 1: 26-28

All people irrespective of their colour, gender, wealth, religion, status and faith are the same or equal before the Lord.

(e) Gal 3: 28-29 As above.

(f) 1Cor 11: 11-12

Women must be allowed to pray even with bare heads.

(g) 1Tim 2: 11-12

Women must learn to respect their husbands and be able to talk to them politely.

LEDIA

1. Just like any other person, if she is having all the leadership qualities, she must be given the chance to lead.
2. Gender should not be considered when appointment is done. Otherwise we will be violating our country's constitution. No one must be discriminated because of race, gender, sex etc but again gender can be considered when the number of women is to be increased in the leadership structures.
3. Good leader make their followers to believe in them and this will also make me to trust my woman leader.
4. I can elect a woman in any leadership position if I know that she will lead by example and also make progress.
5. A woman can lead the church. for the fact that we are living in a transformation time, flexibility must be applied in all churches.
6. ?
7. Yes, but her weakness was that she wanted to revenge on other people. She made us to feel her presence.
8. Yes.
9. Yes. If she is commit mistakes, I can always advice her.
10. Management courses must be applied so that she can be able to lead her subordinates, thus harmony and trust will be automatically promoted.
- 11.(a) This passage must not be used to oppress women. Please let us be flexible and remember that we are leaving in a democratic state.

(b) God created both man and woman. This implies that if we pray, God will listen to our prayers, it does not mean that a woman's prayer has to go through a man.

(c) This implies that men has to support women leaders in all spheres in life. ie. Families/work/church in all organizations.

(d) In this chapter, God said men and women will rule the world. God did not specifically says only men will rule. If women are placed in leadership position let us comply to the commands.

(e) No discrimination should be applied to any human being.

(f) Men should not judge them better than women because we need each other.

(g) Chapters like this one, promote in equity we need to be very sensitive when we interpret such chapters.

12.(a) Equity – Thanks for new South Africa to come up with the new constitution. This implies that we are all equal in the sight of the law, that is why this bill saw it necessary to promote capable women in all organization so as to match men.

(b) Human Dignity – This is straight forward, each and every human deserve dignity and we need to respect it.

BAMOGATE

1. Women cannot be leaders because they are not firm in decision making.
2. Yes.
3. No.
4. No.
5. No, because right from the dawn of history a women was never leader.
6. Yes, if I am instructed to do so.
7. Politically yes.
8. ?
9. A woman leader is never solid and merciful.
10. ?
11. ?
12. ?

Some participants like Bamogate, avoided to answer certain questions because of reasons known to them.

KAAKALALLE

1. Fair
2. Yes.
3. Yes.
4. Yes.
5. No.
6. Yes.
7. Yes.
8. Yes.
9. Yes.
10. Motivation, support, and encouragement.
11. Respect the dignity of the woman/woman equal right.
12. (i) 1Cor 14: 34-35 - Women are not suppose to have a word in the church. If she wants to understand something about the Bible, she must ask her husband at home privately. Because it is disgracing for a woman to have a word in the church in the public.
(ii) ?
(iii) Matt 7: 12 - You must be able to do for other people what you want them to do for you.
(iv) Gal 3: 28-29 – There is no longer Jew or gentile or free male and female for you are all one in the face of Christ.

4.4 ANSWER SHEETS FOR APPENDIX B

NOSIPE

1. Men's perception towards my leadership is positive.
2. Leading men is very challenging as it's like natural for them to think that if they agree with your ideas, then they can't think (It's like “ba gogwa ke mosadi ka dinko”, “basadi ba iterela fela se ba se batlang”- a woman pull them by their noses, women do as they please). Men always want to be consulted, irrespective of whether you are a leader.
3. Not always.
4. By policy. (Second in charge)
5. Let it be a person with good reputation in her leadership, someone with influence and respected by most of the people she will be leading. Meeting, interviews with the group to be led by this person can be of great importance.
6. Yes.
7. Yes, even in the Bible there are women leaders. God is not worried about gender when coming to appointment with that person.
8. Yes.
9. Yes.
- 10.(a) (i) 1Cor 11: 11-12 means that both man and woman are equal in the eyes of God.
(ii) 1Tim 2: 11-12

- (iii) Gal 3: 28-29 means that both man and woman are equal in God's eyes.
- (iv) Gen 1: 26-28 indicates that both man and woman were created in the image of God.
- (b) (i) Equity means that all people should be treated as equal, irrespective of their gender and race.
- (ii) Human dignity implies that all should be treated with respect.
- (c) “Mosadi fa a eteletse morafe pele a ka se o wesetse mo mathateng.” This means when a woman is leading a tribe, she cannot make it to fall into troubles.

MOSALE

1. Men's perception towards my leadership is negative.
2. I have experienced rejection and betrayal among the men I led.
3. There's no proper support from them.
4. By policy.
5. She must be born again and at least have grade 12.
6. Yes.
7. Yes.
8. No.
9. Yes.
- 10.(a) (i) 1Cor 11: 11-12 - We are differently made physically. We have the same image of God, that is why I do not have to ask permission from my husband to repent, Christ is able to take full residence in my heart if I permit Him.
- (b) (1) Constitution of South Africa – As a woman leader I am covered by the constitution of South Africa, no one is above or below the law. I have rights.
- (ii) Human dignity – unique as I may be, my dignity and rights has to be respected and protected.
- (c) Setswana idiom – This idiom does not contain truth. What do you say about women such as Naledi Pandor (Minister of Education), Fraser Moleketi (Minister of services and administration), Phumzile Ngquka (Deputy

President), and Nkosazana Dlamini-Zuma (Minister of Foreign Affairs) who are occupying key posts in the country. To shorten my argument, that's what was perceived by Batswana by then. God is taking women somewhere. Some women in the Bible like Deborah and Merriam were influential. The underlying truth is that women were oppressed for a long time.

LOYETA

1. Negative with few who are positive.
2. Challenging.
3. Not really.
4. Merit
5. She must be capable.
6. Yes.
7. Yes.
8. Not much.
9. Yes.
- 10.(a) (i) 1Cor 11: 11-12 – Teaches about oneness.
 - (ii) 1Tim 2: 11-12 – Corrects the bad attitude.
 - (iii) Gal 3: 28-29 – People are unique to serve God.
 - (iv) Gen 3: 26-28 – People are made in the image of God regardless of gender.
- (b) (i) Equity – All people are equal regardless of race, colour or gender.
 - (ii) Human dignity – All people must be respected regardless of race, colour or gender.
- (c) The idiom is not true – Women were not trained to lead.

CHAMELA

1. It is partially positive, it seems hard/disgraceful for men to be led by a women.
2. It depends upon how men treat you, I've realized that within men, there is this thing that they are always at the top leading and can't be under the supervision of a woman.
3. Yes, but not all of them, some will make you feel so small and empty by their words or actions.
4. By merit.
5. Dedication, humbleness, wisdom, boldness and integrity.
6. Yes, we are really able.
7. In some few churches yes, but not with other churches, women are to be led by men only.
8. Yes.
9. Yes, women have a divine privilege role in life, much as they bear responsibility of their homes.
- 10.(a) (i) 1Cor 11” 11-12 – It means both women and men have the right to lead.
(ii) 1Tim 2: 11-12 – Women were to respect and not teach falsely or contrary to the doctrinal standards. This rule was not just for women but for men as well.
(iii) Gal 3: 28-29 – No difference of status in Christ between a man and a woman. Paul removes all ethnic, racial, nationality, social, and sexual distinctions with regard to ones spiritual relationship with Christ.

- (iv) Gen 1: 26-28 – These verses make clear that God's original intention for man and woman was that they rule together.
- (v) 1Cor 14: 34-35 – These are specific instructions for wives during discussions in the church, some of them could not wait for the right time, they loudly asked their husbands for explanation or propose a question in a disorderly manner instead of waiting to ask their husbands at home.
- (b) (i) Equity – I believe here the government is allowing everyone to rise up and take up opportunity and play a role in life.
- (ii) Human dignity -
- (iii) Led by a female they fall into a pit – This is just a myth, because there are lots of men who led many astray. It's all about the personality, status and responsibility of a leader.

LIPUNA

1. It is positive.
2. 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.
3. Yes, I do get proper support from some men as their leader.
4. I am placed by policy (of the church).
5. I will encourage and give support as long as that woman has a call to leadership.
6. Yes, I think I will be able to lead because I am empowered by the Holy Spirit who is showing me the way and directs me.
7. They do have a place in the church as leaders.
8. Yes, they do support other women leaders.
9. Of course yes, the church blossoms under the leadership of a woman.
- 10.(a) (i) 1Cor 11: 11-12 – I understand that God uses a woman in the same way as a man. He can give to a woman the same ministerial gifts which He can give to a man for He is the creator of all human beings.

(ii) 1Tim 2: 11-12 – I think that there are 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.

(iii) Gal 3: 28-29 – This shows that God calls and sends anyone according to His will. It could be a woman or a man as long as we do or

Speak what He tells us to do or say.

(iv) Gen 1: 26-28 – God created both man and woman and has equally ordered them to do everything that is in the above verses together as one.

The two of them should hear and do as man and woman created by God.

11. (i) Equity – If The government of South Africa has referred to God's Word, we can say they are right to say we should be equal. If they did not refer to God's Word some women (more especially those who are not born again) may think that they are also the men's heads.

(ii) Human dignity – If we can look at human dignity without looking at what God wants we will fail, because a person can have dignity but lacks “ubuntu”, manners and respect.

(iii) “*Tsa etelelwa pele ke e namagadi di wela ka lengope*” (Led by a female they fall into a pit). A woman who could lead people to fall into a pit will be without Jesus. Even a man who does not have Jesus might lead people to fall into a pit.

TSIEPA

1. It is negative.
2. Men have a negative attitude, they don't accept women as leaders. Some times they have seen the results of your leadership they change their attitude but not all of them. Some resist because of inferiority complex.
3. Yes, but not hundred percent and I think it is because they don't have a choice, I am there as a leader.
4. Both.
5. I will support that leader in anyway that will make her successful in her leadership.
6. Absolutely.
7. Women have a place in the church as leaders, though in other churches they are not recognized.
8. Women don't support other women leaders. They need transformation, renewing of their minds. They have that mentality that men are heads.
9. Yes, the church can blossom under the leadership of a woman, if women can develop the potential that in them.

10.(a) BIBLE PASSAGES

- (i) 1Cor 11: 11-12 – God created men and women with unique characteristics. One sex is not better than the other, we need each other and we must live in a way that will glorify God because everything comes from God.

(ii) 1Tim 2: 11-12 – In Jewish culture, women were not allowed to study.

Paul did not want the Ephesian women to teach because they didn't have enough knowledge or experience. He wanted to avoid the issue of hearsay, not forbidding women from teaching. Paul recommended Priscilla who taught Apollos the great preacher – Acts 18: 24-26. Paul frequently mentioned other women who held positions of responsibility in the church. Phoebe worked in the church – Rom 16: 1. Mary, Tryphina and Tryphosa were the Lords workers – Rom 16: 6,15-

(iii) Gal 3: 28-29 – We are all one in Christ Jesus, Jesus removed all barriers that divided us because all believers are his heirs. No one is privileged or superior than the others. The promise to Abraham was intended for the whole world, not just to Abraham's descendants but for all (Jews and Gentiles).

(iv) Gen 1: 26-28 – God made both man and woman in His image. Neither man nor woman is made in the image of God than the other. From the beginning the bible places both man and woman at the pinnacle of God's creation. Neither sex is exalted and neither is depreciated. God delegated some of His authority to the human race, He expected us to take responsibility for the environment and the other creatures that share our planet both female and male.

(b) (i) Equity – Every person is equal in the eyes of the law and has the right to be protected.

The government will not discriminate anyone directly or indirectly for no reason or some reasons including gender equality, age, disability, belief, faith, culture, language, marriage status, tribe and nationality.

(ii) Human dignity - “Some Jewish males greeted each new day by praying,

Lord I thank you that I am not a gentile, a slave, or a woman.”

Everyone has a human dignity by nature and by rights for his or her dignity to be respected and protected.

(c) “*Tsa etelelwa pele ke e namagadi di wela ka lengope*”(Led by a female they fall into a pit) – I disagree with this idiom, it is better when we can say

“*Tsa etelelwa pele ke e namagadi tsa bona phenyo kgotsa phunyeletso*”

(Let by a female they find victory or success). Women have potential for leadership. Deborah was a leader, Barak didn't want to go to the battle without Deborah (Judges 4: 4-9). Esther's life made a difference. Because of her courageous act, the whole nation was saved (Esther 4: 14-16).

I say before every successful man there is a woman behind. +

“*Mmangwana o tshwara thipa ka fa bogaleng*”(A mother holds a knife on its sharp side). When things are becoming tough men run away, but women endure. When Jesus was going to be crucified, men ran away but women endured till to the cross.

4.5 THE AUTHOR'S REFLECTION ON THE FIRST GROUP OF PARTISIPANTS

The first group of participants consists of four adult men who are members and leaders in the Pentecostal Holiness Church, leading from four different locals. They are Mofeli, Kanfe, Pepo, and Baamo. All names used are pseudonyms.

According to their answers from question 1-10, there is a sense of agreeing in principle that women can lead. Three of them went further by saying, “Some are even better than men” (Mofeli. 49. Q5), Pepo said, “Our Provincial leader/Premier has revamped the North West capital city unlike her predecessor who nearly destroyed the economy of that city.” About his woman leader he said, “she strived to see everything running smoothly as possible and led by example ... I am a product of her leadership.” Pepo. 55. Q3 & 9) Baamo said, “She does her job so well that you even forget that she is a woman.” (Baamo. 58. Q9)

Albeit the sense of concurrence according to the answers of the above four men, some of Kanfe's answers are questionable and seem to be contradictive. For example, in answer one he said, “I do not particularly have any problem with women leadership ... **women can be leaders but should not be placed in ultimate authority.**” In answer number two he said, “ Affirmative! The Lord ... **didn't** ... but it is men whom he mandated and clothed with power to preach the Gospel to the world

... Women were not among the twelve ... truly speaking they could not do anything without the consent from the disciples.” Question ten reads thus, “What do you think could be done in order to promote harmony and trust in women leadership?” His answer is, “People should never rush into leadership positions ...” *The point that the author is trying to deduce is that* the last part of answer one that reads, “**Women should not be placed in ultimate leadership**” negates its first part that reads, “**I do not particularly have any problem with women leadership**”, and in answer number two Kanfe indicated that women of the era of Jesus could do nothing without the concern of the male disciples. Could you journey back with the author to questionnaire appendix A, question two? The question says, “Should gender be considered when appointing a leader?” The answer of Kanfe is:

(a) Jesus did not appoint women in the apostleship. (b) He appointed men and assigned them to preach the Gospel. (c) Women could do nothing without men agreeing to it.

The participant won't have any problem as long as women leaders are secondary leaders or assistants or juniors, but he will have a problem if women can be in ultimate power. The symptoms show how he operates in a patriarchal structure, that inhibits him to recognize women as equal partners.

Question eleven consists of seven Biblical questions starting from A-G. Among the four participants, Baamo did not answer even one of the seven, Mofeli and Kanfe

answered only six, and Pepo answered all of the seven questions. Question twelve consists of two questions which are constitutionally inclined, and all three participants answered them excellently well. The man participation in these questions shows problems experienced by the participants in regard to women and their views towards them.

The motive behind the Biblical and constitutional questions was to measure the understanding of the participants regarding equity and relationship in the light of leadership according to Biblical and constitutional principles.

The three participants' answers to question eleven A are almost the same. They felt that Paul was addressing a problem at hand. However Pepo went further and said, "I believe from the apostle Paul's background, women were not to speak in gatherings of any sort, unless subpoenaed." About answer eleven G, Pepo indicated his interpretation was that there was a serious misunderstanding in the church then God used women as active members of Christ's body," (Pepo. 56. Q11A & G)

Regarding answers eleven B to E, Mofeli and Pepo's understanding and interpretation is the same. They both see man and woman as equals with equal dominion power, and that each must do unto the other as he/her may want others to do for them. In answer number eleven F, Mofeli talks about judgement instead of interdependence of man to woman and vice versa, as Pepo was correctly indicating.

Kanfe's response on eleven D-C is that the Bible passage indicated has nothing to do with leadership, but human relations. The author believes that relationship between leader and subordinate is very important, in fact relationship is the cracks of the matter in the whole research. "How do men relate to their women leader?" His answer on question eleven D, the last part thereof he says, "We can all be heirs, but we cannot all be leaders." The participant substantiated his answer by quoting Luke 13: 10-16 which is not relevant when compared to the scripture passage in question eleven C was based on. The scripture passage is Gen 1: 26-28 and talks about the image of God in man and woman and dominion to lead and blessings that has been equally bestowed upon them.

4.6 THE AUTHOR'S REFLECTION ON THE SECOND GROUP OF PARTICIPANTS

The four participants are adult men and leaders in their various denominations that are from African Indigenous Churches. They are: Rabibi, Ledia, Bamogate and Kaakalalle. All pseudonyms.

Two of the four participants being Rabibi and Bamogate totally negate the leadership of a woman, and gave their reasons. Rabibi mentioned the following weaknesses: women are unable to make good decisions, they are not consistent, they are gossipers, they can't manage time properly especially between work and family, they can hold

grudges forever, and for these reasons he can't opt for a woman leader nor to submit under her. The author wonder if this kind of reasoning comes from experience with mother in the family or origin. The impact affects the outcome of how one will behave towards women.

Bamogate's reasons are: women can't lead because they are not firm, and that right from the dawn of history a woman was never a leader and that a woman leader is not solid and merciful, and that he can only submit to a woman leader if instructed to do so. Bamogate did not answer Biblical and constitutional questions. The interpretation of scripture is avoided, this would have helped with Bamogate's theological insight of women leadership.

Even though Rabibi is against women leadership, he positively responded to question number 8 - 9 which conflict with his answers to the following questions: Number 8 – He supported her woman leader. Number 9 – He encourages women leadership training and that women leaders should make the outside world to accept their leadership. Rabibi's concept is that women must work hard in order to prove their equality. This process will interfere with how he would relate to them.

He understands 1Cor 14: 34-35 as such – women must not always get engaged in public debates with men or address some gathering because of lack of self control, they may at times lead to conflicts. Other scripture passages he interpreted them

fairly apart from 1Cor 11: 11-12 that he spoke only about women praying and 1Tim 2: 11-12 instead of 1Tim 11: 11-15. He spoke about women to respect their husbands. In other words, they must not change the structures of men as leaders.

Kaakalalle's answers from question one to ten are all positive apart from question five and eleven that confuse the whole of his response. Question five says, “Do you think women can lead the church?” and his answer is **no**, and question eleven (a) says, “How do you understand 1Cor 14: 34-35?” His response is **women are not supposed to lead the church.**

Again confusion or hypocritical spirit is detected in the response of Rabibi and Kaakalalle. Their answers contain conflicting statements. For example Rabibi cannot elect a woman leader but encourages that they be trained and that they should make the outside world to accept their leadership. Kaakalalle supports women leadership but not in the church, but in the world of work. Even though constitutional and some Biblical questions are not answered, the ones that have been answered seems fairly interpreted. The author wonders if the person has made progress by moving in the law of S.A.

The last participant is Ledia. All the answers are positive. The participant had gone to an extent of saying (about 1Cor 14: 34-35), “This passage must not be used to oppress women. Please let us be flexible and remember that we are living in a

democratic state.” About 1Tim 2: 11-15 he said, “Chapters like this one promote inequality, we need to be very sensitive when we interpret such chapters.” The other problem faced by participants is interpreting this passage out of its own context.

In question twelve (a) he responded in this way, “Equity – Thanks for new South Africa that came up with the new constitution. This implies that we are all equal in the sight of the law, that is why this bill saw it necessary to promote capable women in all organizations so as to match men.” The statement does not mean that men will act upon it. They may agree with it, but act differently.

4.7 THE AUTHOR'S REFLECTION ON THE THIRD GROUP OF PARTICIPANTS

The above indicated group consists of six adult women pastors in the Pentecostal Holiness Church. Four are from different localities and two are from one local branch of the PHC. Participants are: Nosipe, Mosale, Loyeta, Chamela, Lipuna, and Tsiepa. All are pseudonyms.

Participants' answers for question one are giving three different interpretations, and as follows: Nosipe and Lipuna are positive, Loyeta and Chamela are partially positive. Loyeta indicates that it is only few men who are positive towards her leadership. Mosale and Tsiepa's answers are negative. The perceptions give three different

answers, inspite of living in a new democratic order. In other words, the shift is slow in accepting woman's leadership.

Among the six participants, it is only Lipuna who said, “There are some men who appreciate ... and are easily led by a woman as long as she respects them, knowing that they are men.” (Lipuna. 65. Q2)

Nosipe answered, “...if they agree with your ideas ... (it is like '*ba gogwa ke basadi ka dinko*' ...) Which means women pull men by their noses. Men always want to be consulted, irrespective of whether you are a leader.” (Nosipe. 65. Q2) The translation of the above Setswana idiom is, “Women pull the men by their noses.” The meaning is that women are in control and do as they please with men. The reader will remember that the author quoted her teacher during his youth days saying the very idiom to them as boys, that if they don't work hard in their school work, their wives will pull them by their noses. There is a same fear operating in the above mentioned statement.

Mosale said, “I have experienced rejection and betrayal among the men I lead.”

(Mosale. 67. Q2) Tsiepa said, “Men have a negative attitude ... some resist because of inferiority complex.” (Tsiepa. 74. Q2) Chamela answered, “I've realized that with men, there is this thing that they are always at the top leading. They can't be under the submission of a woman.” (Chamela. 70. Q2) This is because they are so used to

dominating women that they fear the same will happen to them.

In the light of the first three answers, one will understand that some men are not comfortable with women leadership, and that the issue of the church blossoming under the leadership of a women is unachievable unless such men who have a negative concept about women leadership are helped to adapt to the change of leadership structure.

In Lipuna's Biblical and constitutional questions, her answers revolve around the respect and submission of women to men since men are the heads, and not women. The contradicting thought is once again depicted from Lipuna's answers just like in the above groups. Answers 10(a) (iv) “God created man and woman and equally ordered them ...”, 10 (ii) “by the way women need to submit to men”, 11 (i) “...women may think that they are also men's heads”.

The confusion or conflicting statement is that the participant recognizes equity concept in Gen 1: 26-28 but elevates the headmanship of men in answering 1(a) (ii) and 10(b) (i). Subordinates submit under authority, not authority under subordinates. According to Lipuna's answers it is clear that she is patriarchalised and that androcentricism is highly observed. These contradictions show the level of operation among certain man. The author wonders how they relate to their own females in the family.

Placing the cat before the horse is to defeat the intention of a positive progress regarding authorities. The writer of the letter of Romans chapter 13: 1-4 responds in this way, “Everyone must submit himself to the authorities for there is no authority except that which God has established ... for he is God's servant to do you good ...” The author of Romans might be talking about the political structures, but the very principle he is talking about is the very principle that must be applied in the church.

4.8 PRELIMINARY CONCLUSION

In this chapter the total number of participants is fourteen. Four adult men are members and leaders under women in the Pentecostal Holiness Church, the other four adult men are leaders in four different African indigenous churches. The last group is of six adult female leaders in the Pentecostal Holiness Church.

After the author has consolidated the answers of the two groups of men, it was clear that majority is not supporting the leadership of women, and this finding is confirmed by the women who lead men when they said that men do not support them and that they make their job difficult.

Women find themselves capable to lead the church to a point of maturity. These responses call for pastoral care givers to strongly encourage learning in order to transform the mind set of men who negate women leadership and to teach the church

about issues such as gender sensitivity. The church must positively influence its community into a community of brothers and sisters in equal par.

The last chapter will focus on the author's concluding thoughts regarding the participants' responses and to seek a way forward.

CHAPTER 5

5.1 CONCLUDING THOUGHT AS A WAY FORWARD

The purpose of this thesis was to explore and to address the experience of men who claim to be degraded by serving under women leaders in the church, and because of cultural upbringing, they end up with holding their support and obedience to such women leaders, and the result thereof makes the church to regress. It is important to create a base which will help women who are in leadership. This kind of abuse is not a new issue, even apostle Paul entered a world of Christianity abusing Christians. Prior to his conversion, the Apostle Paul was a staunch Pharisee, who proved his strong faith by persecuting the Christians, thinking that he was pleasing God, until his eyes and mind were opened to a point of seeing that what he was doing was contrary to the will of God. This way of dealing with Christians affected how he dealt with women, and it produced a dominant way of dealing with people of other faith especially women. The reader can now understand why men who are products of negative patriarchal concept, as the author was before undergoing theological training, need to be helped to turn a new leaf. Fostering intense education is the only remedy to this warped ideology of subjugating women in the name of God. Education is power and power liberates.

The author substantiates the above statement by borrowing the words of H. Kung which say, “For a long while it was taken for granted that the subordination of women desired by the church was legitimated by divine revelation and sacred tradition and this is still the position of some clergy ... and elsewhere.” (Kung, 2001: 17)

Of the fourteen participants interviewed, eight are male leaders, four of them are from the Pentecostal Holiness Church (PHC), the other four are from various African indigenous churches, the remaining six are female leaders in the PHC.

The first four male leaders who are PHC members responded in two different ways as follows:

- (a) Three participants support female leadership and pledged their support.
- (b) One does not support female leadership, based on the fact that Jesus did not appoint a female apostle, and that only men were endowed with power to lead.

The second four male leaders from African Indigenous churches also responded in two different ways:

- (a) Three negates women leadership, they based their answers on the Pauline letters and on historical experience. Paul for eg said, “I do not permit a woman to teach or to have authority over a man.” (1Tim 2:12)
- (b) One encourages women leadership, based on the law of equity, which says,

“Equality includes the full and equal enjoyment of all rights and freedom.” (The Constitution of RSA. 1996. 7)

The third group consists of six female leaders from the PHC, their answers are also in two different ways:

- (a) Five of the six are not supported by male subordinates, instead they make their work unbearable because of the belief that men are supposed to lead women and not women leading men.
- (b) One is supported by her male subordinates even though not all but the majority.

Based on the response of the fourteen participants and the shared stories by the author in chapter one, it is quite evident that a number of men do not support the concept of women leadership, especially in the church. Part of the problem is that they literally translate scriptures word for word. They do not analyze the context and situation that created that rigidity.

It is also clear that it is not only the PHC that is a captive of androcentrism concept, but a number of churches especially the African Indigenous ones, because of a strong cultural background, and upbringing.

The author believes that the egalitarian model is the perfect model for the church today. Through egalitarianism the church will blossom because of the leadership of the competent and not of gender bias. Members of the church must be treated as

equal partners of the body of Christ. The body is made of different parts but all are equally important.

The church of Jesus Christ is the community of equal discipleship. “Structures of domination should not be tolerated in the disciple of equals, but those who “would be” great or first among the disciples must be slaves and servants of all.” (Fiorenza, 1990: 147-148) Regarding being great or the first among the disciples, the author concurs with Fiorenza, because in the Christian realm it is about function and not position. For example, Moses though great, was a servant of the Hebrew nation serving them from morning till late with Aaron and Miriam serving alongside him. (Exo 18:13 and Mic 6:4)

Pastoral care givers should develop lessons on outstanding women leaders and men whose focus were on competency and not on gender, from both the biblical and historical or political point of view. There are several women in the Bible who have played a vital role in the life and role of women. For example, Deborah and Barak, “and Deborah a prophetess ... judged Israel at that time ... the children of Israel came up to her for judgement ... and Barak said unto her if thou will go with me then I will go, but if thou will not go with me then I will not go.” (Judges 4: 4-9) and Esther and Mordecai (Esther 4: 4-9), Miriam (Exodus 15: 20), Anna (Luke 2: 36-38). In the world women are beginning to take part in worldly leadership. For example, Margaret Hilda Thatcher, Prime Minister of Great Britain, has held office longer than

any other British Prime Minister in the 1900's. Nkosana Dlamini Zuma, South Africa's foreign affairs minister in her second term of office, and the first African woman President, Helen Johnson in Liberia.

The reason that some of these women held office for more than one term is a clear indication of their competency. There is no way men can stop the rising of women. Women in ministry like Gloria Copeland and Cathrine Kullman from USA, also proved themselves to be able to lead.

The afore mentioned women have proved themselves capable to lead offices of great importance. It is said that practice makes perfect, if more women can be given a chance and support in the field of leadership, idioms like “*tša etelellwa pele ke e namagadi di wela ka lengope*” (led by a female they fall into dongars) will be the thing of the past. These kinds of idioms need to be addressed critically by people, churches and men.

If churches can make theological training a qualification to pastorship, many flaws or misinterpretations of scriptures will be avoided, and church members will be properly informed. The Christian or Jesus culture should be a supra culture, and giving direction to other cultures not the other way round. An education process need to be developed by pastoral care givers in order to educate men, and especially women who turn not to support their own.

5.2 PROPAGATION OF POSITIVE CHANGE TO ALL STAKE HOLDERS

Some men and women, both leaders and subordinates, are captives of patriarchy, and must be liberated from this destructive view of women. Liberation will only be possible if intense education is fostered. According to the author's judgement women like Kinoti H.W and Wasike A. N are African feminists who are involved in being the voice of women. For example, their contribution in producing the book on Pastoral Care in African Christianity, where they challenge ignorance and injustice especially in the church.

Women are taught to submit and to be followers of men, while men are taught that they are leaders according to God's purpose and Setswana culture. In Setswana culture women are treated as children regardless of their age, and children are expected to be submissive to their parents (men). In this case, men feel degraded when women become leaders.

It is because of the above reason that a positive change which should not be based on feelings, but on facts and honesty be fostered, because feelings are not always reliable.

A lesson on outstanding women leaders should be developed by pastoral care givers

in order to convince men who believe that women cannot lead. This kind of a lesson will also motivate women leaders who were demotivated because of the negative response of men towards their leadership.

In endeavouring to help men who feel degraded by serving under women leaders, enlightenment is paramount. The author substantiates by borrowing the words of Judith who quotes Kardiner and says, “The central part of therapy should always be to enlighten the patient as to the nature and meaning of his symptoms” (Herman, 2001: 135). This will only be possible if the pastoral care giver can journey together with these men who feel degraded and stressed so that the ability to diagnose will fall into place. Once diagnosis has been made, treatment towards healing is possible. In this case the symptoms are: 'fear' that the institution will collapse because of the poor and inexperience of women to lead, and the 'superiority complex'.

Examples of relevant lessons that can bring healing to such men could be planned in the following way in Bible passages: (1) Equality and companionship of man and woman (Gen 1: 26-28 & Gal 3: 26-29), (2) Both men and women endowed with Holy Spirit (Joel 2: 27-29), and (3) Both man and woman dependent upon each other. (1Cor 11: 12) (4) Outstanding women leaders, biblically and politically: Anna (Luke 2:36-38), Deborah (Judges 4:4-9), Margaret Thatcher, N. Dlamini-Zuma, P. Mlambo Ngquka. (5) Outstanding women church leaders: Gloria Copeland, Cathrine Kullman, (USA), and Dr Seobi (SA)

5.3 CONSTRUCTIVE INTERPRETATION

Since the author has dealt with the importance of interpretation in chapter three, he will only focus on principles 3, 4, and 5 according to Mickelsen A.B. “Principle 3 – Observe carefully any parallel in another book by the same author or in other books by different authors. Principle 4 – Where the immediate context is of little or no value try to find genuine parallels which come from the same period or time. Principle 5 – Bear in mind that the smaller the quantity of material to be interpreted the greater the danger of ignoring context” (Mickelsen, 1963: 113).

The fact that pastoral letters such as Corinthians, Galatians, and Timothy which are responses to situations must not be ignored when interpreting them. For example, in 1Corinthians 1, Paul was responding to a verbal information regarding the disorder in the church. What the author is trying to deduce is that according to principle 3, it is only Paul who instructs women to keep quiet in the church, and not to have authority over men, according to 1Corinthians 14: 34-35 and 1Timothy 2: 12-15. With regard to principle 4, there are no other parallels from other authors. In principle 5 there is a small quantity of material.

The constructive interpretation will then be that the afore indicated letters were directed to the churches of Corinth and Ephesus, addressing the problem at hand by then, they were patriarchally influenced and not timely.

To substantiate the above statement, there are texts that entail women leaders for example – Jud 4: 4-9 (Deborah), 1King 10: 1 and 2Chr 9:1 (Queen of Sheba)

5.4 DESTRUCTIVE SETSWANA IDIOMS

In the church of Jesus Christ, there is no room for destruction of other human beings but for construction. One of the women participants turned the Setswana negative idiom around by saying, “*Tsa etelelwa pele ke e namagadi tsa bona bophelo*” which means led by a female they saw life. We need to reconstruct a new world with women, not men doing it by themselves. The tendency is to do things for others without involving them. Involvement is also part of education. Then we can move into areas of ministry especially ministers.

5.5 REVIVING TRAINED PASTORS

Pastors are charged with a high responsibility of caring for the sheep of Jesus Christ to a point of dying for the flock or a single sheep. Pastoring people is a high calling that must not be treated lightly. Like Moses, pastors must stand in the gap between the weak, down trodden and the strong. In the book of Exodus, Moses was another outstanding model of a true leader. He stood before Pharaoh negotiating the release of the Hebrews. Pastoring is not only about a high calling but it is also about rewards. Regarding rewards Apostle Peter says, “Be shepherd's of God's flock that is under

your care, ... and when the Chief Shepherd appears you will receive the crown of glory that will never fade away.” (1Pet 5: 2-4)

5.6 ENCOURAGING THE UNTRAINED PASTORS TO UNDERGO TRAINING

Nemo dat quod non habet (You cannot offer that which you don't have). The indigenous churches will suffer and affect main line churches if we don't help in teaching or shepherding them in creating leadership. Shepherding is a skill in a challenging ministry, and skill is acquired through training. For the church to be an informative institution its pastors must be knowledgeable through processes of education in ministry. Some theological institutions have developed the distance learning (TEE – Theological Education by Extension) in order for those who cannot attend full time, to have an opportunity to study. As we deal with this problem of undermining women leadership, we need to move the church, community and men leadership, into an era of enlightenment regarding equality and fairness irrespective of gender, race or colour.

Learning will minimize or annul the interpretation flaws, and build the self esteem of the pastors, who will be able to relate to women as equal partners. This process will challenge patriarchal structures that do not want to move.

As the author researched, the following points emerged:

- (i) Hypocritical concept – During the verbal interview, some of the participants negated the leadership of women basing their argument on the Setswana idioms and some of the Pauline Letters indicated in the first and third chapters, but in their answer sheets they spoke in favour of women leadership.
- (ii) Contradiction – Some participants contradicted themselves in their answer sheets by speaking both in favour and against women leadership.
- (iii) Refusal to accept women leadership – Some of the male participants boldly indicated that women are not supposed to be leaders because the Bible say so, while the other one said women can only be leaders but not in ultimate positions. That means women should continue to be secondary.
- (iv) Ignorance – It was realized that some of the participants couldn't answer some questions correctly due to lack of knowledge, especially of the Word of God.
- (v) Demoralization of women leaders – Women leaders are demoralized by not being supported by most of the male folks, rather they oppose their leadership.
- (vi) The need for intense education – The author has observed that intense education can remedy the situation by helping men to accept and to cooperate with women leaders.

The author was endeavouring to explore and to address the experience of men who serve under women leaders, and to seek a model that can create harmony between them, by encouraging trained pastors to courageously take their rightful stand of

offering positive and relevant lessons that can bring a new culture of comradeship. To discourage and to annul Setswana negative idioms and negative interpretation of some of the Bible passages such as the Pauline Letters indicated in chapter one, to teach about government laws that condemn human abuse and discrimination, and lastly to propagate equity.

CONCLUDING SUMMARY

The author endeavoured to prove that some men if not most of them, have been brought up in an environment that elevated males and de-elevated females, and to them it is a kind of life they live. They see nothing wrong in treating a female person as secondary, and refusing her the leadership role.

The new law of equal rights to all human beings that is explicitly explicated in page fifteen is not easily accepted by some of these men especially that some parts of the Bible elevates males to females when they are literally interpreted.

Since these men are negating women leadership or withholding their support to such leadership because of the cultural upbringing that is deemed discriminative by current law and government, such men need to be helped by teaching them about the danger of defying the law and by causing tension in their churches, places of work and homes.

They must also be taught about the benefit they can attain because of comradeship and cooperation between them and their women leaders or companions. Pastoral care givers must rise up and take a strong stand against all forms of abuse and discrimination. They must become the voice of the voiceless. Just as much as some men are captives of patriarchy, so are some women because they were brought up from the same mould.

Some women are depressed by experiencing betrayal from the men who elevated them to leadership positions yet withholding their support. Others cannot rise to the high and expected level because of inferiority complex due to their upbringing that men are leaders and women are followers. Women who don't prove themselves capable of leading as expected diminishes the morale of women at large. To men it is a confirmation that women are weak and cannot lead.

Finally the author will in due course research the experience of women leaders regarding the attitude of men who serve under them.

The following are questionnaires used in chapter four and they are marked appendix A, AA, and B. Appendix AA is not a questionnaire but a comment on the outcome of Appendix A.

5.7 APPENDIX A

QUESTIONNAIRE

The following questions will be asked in the research in order to understand the feelings of men who are under the leadership of women and to find out what could be done in order to promote harmony and trust from their side.

1. How have you experienced the leadership of women?
2. If you are placed in a position to choose, will you choose a woman leader? If so, give a reasons why you would do so.
3. In a case that you selected a leader by qualifications, and find that you have selected a woman, what will you do?
4. In selecting a leader, what do you think must be more considered?
Qualifications or gender.
5. Do you think a woman leader can positively lead as expected? If no, why?
6. Can you propagate women leadership? If yes, how?
7. Can you pledge your loyalty to your woman leader?
8. What do you think could be done in order to promote the confidence of women leadership?
9. How do you feel when given orders by a woman leader?
10. Can the church prosper when led by a woman?
11. Do you think God is pleased when His church is led by a woman? Give a

reason.

12. How do you understand the following Bible passages:

a) 1Cor 14: 34 – 35

b) Jam 3: 8 – 9

c) Matt 7: 12

d) Gen 1: 26 – 28

e) Gal 3: 28 – 29

f) 1Cor 11: 11 – 12

g) 1Tim 2: 11 – 12

13. How do you understand the following in the light of the constitution of South

Africa.

a) Equity

b) Human dignity

5.8 APPENDIX AA

Appendix A was aimed at men who are serving under the leadership of women, somehow their answers came out positive.

The puzzle is that verbally they negate the leadership of women. The conclusion is that they are in denial, since the researcher is in a hierarchical position of the church, they did not know how their answers will be considered.

This led the author to design another questionnaire to women leaders. The questionnaire is marked appendix B.

The afore said outcome also caused the author to research from members of other denominations than just the Pentecostal Holiness church members only.

5.9 APPENDIX B

QUESTIONNAIRE

The following questions will be asked in the research in order to understand the feelings of women leaders regarding the attitude of men who serve under them. The questions are designed in such a way that they seek means and ways of creating harmony and good working relationship among them.

1. How do men perceive your leadership?
2. What struggles have you experienced while working with men?
3. Do you get proper support from men as their leader?
4. Were you placed by merit or policy?
5. What process would you share when we select a woman leader?
6. Do you think you, as a woman, you will be able to lead men and the church?
7. Do you think women have the place in the church as leaders? Give reasons.
8. What is your experience in your leadership among women?
9. Can the church blossom under the leadership of a woman?
10. What is your understanding of the following passages of scriptures:
 - a) Bible passages
 - i) 1Cor 11: 11 – 12
 - ii) 1Tim 2: 11 – 12
 - iii) Gal 3: 28 – 29

iv) Gen 1: 26 – 28

b) What is your understanding of the following issues in constitution of South

Africa:

i) Equity

ii) Human dignity

c) Setswana idiom

i) Tsa etelelwa pele ke e namagadi di wela ka lengope (Let by a female, they
fall into a pit

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