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RAPE BY MALE CLERGY: A CHALLENGE TO PASTORAL CARE

By

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DECLARATION

I Lesego Martha Temane, declare that this dissertation, which I submit for the Degree of Master's in Theology (in the area of Practical Theology) at the University of Pretoria, is my original work. I have never submitted this work for a degree at this University, or any other University. All the sources I have used or quoted have been indicated, and acknowledged by means of complete references, within the text.

Signature (Student)

Date

.....
Signature (Supervisor)

.....
Date



DEDICATION

This thesis is dedicated to the memory of my late parents, Levy Paniki and Bella Adolphina Moeketsi, my late grandmother, Rosina Mphahlele, my late grandfather, Isaac Mphahlele. May the good Lord grant them eternal rest and let The light of God perpetual shine upon them.

I would like to include all the ‘wounded healers’, the clergy for your unending commitment to Pastorally work with those troubled souls, doing God`s work.

To all the women out there who used to be victims of clergy rape, but now has been empowered and are now survivors, in this painful journey of abuse. Yes, you made it through tears and pain and survived to tell your stories so that other women can be strengthened and have hope of healing. I salute you “IMBOKODO”

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GLOSSARY

- **Rape** – It is a type of sexual assault usually involving sexual intercourse or other forms of sexual penetration carried out against a person without that person's consent.
- **Clergy** – A body of all people ordained to perform pastoral or sacerdotal functions, especially in the Christian Church. In this research, clergy will be used interchangeably with pastor to refer only to male clergy
- **Church** - A community of believers, congregation or a parish. For the purpose of this research, the church refers to the Anglican Church (pseudo name)
- **Sexual misconduct** – Unethical conduct of sexual nature from one person to the other. It includes sexual abuse or molestation (<https://www.oxfordlearnersdictionaries.com/definition/english>)

ABSTRACT

Rape by clergy sounds like a fallacy to those who have never experience it; however, it is one of the issues that the church has tried to sweep under the carpet for many years. The church has reached a stage where we cannot hide the abuse perpetrated by clergy. The challenge is that, those who have been abused by clergy have either left the church without receiving justice, or pastoral care. Others are still trapped and forced to be silent, especially about the abuses they endure within the church. The silencing of some women who have been raped by clergy is one of the reasons why this challenge is still going on to this day. The church has not yet put this challenge to the table, in order to possibly intervene, as a way of exploring the pain, and then stop this behaviour and to start the healing process for the survivors (take out victims).

This research seeks to investigate rape of women by male clergy. The aim of this study is to highlight experiences of women who were violated by male clergy within the Pentecostal church in Losasaneng (not real NAME) The research will also bring to light the issue of pastors who misuse their office, in order to gain sexual pleasures, including factors that promote the abuse of women by men which includes rape. This is done with an objective of coming up with a healing method that would assist pastors and pastoral caregivers to pastorally journey with these women. The research will also suggest ways of rehabilitating the pastors who rape to avoid the re-occurrence of this incident.

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CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 INTRODUCTION

The thought of a pastor raping someone sounds like a fallacy especially for those who grew up in Christian families. This is because they are brought up with a mentality of great respect for pastors. With a perception that the office of a pastor is of importance and of great honour. A pastor is regarded as a leader who holds a position of authority. Authority refers to legitimate power, which has the capacity to direct, influence, coordinate or guide the thought and behaviour of others in ways they acknowledge as right or legitimate "Authority." Merriam-Webster.com. Merriam-Webster, n.d. Web. 27 June 2018. This means that a pastor in a position of authority has the power to direct and influence behaviour of others in ways that they acknowledge as being legitimate. It means that people have faith in a pastor and trust that he will never fail or hurt them because of the office he holds.


The challenge comes if a pastor does not know how to handle the power he possesses. Inability to manage this position of authority leads to the misuse or abuse of power. Pastors who cannot exercise discipline and self-control are running a risk of misusing their office and abusing the power vested in them.

The research will investigate rape by male clergy. It will begin with the background of the study, which will explain why the researcher decided to investigate rape by male clergy. The background will also raise the reality of the existence of male clergy rape, which the church has been very quiet about until recently. Because of the sensitivity, shame and stigma associated with these incidents, cases of clergy rape are seldom reported and even those that are reported end up not receiving justice at the hands of the church leadership. This is part of the problems raised in this research, to find a method that can empower women raped by clergy and seek justice for them from the church.

The research problem will give rise to the objective of this research, which will outline the significance and relevance of this study. This is done in order to develop a pastoral method of caring for victims of male clergy rape.

1.2 BACKGROUND OF THE STUDY

The researcher has always viewed a church as a home, place of comfort, a place of safety and peace until she came across Dineo (pseudo name) a victim of clergy



rape. Through Dineo`s experience, the researcher got to know of incidents of sexual abuse, molestation and sexual exploitation that some women experience at the hands of some male clergy at the Pentecostal church in Losasaneng (pseudo name).


Dineo is a mother of three, married to Pule (pseudo name) for 10 years. She came for pastoral care and a counselling session with Rev Maja (pseudo name) who is her parish pastor. She had challenges in her marriage. In the 10 years that she has been married, she has experienced physical, sexual, emotional and verbal abuse at the hands of her husband. This includes infidelity and misuse of family finances by her husband. Both her family and her husband`s family tried to intervene and speak to her husband. Through this intervention, his behaviour would subside for a while then resurface. For nine years, Dineo has been treated for depression due to these challenges in her marriage. Meeting with the pastor, was her last option. She thought of trying pastoral counselling as the last intervention before she filed for a divorce.

In their meeting, Dineo explained her situation to Rev Maja. She shared her pain, sorrow and fears about her marriage. Rev Maja tried to comfort her and started to disclose information about his personal life as well. He spent a lot of time going into details of his marriage and issues that led to his divorce. His story seemed to be similar to Dineo`s current experience.

Dineo was relieved because she thought that finally she had found someone who could relate to her challenges, someone who understood what she was going through. She felt that she had found someone who loves God and still went through divorce. As the conversation continued, she started to break down and cry. When Rev Maja saw this, he came closer, holding her tight in an attempt to comfort her. He started kissing and ultimately raping her. After the incident, Rev Maja told her not to tell anyone about what happened in any case if she mentioned it, no one would believe her because he was a respectable man. He also encouraged her to come for follow-up sessions in order to get breakthrough in her marriage challenges. He mentioned that these sessions would equip her to be able to please her husband so that they could have the loving relationship that they had before.

Dineo came back for follow-up sessions however, these sessions always ended up with Rev Maja forcing himself on her. This was an unspoken rule, which she was very uncomfortable with. She interpreted these sexual encounters as a way of showing gratitude to the man of God who was trying to assist her. At times, she would suggest having telephone conversation instead of one-on-one sessions trying to avoid these sexual encounters but Rev Maja would insist she came over because these sessions were essential for the survival of her marriage.

As the sessions continued, Dineo felt trapped and dirty. She looked for a way to end these sessions. Her journey of seeking help started with her approaching me (the researcher). Being a female, Dineo thought that she could trust me with this sensitive information. She disclosed details of these repetitive incidents of rape by Rev Maja.



She said that the reason for her to disclose was to expose Rev Maja (not real name) so that he could stop molesting and raping women in the church because apparently, she learned that she was not the only victim. Most (Many) women within the Pentecostal Church in Losasaneng are victims of rape by Rev Maja.

The researcher, newly ordained clergy, did not have the knowledge of dealing with the issue presented by Dineo, did not have a method of caring that she could employ to pastorally care for Dineo, thus she was unable to assist her. This posed a challenge for the researcher and prompted her to seek a method of pastoral care, which could be used to journey with victims of rape by male clergy.

1.3 PROBLEM STATEMENT

The above stories led the researcher to investigate rape by male clergy. The researcher is challenged when clergy abuse their position of trust for their sexual satisfaction and gain. The researcher will investigate the reasons why male clergy rape and suggest methods that can be used to pastorally care for victims of male clergy rape. The research will also suggest methods of rehabilitating clergy accused of rape to stop the reoccurrence of this behaviour.

In this research, the word “clergy and pastor” will be used interchangeably to refer to an ordained minister. For the purpose of this research, clergy rape refers to male clergy who are sexually abusing or raping women within the Pentecostal Church in Losasaneng. The researcher is not ignorant of the fact that there might be cases (reported or unreported) of female clergy within the Pentecostal Church in Losasaneng, who rape church members. However, for the purpose of this research, the focus will only be on male clergy. The following questions will help to formulate the problem statement:

1.3.1 What causes clergy to rape?


1.3.2 How can the church pastorally care for victims of clergy rape?

1.3.3 How can the church effectively rehabilitate clergy accused of rape to avoid a reoccurrence of the behaviour?

1.4 AIMS AND OBJECTIVES OF THE STUDY

This research aims to establish reasons why clergy rape women in the church. It will also highlight the traumatic experiences of victims of clergy rape. The main objective is to suggest effective methods that will empower victims and assist the Pentecostal Church in Losasaneng to pastorally care for victims and rehabilitate clergy accused of rape.

1.5 RELEVANCE OF THE STUDY



The researcher's view is that clergy rape tarnishes the image of the church and the image of the office clergy holds and the ministry of God in totality. This is why this research is necessary. It will help to protect the image of the office of a clergy and the dignity of the church by coming up with effective ways of dealing with cases of clergy rape. In addition, to help find ways in-which the Pentecostal Church in Losasaneng can pastorally care for victims in such cases. These reasons signify the need for this research in the field of Practical Theology.

1.6 MOTIVATION

The researcher is the only ordained female amongst male clergy in the Pentecostal Church in Losasaneng. Her position made it easy for victims of clergy rape in Losasaneng to come to her and talk about their rape experiences. These women felt comfortable speaking to her because they felt that as a woman, she would easily identify with their pain and understand their situation.

In the meetings and conversations she has had with them, they indicated that they did not want to cause trouble for the Rev Maja that is why they didn't want to open a criminal case against him. However, they wanted the church leadership to intervene so that Rev Maja could stop violating women that were more innocent.

1.7 RESEARCH GAP

Much research has been conducted in this area. Having googled University of Pretoria website, the following topics was discovered. Psychology has dealt in depth with this topic intensively with emphasis on the effects of the molestation on victims (Pappas A.G, 1995). Sociology has dealt with it in terms of the impact this misuse has on the community which the church is part of (Poling N.W, 1999). Criminology highlighted child molestation and paedophilic activities on the internet (Campher L, 2007) In theology, the following research has been done on the following: the myth that men are possessors of women's bodies (Du Plessis R.M.M, 2009), victims of abuse in the church (Dreyer Y, Visser R, 2007), sexual violence within marriage (Moganetsi K, 2013) and infidelity in African clergy families (Motswana N, 2014). Little research has been done on the clergy rape. The researcher's contribution to the study is to suggest a caring method for the church and pastoral caregivers to pastorally care for victims of clergy rape and rehabilitate convicted clergy.

1.8 RESEARCH METHODOLOGY

The research methodology for this study will be developed in order to provide a format for the detailed steps that are going to be undertaken in this study. It will assist in structuring the research so that the researcher can follow a particular method that will assist in gathering data. The research methodology will use a qualitative approach.

1.8.1 Qualitative Research Approach:

Qualitative research uses a variety of methods and approaches, which will help the researcher to explore the world in an attempt to understand the uniqueness of the individual. One of those methods is the inductive mode of analysis. This will allow the researcher to reach the inner experience of the participants and to determine how meanings are formed in their worldview. It will also help the researcher to discover rather than to only test the variables.

“Qualitative researchers generally unearth enormous amounts of information from their studies” (Rubin and Rubin, 2011:5). In other words, qualitative research helps the researcher to get bigger results than other methods. It enables the researcher through interviews, questionnaires, observing, focus group narratives and sharing, to get much needed information on the research problem. The Qualitative approach smooths out contradictions and makes things simple, logical and coherent (Ibid: 4). Qualitative research is going to help the researcher to interact with the troubled souls of The Anglican Church in Losasaneng who are victims of clergy rape through interviews and group discussions. For Flick, “Qualitative research wants to discover what it is that we act upon” (2011:11). It searches human action in different situations, like the women in this research who are victims of clergy rape. Observation will also help the researcher to study the behavior and reaction of these women in order to understand the pain that they are going through.

In conducting qualitative methodology, the researcher will use an epistemological foundation to understand the worldview of the victims. It will help the researcher to dwell deep as he tries to gain insight into the life of women who are victims of clergy rape.

1.8.1.1 Epistemology

Epistemology refers to the interpretive position in which knowledge is held to be a function of interpretation, accessible through methods, which focus on our consciousness and subjective understanding. For Swinton and Mowat (2007:32) “the epistemology of qualitative research relates to the particular theory of knowledge that underpins this approach.” This is key in this research because it will allow the researcher to search into the minds of the victims of clergy rape and try understand the impact this had on them based on the why they each interpret the situation.

“Interpretive implies an epistemologies position in which knowledge is held to be a function of interpretation, consequently, this view of knowledge claims that knowledge is only accessible through methods which focus on our consciousness and subjective understanding” (Appelbaum 2001:9). This supports the researcher’s

view that even though they might have gone through the same experience (which is being raped) by the same person (which is Rev Maja), the victims will not respond the same nor interpret the situation the same because of their different worldview.

Once data has being gathered about the understanding of the victim's worldview, grounded theory will be employed so that data gathered can be used to develop theories that will assist the research.

1.8.1.2 Grounded Theory

Grounded theory is a qualitative research method that was developed during the 1960s by two sociologists named Barney Glazer and Anselum Strauss in 1967. Their concern was that: "theories used in research were often inappropriate and ill-suited for participants under study". This research method believes that theories should be "grounded" in data from the field, in the actions, interactions and social process of people" (Creswell 1998:63). Narrative pastoral conversations will be another method of collecting data.

1.8.1.3 Narrative method

Life is about stories. The people are who they are because of the stories they hear. Christians are Christians because of the stories of Jesus Christ they heard. "Each person is a collection of stories" (Dinkins 2005:11). We are born into a storied world, and we live our lives through the creation and exchange of narratives. A narrative can be defined as an organized interpretation of a sequence of events. This involves attributing agency to the characters in the narrative and inferring causal links between the events. In the classic formulation, a narrative is an account with three components: beginning, middle and the end" (Murray 2003:113-114). Narrative pastoral conversations will be the most suitable ways of collecting data in this research.

Data collected will thus be used to develop theories

1.8.2 Pastoral Care theories

In order to understand the trauma and pain of women who are victims of clergy rape, the researcher will borrow the following theories: Mucherera's palaver, Gerkin's shepherding model, Wimberley's model of claiming God, reclaiming dignity and Pollard's social deconstructive model

1.8.2.1 The Palaver

This model is called pachiarara dare in Shona, which is defined as a gathering of people who solve problems in a social way. This helps people come together and talk things over. The women will share their stories of trauma and pain they experienced because of being raped by clergy. In sharing their narratives, healing will begin. Their stories will help the researcher to enter their space, listen to them, and allow them to talk. This will help the researcher to identify their challenges and

explore a relevant caring method that will be used to pastorally care for some women who are victims of clergy rape.

1.8.2.2 Caring models

Pollard's social deconstructive model will be used as the primary caring method that will be employed to empower victims. However Gerkin's shepherding model and Wimberley's model of claiming God, reclaiming dignity will be used as supporting caring methods.


Pollard suggests that if you need to reconstruct anything, you do not have to change everything. You only need to take out parts that are non-functioning and replace them with parts that will enhance the performance of the object you are dealing with. Pollard (1997: 44). The methodology of Positive deconstruction states, "the process is positive because this deconstruction is done in a positive way in order to replace it with something better. This process is "deconstruction" because I am helping people to deconstruct what they believe in order to look carefully at the belief and analyze it" (Pollard 1997: 44). Pollard's theory allows the researcher to enter into the victims' (women who are victims of clergy rape) world view in order to understand their trauma and pain. Understanding this will help the researcher in developing a model that will help pastoral caregivers to journey with them towards healing. This method will also empower the victims to move from a position of feeling helpless to being able to deal with the situation.

According to Gerkin, a pastor is a shepherd of the flock who functions as a priest, a prophet, and a wise guide (1997:79). The flock in this case is the women who have been raped. Gerkin's shepherding model speaks of Jesus as a perfect example of shepherding. He portrays Jesus as a model worthy of our mimic in shepherding as pastoral caregivers. This model will assist in outlining the responsibilities and expectations of pastors so that they can understand their role as shepherds of the flock. And also understand their responsibility as caregivers so that they don't inflict pain on those entrusted in their care.

Alongside the caring or shepherding model by Gerkin, the research will also tap into Wimberley's theory, which will help in reclaiming the dignity of those who have fallen victims to clergy rape. They are stigmatized, rejected and sometimes blamed for what happened to them. Wimberley believes that privileging God conversation is capable of helping the sufferer to cope with difficulties. He explains,

"Negative stories always impoverish the person; positive stories enhance and enrich. Negative stories lead us away from God and ultimately to sin and death; positive stories lead us toward a relationship with God" (Wimberley 2003:27). The aim of using this method is not to come up with a strategy that will heal the pain of the past instantly but to suggest methods that can be used to start journeying with these women. Using this method, the researcher will be able to identify and eliminate factors leading clergy to rape women within the church.

1.9 DATA COLLECTION



The study will follow these basic questions in collecting data as its operational framework:

What data is needed?

Where is that data located?

How will the data be collected?

How will the collected data be interpreted?

These four fundamental questions must be resolved when gathering data. These questions will direct the research and assist the researcher to avoid collecting unnecessary data (Leedy 1989:93-94). The answers to these questions will bring any research planning and design into clear focus.

The researcher will come into the interview assuming a point of not knowing, allowing the participant to be the expert in his/her story. The role of the researcher in these interviews will be on a companion journey with the participant.

Before data can be collected, groundwork will have to be done in order to make sure the research process flows smoothly. Some research ethics guidelines will be followed. Sekaran explains that; "Ethical conduct should be reflected in the behaviour of the researchers who conduct investigations, the participants who provide data, the analysts who provide results and the research team that present the interpretation of the results and the alternative results" (2004:56).

The researcher will make sure that no one is harmed in the process of the research. A consent letter from the University of Pretoria where the research is conducted will be obtained to insure confidentiality for all participants.

1.9.1 Data collection Techniques

The following data collection techniques will be employed in this research:


Sampling

In-depth interview

Questionnaires

1.9.1.1 Sampling

For Coldwell and Hurbest; "Sampling is the act, process and technique of selecting a representative part for the purpose of determining parameters or characteristics of the whole population" (2004:9). In this study, participants will be drawn from the Pentecostal Church in Losasaneng only. This means that participants in this study will be the women who are victims of clergy rape and women who have heard of



stories from women who were raped by clergy. The sample will go through interviews as a method of collecting data.

1.9.1.2 In-Depth Interviews

Data collection will be in a form of in-depth interviews whereby one on one interviews are used. In these interviews, questionnaire will be used in order to encourage participants to share their stories, and experience of being raped by male clergy. Participants will also be encouraged to share their ethical or moral view of this subject. All interviews will be recorded and the recordings will be used for data analysis. Interviews will be conducted by using questionnaires.

1.9.1.3 Questionnaires

This process will also involve qualitative interviewing because of the richness in data collection. Semi-structured and unstructured interviews will be used as they probe the participants to give better resulting of information than the structured interview, which gives one-word answers for the questions. Hence, it is quite reasonable to note that the main data collection instruments to be used are the questionnaires.

Only one form of questionnaire will be used to interview both victims of clergy rape and for women who have heard of stories from women who are victims of clergy rape. See Appendix A

Ten women will be interviewed. From the interviews, the researcher will separate them according to their responses in order to determine who the victims are and who the witnesses of clergy rape are. The researcher in this case wants to understand the impact of the rape on them and investigate how the church can assist them in their journey towards healing and recovery.

1.10 DATA COLLECTION AND INTERPRETATION

Once data has been gathered, it will be analysed and interpreted. According to White qualitative data analysis is primarily an inductive process of organizing the data into categories and identifying patterns (relationships) among the categories. This involves a systematic process of selecting, categorizing, comparing, synthesizing and interpreting to provide explanations of the single phenomenon of interest (2003:53).

1.11 LIMITATIONS

The researcher had intended at the beginning of the research to focus on healing male clergy who rape but because of the following limitations, the research took a different turn and focused on women who were victims of clergy rape rather than healing clergy that rape.

- Because of the sensitivity of this topic, the researcher struggled to get clergy to open-up and share their stories.
- The researcher is a woman who has witnessed incidents of clergy rape and she was afraid that she might be biased in this research.
- The researcher was challenged to engage male clergy accused of rape fearing her own safety
- The researcher being newly ordained clergy in Losasaneng District was challenged to speak to men who are her senior about such sensitive matters, which the church has been trying so hard to cover up.

Because of these reasons, the researcher decided to conduct research on women who had been raped by clergy with the aim of identifying a healing method, which pastoral caregivers can use to journey with them towards healing.

1.12 CHAPTER OUTLINE

Chapter 1: Introduction and Background of the Study.

The researcher gives clear information about the study. The problem statement is discussed in this chapter including the research questions asked by the researcher during interviews. The Research gap is identified and relevance of the study is highlighted. Research objectives and chapter outlines are outlined.

Chapter 2: Methodology

This chapter will focus on the methodologies of Gerkin's shepherding, Wimberly's narrative model of mentoring and Mucherera's palaver (pachiara, dare) and the methods that are going to be employed in this research. A Qualitative research method will be used, in which two approaches, will be used, that is ethnographic and narrative approaches.

The data collection instruments will be interviews and semi-structured interviews for individuals and focus groups. Ethical considerations in data collection is also included in this section to ensure the safety of every participant is considered throughout the research process.

The researcher will borrow Gerkin's model of shepherding and journeying with the troubled souls, Wimberly's narrative model of mentoring the relational refugees to self-actualization and Mucherera's palaver (pachiara dare) model where people get their healing and closure through conversations, and how they are going to be used in the research for the pastoral caregivers to journey with the troubled souls

Chapter 3: Literature Review.

The researcher will look at literature on clergy rape, which includes both the African and Western writers who will be explored and analysed. Will also consult and investigate other disciplines like sociology, anthropology and psychology, analysing how they deal with issues concerning the subject of clergy rape. The research will examine clergy rape and its causes. Investigating this literature will equip the church and pastoral caregivers to come out with the healing method to therapeutically care for victims of clergy rape.

Chapter 4: Interviews

This chapter will deal with the qualitative research method of collecting data through the interviews of women who are victims of clergy rape and the women who have heard of stories from women who were raped by clergy. The interviews will be conducted with individuals using semi-structured questionnaires in order to understand the problem on the ground for analysis purposes.

CHAPTER 5: Healing method

This chapter will explore and develop a therapeutic model of healing and caring for women who are victims of clergy rape with the aim of equipping pastoral caregivers to be able to journey with women who have been raped by clergy. The healing model will be buttressed by the information received from the participants during the interviews and the theories borrowed from literature.

CHAPTER 6: Research Findings


This chapter will give a brief overview of the research findings, outlining a brief overview of the study and what it set out to achieve.

CHAPTER 7 Recommendations

The final chapter will give evaluation of the study whether it was able to achieve what it have intended, make recommendations and suggest areas of further study. This closing chapter will also point out the research significance and also showing the research limitations.

1.13 PRELIMINARY CONCLUSION

This chapter focused on exploring or highlighting the issues of rape by male clergy which has been a taboo for a long time and which the church has tried on many occasions to sweep under the carpet. The problem statement and research gap were raised, which helped the researcher to raise questions, which will guide this research. In the next chapter, the researcher will focus on a literature review that will outline a range of ideologies from various authors about rape by male clergy.



Literature will also be used to explore and investigate the issue of rape by clergy in the Pentecostal Church, Losasaneng.

In the next chapter, the researcher will explore literature, in order to understand which western and African authors approach the issue of rape.

CHAPTER TWO

THE LITERATURE REVIEW

2.1. INTRODUCTION

The previous chapter dealt with the background to the study, problem statement, sub-research questions, and objectives of the study and definition of terms. In this chapter, the researcher is going to consult various literature in investigating the issue of rape. It will highlight a range of ideologies from various authors who did research on the topic of male clergy rape. Clergy will do this with the aim of exploring and analysing what other scholars have already researched on rape. Investigating this literature will equip pastoral caregivers to interrogate the challenge of rape by male clergy with the aim of proposing a healing method to therapeutically care for victims of clergy rape.

The APU Writing Centre (2015) sets a stage in which literature review begins and said “literature review compiles and evaluates the research available on a certain topic that you are researching and writing about”. Literature review, will attempt to explore thematic concepts with an objective of understanding its meaning, complexity and their impact on the victims. Literature reviewed will enable the researcher to be acquainted with what other authors had written on this topic and identify shared views and differences in their findings.

In the literature review, the researcher will first define the concept of rape from an African perspective specifically in South Africa. In the enquiry, the research will not only analyse the concept of rape as a form of sexual and interpersonal violence but also the influence of social construction of gender relations which influences gender based violence. The research will investigate theories of rape and possible causes of rape, which includes influence of patriarchy, culture and authority. Lastly, the research will interrogate the notions of what the office of clergy entails, which will include the following aspects:

- Different roles and expectations of clergy
- Clergy conduct and morals
- Authority and power in the office of clergy.
- How male clergy misuse their power for sexual gains.

2.2 RAPE

Rape will be the main aspect of investigation in this literature review. To enhance the research, theories on how rape is defined and understood, including writings on how

rape manifests, will be analysed. This will assist the researcher to understand the make-up of an act of rape.

Rape is one of the phenomenon, which are prevalent in most parts of the world. However; this study will not attempt to investigate the prevalence of rape in Africa as compared to other continents in the world. It will define rape from a global to an African perspective in particular, South African situation as this is where the study is conducted.

The Literature regarding definition of rape will be discussed under the following classifications:

- Rape as an act of violence
 - Sexual violence
 - Interpersonal violence

2.2.1 Definition

Rape has occurred in the lives of human beings, since earliest times, and has been understood in a number of different ways throughout history. According to Smith, definition of rape and the way in which the phenomenon of rape is explained and understood vary in different parts of the world and at different times in history (2004:84).

“The root of the word “rape” is from the Latin word “raptus”, which was used to define the act wherein one man damaged the property of another. The property in this context would refer to a man’s wife or daughter” (Purdy 2004:122). The challenge with this definition is that it violates the rights and personhood of women, a woman is just a property however when she is raped it’s a man who suffers damage to his property. It does not take into account the psychological, emotional, psychical, spiritual and social suffering of rape victims. This is the main reason why this research will focus on the voice of women who have been hurt but never got a change to voice their pain and frustrations.

2.2.1.1 Rape in South Africa

Rape in Africa is a broad and complex theme; it involves a series of challenges caused by cultural, political, social and economic forces. Because of its complexity, the researcher will narrow the discussion down to the South African situation. United Nations Statistics (2002) sets the stage by highlighting that “United States, South Africa and Canada are countries with the highest number of rape cases in the world with South Africa topping the rape statistics with 1.2 rapes per 1000 people”. These statistics explains why South Africa is set to be the “rape capital of the world”. The definition above clearly states that rape is in fact a problem in Africa as a continent in particular South Africa, thus the relevance of this study.

“In 2011/12 rape in South Africa was 94.9 per 100 000 of the population. In the period April 2012 to March 2013 the rape statistics for a population size of 52 274 945 rose to 66 387, an increase of 2.9% compared to the previous year (www.saps.gov.za). In the SAP crime statistics for 2010/11, it was noted that 30.8 % of all crimes were contact crimes and of these contact crimes, 10.4% were sexual offences amounting to 66 196 cases (www.saps.gov.za). Research has shown that 10% of rapes result in pregnancy. This is termed as “forced motherhood” and it is another unwanted consequence of rape” (Mapombere, 2011: 69). This statistics is an estimate thus not conclusive nor does it give a true reflection of rape statistics in South Africa. This is because of the rapes that occur only a few are reported.

The definition of rape was influenced by the updated classification of rape in South Africa, which was passed into law in December 2007. The new definition of rape was defined according to Act No. 32, 2007 Criminal Law ,Chapter 2, part 1 which coils an act of rape in a scenario where a person unlawfully and intentionally commits an act of sexual penetration with a complainant, without the consent of the complainant, that person is guilty of the offence of rape. The Act goes into detail about other aspects that constitute rape and expands the definition of rape to include sodomy and penetration by any objects other than a penis (M&G online, 2006). The change in the definition of rape in South Africa in 2007 influenced the way rape cases were defined, and conducted through the court system (Arts & Smythe, 2007:124).

The Rape Crisis centre in Cape Town (2007) defines rape as “any act of a sexual nature which has been forced onto another person”. The Mpumalanga Department of Safety and Security (2008) views rape as painful, violent acts that hurt. McGregor, with his definition of rape supports the abovementioned statement. He states that historically, rape was not acknowledged unless there was extreme force by an aggressor and utmost resistance by the victim (McGregor 2005:1-2). Vogelmann supports McGregor`s definition of rape. He defines rape as sexual intimacy forced on one person by another (1990: 4). Of importance in this definition is that it specifies the manner in which this ‘sexual intimacy’ takes place, it involves force.

The above definition of rape portrays rape as a forceful act that includes violence. However, the researcher is aware that an act of rape can still exist without violence. To further, understand the rape definition in the context of violence. Butchart, Emmett defines violence as the intentional, threatening or actual use of physical force or power against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development, or deprivation (2000: 15). The researcher will, therefore, first have to investigate the concept of rape as a form of interpersonal and sexual violence.

2.2.1.2 Sexual Violence

In 2007, the World Health Organisation (WHO) adopted an updated, globally recognised definition of sexual violence in their “World Report on Violence and Health” as “any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person’s sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work” (Tianna, 2010:12). This definition is broad and covers all aspects of sexual violence in which rape is included. To narrow it down, the research will investigate interpersonal violence.

2.2.1.3 Interpersonal Violence

Butchart, Emmett define interpersonal violence as violent behaviours that occur between individuals, but not planned by any social or political groups in which they participate (2000: 16).


Interpersonal violence occurs in many forms. Schreiner groups these forms of interpersonal violence into three categories according to the victim-perpetrator relationship:

- Family and intimate violence (e.g. child abuse)
- Violence among acquaintances (e.g. in a social setting between “friends”)
- Stranger violence (e.g. homicide by a perpetrator unknown to the victim) (2004:81).

It must be noted that rape can overlap with each of these three categories of interpersonal violence such as rape within the family (child or spousal rape), rape in a social setting (peer pressure or date rape) and rape where the perpetrator has no personal relationship with the victim (rape of a sex worker, or of a person in a vulnerable position) (Butchart, Emmett 2000: 15). Butchart and Emmett’s definition of rape within the concept of violence is important in this research because it includes violence within intimate relationships. In most cases, rape happens within intimate relationships or within acquaintances. Rape does not only happen in the context of interpersonal violence but also in the context of gender-based violence, which is fuelled by how people have been socialised.

2.3 SOCIAL CONSTRUCTION OF GENDER RELATIONS

Though an individual commits rape, there are social factors that shape his behaviour, thus, it is important to understand how that person has been socialised in order to understand his behaviour. Thorne argues that, central to socialisation is the way in which gender role expectations are taught and transferred from one generation to the other including the way they influence an individual’s identity (1993:24). Thorne’s argument is important in this research and it requires that the researcher investigate how clergy have been socialised which makes it acceptable




for him to rape. Thus, the researcher will investigate rape as gender-based violence to understand why men rape women.

According to Schreiner, rape is an act of gender-based violence. He further explains that rape is an act that is likely to result in physical, sexual or psychological harm to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life (2004: 82). This definition is instrumental in this research as it gives a context of how women are affected by the act of rape.

The understanding of rape as a form of gender violence requires an understanding of the social construction of gender relations, the inequality and power relations inherent within gender relations in most societies, and the role of socialisation of boy and girl child in sustaining gender relations. It must be noted that gender relations interact with race and class relations therefore it manifests in different ways for different races and classes. Men and women have gender differences and gender is a social construct. Gender relations define the way in which society defines how men and women should live and highlights power relations between these sexes. Gender relations are pervasive, run through every sphere of society, and perpetrate the oppression of women. This makes emancipation of women a continued struggle against unequal and unjust power relations in a society structured by the racism and sexism.

- Socially, boys and girls are brought up to think, act and respond differently - women are taught to be homely, passive and caring, while men are brought up to be achievers, to work hard and earn the money, and to be aggressive and defenders of the community.
- Culturally, society expects us to behave differently - men can smoke, drink, go out without their wives, extra-marital affairs are tolerated, while society questions woman's morality when they drink, smoke, or go out alone, and they are shamed if they have extra-marital affairs.
- Some religions do not allow women to hold leadership positions in ministry or to participate in all aspects of the church services. Some religions control and restrict women with their body by preventing them from using contraceptives and having abortions.
- Economy, sets different jobs and different wages for men and women. Some women often work in poor paying industrial jobs or do domestic work while men work in many industrial sectors with better salaries. Sometimes, men and women perform the same work, but are paid differently.
- Politically, we have unequal positions in organisation and political spheres. Often the sectors where women work are not allowed to join unions.
- Traditional customs, often dictates roles that women have to play, in most cases those roles are in subordination to men. (Schreiner 2004: 94).



Looking at the definitions above, the researcher picks-up some confusion in the definition of rape. There seems to be some confusion as to what behaviour and circumstances constitute rape. A number of myths that add to this confusion:

- The relationship between rape victim and perpetrator

It appears to be easier to understand rape when no relationship exists between the victim and the perpetrator. The more intimate the relationship existing between the two, the more difficult it appears to define rape. This research is done in this context. There is no physical violence; however, the effects are traumatic.

- The circumstances in which the rape occurred

The definition of rape may be blurred by the misconception that the victim was “asking for it” because of the clothing she wore; her behaviour and/or the location, she visited. Whichever way it`s always the victim`s fault the rape occurred.

The research will now investigate why men rape. Previous research highlighted various factors that caused men to rape. The factors included but were not limited to culture, patriarchy and socialization.

2.4 WHY DO MEN RAPE?


South Africa faces a major challenge of anti-social behaviour that is prevalent in most countries, across race and class that create a climate of fear, interpersonal hostility and insecurity. Although there are multiple-causations in every rape case, research has shown that a cardinal feature of rape is the rapist’s desire to express his power and superiority over the victim. “Rapists are not as is also commonly believed, in the grip of an ‘uncontrollable sexual urge’. Research has shown that over 80 per cent of rapes are planned. Rape occurs as a result of power struggles of men over women” (Rape Crisis Centre 1984: 4-6).

A clear understanding is needed of factors and situations that make fertile ground for men to rape including situations that makes women vulnerable to falling victims of rape. The research will start by outlining a number of theories that seeks to explain why men rape

2.4.1 Theories

There are a number of theories researched on the issue of rape that have been developed in an attempt to comprehend the complexities of rape. The research will investigate only three of these theories. Those are Feminist Theory, Social Learning Theory and Evolutionary Theory. Each of these theories is important to the research and adds value to explaining why men rape.

2.4.1.1 Feminist theory



The feminist theory advances the opinion that men believe women to be unequal to them. Such men, therefore, view women as a subordinate gender, needing to be dominated. According to Wiehe & Richards this domination of men over women not only seeks to control women within their interpersonal relationships, but also within their sexual relationships. (1995:80). Ellis further observes that according to feminist theory, the prime motive of rape is more to establish or maintain the dominance of men over women, rather than sexual gratification (1989:84). Radical feminism advocates that rape arises out of patriarchal constructions of gender and sexuality within the broader system of male power, and emphasizes the harm that rape does to women as a group. These definitions explain how patriarchy system socializes males to dominate females which makes it ok for men to rape women as part of exercising control over them.

2.4.1.2 Social Learning Theory

Social Learning Theory is a model introduced by a psychologist by the name of Bandura. Social Learning Theory emphasises the modelling of behaviours, emotional reactions and attitudes towards others. One of the basic tenets of the social learning theory is that aggression is learned behaviour through observation and imitation. This theory suggests that repeated exposure to violence tends to desensitise individuals and may even cause them to engage in similar aggressive behaviour. Children at play can be seen to imitate and fantasise imagery to which they have been exposed (Nevid2007:635). According to Wiehe & Richards constant exposure to violence – and more especially sexual violence in the mass media, may cause the viewers to become uncaring or unaware of how the victim is affected. (1995:81). This theory will assist the study when zooming into the worldview of the perpetrator (in this case clergy) and understand how he has been socialised.

2.4.1.3 Evolutionary Theory

In early times, rape allowed men to have intercourse with more than one woman, thereby increasing reproductive success. This belief is based on Darwin's natural selection theory, which propagates that all behaviour is driven by the desire to pass on one's genes. May and Strikwerda conclude that the evolutionary biological account of rape, "would seemingly suggest that no one is responsible for rape" (1994:140). This behaviour will then excuse men from taking responsibility for harming women in an act of rape.

While these theories are trying to explain possible reasons why men rape, there are various circumstances that form the breeding ground for rape to happen.

2.5 CAUSES OF RAPE

There are a variety of causes of rape, thus circumstances surrounding rape in South Africa still require in-depth study, particularly the relationship to the impact of culture, social dimension and the manner in which patriarchy manifests in South Africa.

In exploring these range of factors that are considered to be causes of rape, Bergh identifies the following aspects of rape as being important across different theoretical perspectives (2002:25-27). These aspects are useful in the analysis of causal factors of rape:

- Rape is an atrocious and brutal act and an inter-personal violent crime, which involves not only physical harm but also emotional and physical injury. Rape is an endorsement of violence in patriarchal societies, and reflects a universal devaluation of women and children
- Rape reflects underlying feelings of insecurity in rapists about their masculinity, male dominance and power.
- Rape has varied social meaning and value across different cultures and some communities are rape prone, while others tend towards rape free cultures. Rape reflects a defective socialising process.

There are different causes of rape. This study is only going to be limited to the following causes and investigates why they are said to be causes of rape. Culture, Patriarchy and Socialisation

2.5.1 Patriarchy

Patriarchy has been identified as one of the factor believed to perpetuate the occurrence of rape. Defining patriarchy will assist the research in understanding its influence as it applies to women being raped According to Van Niekerk , rape is “fuelled by patriarchy” which propagates the dominance of men and the disempowerment of women (2006:1). This study briefly explores the validity of such an opinion. “Patriarchy is generally perceived as a social system that is a root of all oppression. It is believed to be the prime causal factor for abuse against women” (Berlowe 2011:313). Dutton states that “patriarchy and patriarchal institutions are accused of being the main contributor of women abuse” (1996:127). The above definitions support the assertion that patriarchy perpetuates the occurrence of rape.

Russell defines patriarchy as “a form of social organization in which the father is recognized as the head of the family” (1982:3). Peacock supports Russel`s definition by further stating that patriarchy is a social structure that is defined by a hierarchy in which the male is strong, virile and superior. The woman has been viewed as weak, inferior, and needing the protection, care and attention of the male.

From the Western context in which Russell and Peacock write, headship is confined only to the members of the biological family unit, which differs significantly from the African context. In the African context, all the men in the clan have headship rights over women and children. Implying that what the clan decides applies to all the individual families. Ola-Aluko and Edewor noted that in the Nigerian culture “the woman is not only subordinate to her husband and the men in her own family of birth; she is also subordinate to the members of her husband’s family (male and

female)” (2002:19). The author believes that it has been under the influence of this system that the oppression of women has been justified all these years.

Indigenous African women are subject to the leadership of every man in the clan, which makes it difficult to break away from cultural practices. The African patriarchal system regards women as the source of all-evil, even in the folktales old women are always depicted as witches while old men are the wise elders of the village (Oduyoye: 1995:61).

Dobash and Dobash define two elements of patriarchy, namely structures and ideology. They state that the “structural aspect of the patriarchy is manifest in the hierarchical organization of social institutions, social relations and organizational pattern that by definition relegates selected individuals, groups, or classes to positions of power, privilege, and leadership and others to some form of subservience” (1979:43). The subservient group in the patriarchal structures is women. Dobash and Dobash continue to say “the use of physical violence against women in their position as wives is not the only means by which they are controlled and oppressed but it is one of the most brutal and explicit expressions of patriarchal domination” (Ibid: 44).

Patriarchy has been defined in a number of different ways and one’s response to the system is influenced by one’s definition of the system. Rich, defines patriarchy as “the power of the fathers: a familial social, ideological, political system in which men by force, direct pressure, or through ritual, tradition, law, and language, customs, etiquette, education, and the division of labour, determine what part women shall or shall not play” (1986:57). Poling also makes a close connection between patriarchy and power relationships. He defines patriarchy as “the unjust power relationships of men and women perpetuated by ideologies and institutions. It is another structure of domination that creates the conditions for abuse of power” (1991:29).

There are several variations of patriarchy. This research makes a distinction between humanist patriarchy and patriarchy in the Bible. Investigating this difference will assist the research in understanding the extent of the impact of patriarchy on the existence of rape.

2.5.1.1 Variations of Patriarchy

The model of patriarchy in Biblical terms is a family structure that is recognised in the Bible. In this model, a father is the head of the home and responsible for the conduct of his family. Elshtain states that patriarchs in the Bible are in danger of falling into the two streams of patriarchy, which are legalistic and hegemonic. They are contributors to the positive view of patriarchy, which is to be found in the Bible (1993:116-117).

- Legalistic patriarchy occurs when spirituality is judged by how strict the homemade rules are kept. The challenge with this definition is that it puts a father or

husband in a position of becoming the law and not accepting any other authority as being higher than his own. Such a man is critical of those who live according to different set of standards and norms.

- Hegemonic patriarchy occurs when males lead or guide with an attitude of dominance. An example of this form of patriarchy is when husbands and fathers control and dominate every aspect of the household and all members therein.

According to the patriarchal view reflected in the Bible, gender roles are accepted as having been ordained by God for man and woman prior to sin entering the world. The role of husband and father is primarily to be head of the home and to provide for and protect his family. The role of the wife and mother is primarily to be a helper to her husband, the bearer of children and the keeper of the home (Thatcher 2011:146).

2.5.1.2 Critique to Patriarchy

Hunnicuttt defines patriarchy in terms of male privilege and domination (2009:557), she states that there is little supporting evidence for the radical feminist belief that men are violent towards women in order to perpetuate patriarchy. She notes that this is simplistic and negates the fact that violence is a prerequisite for the continuance of patriarchal systems. Not all men are power hungry tyrants (Ibid: 561).

Dutton supports Hunnicutt by suggesting that there is no direct causal relationship between patriarchy and woman-abuse. He suggests that patriarchy does not provoke violence against women in an explicit fashion. Rather, “personality-disordered men” to justify their abuse of women use it as a tool. (1994:125). In other words, some misuse the principles of patriarchy, but this does not mean that all men are violent towards women. The opposite is in fact true, as the majority of men remain non-violent, especially towards women.

From the above discussion, the researcher contends that while patriarchy cannot be held responsible for all abuse and social ills, the abuse of patriarchy is often the cause of some of these problems. There is a possibility that patriarchy contributes to the problem of rape. However, patriarchy is not the main factor; there are a number of additional contributing factors that should be taken into consideration. Patriarchy cannot be deemed a universal constant. Rather, consideration needs to be given to issues such as power and authority that men possess because of cultural practices.

2.5.2 Authority and power

Power and authority are the key components of leadership; however, they are different components of leadership. They have different meanings, which are interrelated. For an authority to be recognized and function, it needs to be vested with power. Aurebach supports this view when he clarifies what he calls ‘the misconception of leadership.’ “A common misconception of leadership is that the terms ‘power’ and ‘authority’ are synonymous (2009:1). The truth is that any person

can have power, whether that power comes from within, or is derived from external sources. On the other hand, those whom he/she leads give authority to a leader. In essence, authority is an endorsement from the governed society”.

Ndungane also supports this view when he states that authority refers to the capacity someone has to commend free assent to another (2003:116). He further stresses that the word ‘free’ is essential, and for this reason, authority is not synonymous with power. However, the two cannot be divorced. Authority suggests the legitimate use of power. Legitimization may arise from an agreement between those who have power and those who do not (Ibid: 116).

Compolo shares a different view when he states that power carries with it the ability to coerce (2008:555). On the other hand, authority is very different. A person who has authority is someone who has to be obeyed, making coercion unnecessary. Compolo further states that there is legitimacy to such a person that convinces his/her subjects that this person is worthy to be obeyed. From the above discussions, the researcher concluded that power is not authority and authority is not power but both are important keys in leadership and are also interrelated. Therefore, this means that there can be no leader without either power or authority, be it a church leader or a leader in the secular world. Having that knowledge in mind, the researcher is going to explore these concepts individually and investigate how they contribute to the occurrence of rape.

2.5.2.1 Power

The term power has a variety of meanings. It differs according to its context; its meaning depends on what a person is referring to. According to the Collins Dictionary (2004:1177), “power means the ability to do something; a military force; a military potential; the ability to perform work; magnification; control, dominion or a position of control or dominion; a person or group that exercises control, influence or authority and so forth” .

This meaning of power captures the researcher`s idea of the power men have over women. The ability to exercise control or dominion over other people. Although there are many different bases of power, the power of primary concern in this research is not physical power but power to influence someone to do something even if they are not comfortable with it. This is because the researcher deals with power by male clergy, power that comes with the office and ordination of clergy. Dubrin defines this particular power as the ability to influence decisions and control resources (1994:264). He argues that this decision influences and resource control, called power, could be achieved in numerous ways.

There are different forces of power. For the purpose of this research, only spiritual power will be investigated. Its non-violent nature and its power to cohere will assist the research in understanding how clergy uses spiritual power for sexual gain.

2.5.2.1.1 Spiritual power

Prayer is the pipeline to spiritual power, the very fact that a clergy's life is so pressurised and hectic is even more reason not for neglecting but for deepening one's devotional life. Paul enjoined Timothy to set the believers an example in speech and conduct, in love, faith and purity. (1Timothy 4:12). Spiritual power has its source in God. His power is creative, and builds relationships towards eternal life. "Spiritual power is the potential for influence used for the benefit of others without regard to the cost to oneself or one's personal advantage" (Elliston 1992:51) Spiritual power strives to influence others to follow Jesus Christ's example.

Richard Foster suggests seven marks of spiritual power, which are:

- Spiritual power is grounded in God; he is the foundation of spiritual power.
- Spiritual power builds those who are entrusted to use and those upon whom the spiritual power is directed.
- Spiritual power is used constructively to build the body of Christ.
- Spiritual power is used for the common good of those who are concerned. It is an accountable power to God hence the pastor who is entrusted in exercising it has to be humble, obedient, faithful, and demonstrate a good model for the Christians he is leading.
- Spiritual power produces love. It directs people to be good shepherd who takes care of the sheep, in other words, it leads them to care and love the sheep in such a way that leads to healing.
- Spiritual power does not intend to harm, this power has no bad effect, its intention is to make people live in harmony with each other, with a good relationship with God. This power is exercised for unity of the Christians. It is a responsible power.
- Spiritual power produces the following results namely. The following Christian terms will be helpful because they deal with how ministers and members of the congregation should behave (Ibid: 51-53).

The abovementioned is the power that men (for this research, male clergy) use over women in order to influence them so that they can be easy targets for being raped. The research will investigate cultural elements as the last aspect, which has been said to be one of the causes of men raping.

Culture has also been identified as one of the factors that perpetuates the occurrence of rape. Rosman & Rubel defines culture as an organising concept, which provides meaning for human activities (2001:14). This implies that instigating cultural practices will assist the researcher in order to understand the morals and behaviour of the perpetrator.

2.5.3 CULTURE

Culture has been proven as a factor in instances and symptoms of rape. The root cause of rape lies in the sexist culture in which people live. This study seeks to investigate the validity of this theory.

Culture can be defined from different perspectives. Sociological, psychological, anthropological, political, communicative, and philosophical and many more disciplines may be used, each from its own particular point of view, to shed light on the question of what is understood by the concept of culture. Vroom holds the view that culture concerns traditional insights and learned attitudes, not only to receive insights and attitudes from the tradition to which people belong, but also to undertake in turn to pass them on deliberately to others. What is passed on is a pattern of meanings, for example, what a table is and the purpose for which it is used (1995: 5).

“Culture is the sign that man is a creature who belongs to a community” (Van Peursen 1955:9). Based on the original meanings of the Latin word *cultus*, *cultura* and the verb *colo*, Van Peursen deduces that as soon as people busy themselves carefully with something, culture comes into question. The word culture cut`s through a broad field of human activities from agriculture to worshipping the gods, and from occupying a piece of land to caring for and adorning one`s home and one`s own body(1955:15).

Waruta and Kinoti identify two cultures that they considered contributors of rape instances. These being Biblical and African culture. They suggest that these cultures are formative of the environment in which women live in Africa (2000: 145).

2.5.3.1 Variations of culture

Culture is dynamic and manifests in different forms. For the purpose of this study, variations of culture will be investigated

2.5.3.1.1 Biblical culture

Waruta and Kinoti notes that in many instances, “the Hebrew culture underpinning and informing the biblical narratives behaves itself as sexist. The Old Testament is replete with incidents, law, stories, anecdotes that depict the treatment of women in Hebrew culture as less than human. The Decalogue for example demands that a man should not covet ‘another man`s wife or his donkey’ in manner that suggest that both women and donkey are related to the man in a similar way, they are both property, things. Women who were suspected of adultery were put through an ordeal to prove their innocence”. This statement shows how Hebrew culture, which was mostly captured in the Old Testament, contributed to the view of a woman. It paints a picture of a women as being referred to as nothing more than a man`s possession. Being placed in the same position as donkey, to be used and abused. So abusing a woman in this context would not be considered wrong (2006:146).

“The ‘commoditization’ of women in Old Testament culture is also evident in their stories of military exploits. During their wars with the neighbouring communities, women could be taken as booty, along with sheep and goats. In one most painful incident, a father preferred to give over his daughter to a molester in order to save his guest from being sodomised” (Waruta and Kinoti 2000: 146). This further gives a picture of women being viewed and treated as a man’s possession and whatever a man possesses, he is at liberty to treat it as he sees fit. This creates an environment of ‘justifiable abuse’.

2.5.3.1.2 African culture

The culture of treating women as a commodity is also practiced in African culture as discussed above; it is one of the contributors that perpetuate the occurrence of rape. Waruta and Kinoti support the above statement by stating, “Similar contexts and cultural scripts of terror can be found in the largely unwritten traditions of African religion and culture (2000:146). The commoditization of women is clear for example in the conception of the man-woman relationship in the context of marriage. The language used to describe what a man does when he takes a woman as a wife is in the Gikuyu language for example is the language of the market place. Such act of taking a wife is described as Kugurana or Kugura Muka. The same word Kugura is used to refer to the acquisition of commodities like sugar, or goats” (Ibid: 146).


The above perception of women as a commodity that can be bought and sold contributes to the indiscriminate abuse of women. Surprisingly enough, men practicing these cultures declare this case without any sense of embarrassment or apology. Professor Ayot, describing the marital relationship amongst the Luo Abasuba claims that, as a matter of fact, the real men had a right to discipline both their wives and children physically” (Waruta and Kinoti 2000: 147). This statement is crucial to this research because it demonstrates how some of African cultures treat women as a commodity and how this treatment can give rise to conditions of rape in such cultures.

The research has demonstrated how men use patriarchy, power, authority, and culture to perpetuate the rape of women. The researcher will now investigate the office of clergy and how clergy use their office to rape women.

2.6 MALE CLERGY RAPE

Male clergy rape is a problem because it doesn’t only affect the two people who are involved in the act; it also affects people around them including the church and the community. Clergy rape is a serious challenge because it is not only about the clergy’s sexual behaviour but it is also about the impact of his behaviour on people around him.

The office of clergy has always been prestigious and respectable. A pastor is seen as a person who speaks the mind of God and who gives guidance on how to live a



Christian life. He is to be an example of who Christ is to His people. He is seen as the follower of Christ, the one that does what Christ did and teach in a way that Christ instructed in the great commission(Matthew 28: 16-20). Clergy calling is divine, God chooses them to lead His people. It requires the one who is called to be holy and refrain from certain kinds of behaviour and be different to others who are not in this ministry.

People come to pastors because of the nature of their vocation, which requires trustworthiness, care, and love that Christ showed to His people. No one goes to a pastor just to be around him or her; everyone approaches them when they have a challenge of some sort. These can be either social, cultural, financial or mostly spiritual challenges. The caring, supportive and understanding nature of their calling and office creates an environment where people feel free to approach them with their challenges.

This is what makes sexual behaviour of a pastor a critical subject. For a pastor, answering the call into the ministry of God invites expectation from others to conform to certain behaviour and conduct oneself in a particular way. A pastor cannot just give in to his/her own interest or feelings. People see a pastor as a guide on issues of morality; they do not just see a pastor as a normal person but a vessel through which God speaks. Shameful acts or immoral behaviour of a pastor have a negative impact on the lives of all those around him.

This negative impact on peoples' lives is what troubled the researcher such that she decided to conduct this research. The researcher is challenged because she is exposed to a church where Infidelity by male pastors is nothing uncommon and its impact leaves damaging effects within the church. She is challenged because she does not have a theory of pastoral care to assist and counsel pastors and everyone affected by their behaviour. She is conducting this research to try to come-up with a theory that can assist those involved and affected by infidelity. The researcher understands that coming up with a care theory does not mean that infidelity will stop. The intension is to break the silence about infidelity in our church and explore ways in which the church can care for the broken spirits of those affected by it.

2.6.1 The office of clergy

“Clergy are people ordained to perform pastoral functions; they are men and women ordained for religious duties” (Gannon 1971:66). They are not common persons, because they are set apart, for holy ministry. The clergy`s calling is divine, they are chosen by God to lead His people. Clergy is viewed as a people who speak the mind of God and who give guidance on how to live a Christian life. S/he is to be an example of who Christ is to His people. S/he is seen as the follower of Christ, the one that does what Christ did and teach in a way that Christ instructed in the great commission(Matthew 28:19-20). “Clergy are symbols and representatives, spiritual and moral guardians of God`s love to and for humanity. They are the mouth piece of

the divine will, teachers and interpreters of the sacred mysteries and spiritual counsellors in their communities” (Waruta & Kinoti 2005:243)

The character of clergy refers to the ethical integrity that is expected from him/her. Clergy should have a high level of integrity, which includes obeying the law or honouring the standards of conduct of their community. Clergy has to be faithful in order to call the church unto faithfulness and joyful sharing of Christ’s ministry of reconciliation. They have to provide hope and confidence, calling people into active participation in the struggle to achieve the justice and love, which Christ wants to share with His people (Steckel 1981: 381)

2.6.2 Clergy roles and expectations

Every human interaction involves interpretations of roles and boundaries. These roles and boundaries will dictate what appropriate and inappropriate behaviour in interpersonal relations is.

Clergy’s roles have changed over time. In the past, the priest’s main task was to provide the sacraments, remain celibate, live in a rectory, and wear clerical clothing. Pastors were general practitioners who were held in high esteem by parishioners. However, after World War II things began to change and Roman Catholics began moving up socially and this affected the model of priesthood (Bacik 1999:51-52). Large suburban parishes forced pastors into a more collaborative style. Roman Catholics no longer considered the parish as the centre of their lives and laity made new demands. The Second Vatican Council served to increase the pressures on priests and pastors. Laity became co-responsible for the church with delegated rights and duties (Congar 1965:57).

“The role of the priest has shifted from a cultic model to one of servant leadership in a community; from being on a pedestal to participation as a leader-companion with his people; from being a preacher teaching the truths of the faith and morally correct behaviour to one who bears the mystery of God and leads the people into a more intimate contact with that mystery, from a lone ranger with unique sacramental powers to a collaborative ministry that focuses on the gifts of the parish as a whole; from a monastic spirituality that sets the priest apart from the people to a secular spirituality that is nourished by the rhythms of parish life; from saving souls from the world to liberating God’s people to live fully in the world” (Carroll 2002:11)

Over time, different clergy roles have been identified. Blizzard describes the following clergy roles. He suggests that analysis of these integrative roles explores one possible way in which the parish minister gives purposeful focus to the many dimensions of his work.

- Administrator (includes board and staff meetings, publicity, financial management, physical supervision, church planning, and denominational assignments).

- Organizer (includes leadership and participation in local church associations and community organizations).
- Pastor (includes interpersonal relations, visiting the sick, distressed and prospective members, and counselling).
- Preacher (includes preparation and delivery of sermons).
- Priest (includes liturgy, leading in worship, and officiating the rites of the church).
- Teacher (includes church school instruction, confirmation classes, study group leadership, and preparation for teaching) (1956:508).

As much as clergy have their own roles and responsibilities that comes with their office or calling, the congregation or laity also have their own expectations from clergy. The challenge is that laity's expectations are sometimes unrealistic and put a lot of pressure on clergy to perform. Sometimes the expectations will be for clergy to act and perform duties the same way as his predecessor; at times, it will be to correct mistakes of clergy that served before them. The challenge arises when clergy accept these expectations and try to live up to it, including resisting accountability and manipulating privileges (London & Wiseman 1993:34).

The following are some of the expectation that laity will have from clergy:

- Clarity, strength and persuasiveness of Christian conviction and commitment
- Good preaching and the ability to design and lead meaningful worship
- Conviction of and commitment to pastoral calling as integral to Christian ministry and pastoral care
- Deep sensitivity to the needs of people individually and in groups
- Concern for, dedication to, and skill in working for congregational development and growth as a part of faithfulness, for the nurture and retention of members who show signs of slackening commitment, for the motivation and training of lay persons to work for church growth.
- Capacity to generate enthusiasm in other people, personal warmth, competence, spiritual authenticity
- Ability to encourage and generate a spirit of unity in a congregation
- Organizational development and conflict management skills (Calian 1977:508)

The above-mentioned roles and responsibilities inform clergy behaviour. They help create boundaries, which ultimately help society and the church at large to create a sense of structure and expectations of clergy and set a moral guide for social interactions.

2.6.3 Clergy conduct

For clergy, answering the call into the ministry of God comes with expectations of leading a "holy life". This calling requires the one who is called to refrain from certain kinds of behaviour different from that of others who are not in this ministry. It is a call to sanctity, which means commitment to God and to the ministry in which one is

called to. Sanctity of a clergy's calling relates to the quality of his commitment in love, joy and friendship to those people committed to his charge.

He is expected to provide support for them in their journey (Waruta & Kinoti 2005:220). People see a clergy as a spiritual guide especially concerning issues of morality. He is seen as a channel through which God speaks. For this reason, clergy cannot just give in to his own interest or feelings. Any shameful act or immoral behaviour of a pastor has a negative impact on the lives of all those around him because of the office he holds.

Clergy are called to live a life that measures up to the standard God has set when He called them into ministry, For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts (Malachi 2:7). Clergy, as believers and servants of the word of God, are bound to be instructed and be guided by the word of God in all that they do. They are commanded to be self-controlled. As God's people they are commanded not to engage in matters of sexual immorality or indecency or greed or the use of obscene, profane or vulgar language (Ephesians 5:3-4). This scriptural background shows us the type of character clergy should have and the necessity of good moral character for clergy.


Clergy office comes with a certain power and authority. They will be explained in detail below.

2.6.4 Clergy power and authority

It has been evident throughout the Bible that whenever God wants to move his people forward, He appoints and anoints a leader amongst them, a person he can communicate with during the course of the journey (Ex.3:10; Josh. 1: 2-9; 1Sam. 16: 12). God endows to some people amongst us the leadership competence so that they can lead us to God's chosen destiny. Apostle Paul argues that 'if anyone sets his heart on being a [leader] he desires a noble task (1Tim. 3:1). Since leaders are leaders by delegation, leadership is a God given gift (Gn. 1:26). Being a leader is not only about personal choice but rather it is what God had created and ordained that person to be (Ex. 4:13; Jer. 1:18) (Ammerman et.al 1998:171).

According to Sanders: "a Christian leader is a person with God given capacity and God given responsibility to influence a specific group of God's people towards God's purposes. Christian leadership is being set apart to do God's work. A Christian leader is accountable to Jesus Christ for the use of power. Christian leadership, however, differs from secular, business or political leadership. Christian leadership models should be drawn from the scripture and evaluated in terms in terms of accountability to Christ". These leadership models exclude a focus on personal and corporate power which aim at personal advancement (1994:71).

Clergy as a leader is in a position of authority. Their ordination puts them in a position of authority; it sets them apart and defines them as having a unique



relationship to God. They have authority because they are seen as representatives of God. Other clergy have authority on the basis of specialised knowledge and skills, for leading a congregation (Ammerman et.al:1998:171-172). “Clergy authority is a form of legitimate power. This power gives them the capacity to direct, influence, coordinate or guide, the thought and behaviour of others in ways they acknowledge as right or legitimate. Clergy as the leader should inspire others to service and sacrifices that will mark God’s leaders. The leader is like a light for others around” (Sanders: 1994:73).


2.6.4.1 Clergy power

The term power has vast meaning. It can be defined as “the ability to influence decisions and control resources. Power is the ability to change situations and circumstances. The Greek word for power is dynamos; we get the word dynamite from it. It is common in the New Testament as a word for authority, exonsia, which is sometimes translated as power; power comes from God and is given to the church that creation might become whole”.

Jesus before his ascension told his apostles, you will receive power when the Holy Spirit comes upon you and you will bear witness for me away to the ends of the earth, (Acts 1:8) Paul declares that the gospel is the saving power of God for everyone who has faith (Romans 1:16) external power comes with the acquisition of role and status, (Matthew 8:5) The centurion uses the analogy of his own power to suggest that Jesus can heal at long distance by virtue of Jesus’ power, Jesus is Exonsia from the very nature of his being, while the centurion is external. Jesus Christ performs miracles of healing, his word was powerful and when he commanded something, it happened (Dubrin 1994:264).

“Power is a way in which certain actions modify others, either by achieving consensus or conformity, or by the use of force or again by the combination of the two. It is a means of effecting a change in a situation. It does not exist in itself, as it is a manner of operating rather than a means of achieving a pre-determined goal.”(Duncan 2003:44)

Power is linked with governance; it is the act of governing people. All governance is God ordained, this means that those in power should not act against the law of God, or do something contrary to what God want or has ordered. Clergy is a power office and comes with certain expectation and accountability to God and the flock that are intrusted in their care. For clergy to be able to exercise his power and authority, a certain degree of trust is needed. Trust is the glue that holds any meaningful relationship together, be it family, friends, marriage partner or business associate. Trust is often slow to develop and can be destroyed in an instant, and when destroyed or betrayed, it is difficult to put it back together (Trueblood and Trueblood 1999:75). Trust develops in spaces where clergy and his/her flock share a safe space where stories of pain, guilt, anger and disappointment can be shared and kept



confidential. When the minister is trusted, he becomes the model for people in the congregation.


Clergy office and ordination gives them power to lead and control people. Dubrin is convinced that, this power enables them to influence decisions and control resources. By virtue of being ordained, they assume the position of being in authority (1994:264). Even though ordination gives clergy power and authority, Paul in his letter to the Romans argues that there is no authority except that which God has established (Rom. 13:1b). He goes on to say that God has established the authorities that exist (Rom. 13:1b). His statements are so inclusive. The inclusiveness of his statements make the researcher to believe that this definition also involves the office of clergy because they are also in a position of authority.

Marshall is convinced that the true power, the ability to exercise authority effectively, belongs to God alone (Ps. 62:11). According to him, “the power of God is shown in the creation” (Ps. 148:5), the sustaining of the world (Ps. 65:5-8). He goes on to say that even though this is the case, some of his authority is delegated to human kind (Gn.1:26-28, Psalms. 8:5-8; 11:5-16). This places God in the position of the one who has the absolute power over this earth. We pronounce this almightiness of God repeatedly when we confess the Lord’s Prayer: ‘for the kingdom, the power and glory are yours now and for ever’ (1996:945).

Nevertheless, besides His almightiness, God believes in delegation of authority. Marshall goes further to say that, even though he believes in delegation, ‘God actively intervenes on many occasions, showing His power in miraculous deeds of deliverance. For instance, it was with His mighty hand and outstretched arm that he brought His people out of Egypt (Ex. 15:6; Deut. 5:15), and He demonstrated His power in giving them the Promised Land (Ibid: 945). Marshall’s statement does not argue against the fact that leaders are appointed by people rather views it as that even if a leader is appointed by people, those people are just confirming God’s appointment. Actually, if a person appoints him/herself to a particular leadership position, the assumption is that it is God who anoints that particular person to that particular leadership responsibility s/he assumes. Sibthorpe (1996:11) supports this statement by saying that “it is God who calls, man can appoint but it is only God who anoints”. The above statement gives an understanding of the kind of power and authority vested upon clergy and the following discussion will demonstrate how male clergy uses this power to influence and to control women in order to make them easy targets for rape. Inability to manage all this power and authority leads to misuse of power.

2.7 MISUSE OF POWER

One of the major problems in leadership, both in the secular world and ecclesial, is the misuse of power. People who are already in leadership positions and those who aspire to be in leadership positions want to be in a spotlight. In quest of power,



brother will stumble over brother, compromise or even kill his to ensure his opportunity of appointment. He will use the entire trick to make sure that he is granted favour or chosen over the other party. At times, one may use his position of power to manipulate others so that he can benefit. There is nothing wrong being in a position of power. However, if power is mishandled or abused, it can cause a lot of harm.

This inability to handle power usually leads to the misuse of power. This is evident even in church leadership. Shawchuck is convinced that leadership in religious organizations has fallen into greater distrust and scepticism. He states that: “One of the greatest ironies of the history of Christianity is that its leaders constantly give in to the temptation of power... even though they continued to speak in the name of Jesus, who did not cling to his divine power but emptied himself and became as we are. The temptation to consider power an apt instrument for the proclamation of the Gospel is greatest of all with this rationalization, crusades took place; inquisitions were organized; Indians were enslaved; positions of great influence were desired; Episcopal palaces, splendid cathedrals, and opulent seminaries were built; and much moral manipulation of conscience was engaged in. Every time we see a major crisis in the history of the church we always see that a major cause of rupture is the power exercised by those who claim to be followers of the poor and powerless Jesus” (1993:18-19).

The issue of misuse of power that clergy find themselves in is a moral issue. It is a sign of a sick church with a sick leader who assumes more power than the power allocated to him/her. This means that moral behaviour and ethical conduct of clergy is questioned once they start to misuse power because they are not acting in accordance to their calling. When clergy abuse his position of trust and prey on other people`s vulnerability, the church finds itself in a huge moral dilemma. The church is challenged when male clergy use encounters or meetings with the female congregants as an opportunity to gain sexual favours. This shifts the position of the church from being a place of safety to being a breeding ground where people can be violated and hurt. This results in spiritual abuse.

2.7.1 Spiritual abuse

Spiritual abuse is a result of misuse of power whereby abusive practices are identified in the behaviour and teachings of some churches, spiritual and religious organizations and groups. Spiritual abuse is defined as “...the mistreatment of a person who is in need of help, support or greater spiritual empowerment, with the result of weakening, undermining or decreasing that person’s spiritual empowerment. It may involve overriding the feelings and opinions of another, without regard to what will result in the other person’s state of living, emotions or spiritual

well-being). In this case, power is used to bolster the position or needs of a leader, over and above one who comes to them in need ” (Johnson and Van Vonderen 1991:20-21).

Spiritual abuse, however, puts people in an awkward position with people they once trusted. It causes some people to have questions, doubt and fear concerning clergy. Spiritual abuse is thus nothing new. It is found in the Old as well as the New Testament, taking place “from a place of authority.” They say: “Spiritual abuse can only come from a place of power or perceived power. In other words, it is possible to be abused by someone who doesn’t have any true spiritual authority.” Paul battled with and confronted those who spiritually abused the people of God in this way, the best example being the book of Galatians: legalism for selfish reasons (Galatians 6:12-13) (Ibid: 21)

2.8 PRELIMINARY CONCLUSION

Research has reviewed literature from other scholars regarding the topic of rape by male clergy. The research found out that rape is a serious issue worldwide. It cuts through nationality, race, class, gender and age. Research also revealed that South Africa is most affected by rape incidents. Actually, it is said to be the rape capital of the world. This is why issues of rape are a challenge to pastoral care.

The research could have gone into more depth on rape in South Africa, however, the core focus was on understanding why men rape and to outline major contributing factors which fuel the occurrence of rape incidents. From the investigation the researcher concluded that patriarchy, culture, power and authority are indeed some of the factors that fuel the reoccurrence of rape. Research also highlighted that the office of clergy comes with power and authority. The challenge is when clergy cannot handle that power and authority. They end up misusing it and end up hurting those that they are supposed to be taking care of. Clergy then use the vulnerability of women around them for their own sexual gain.

Kowalski believes that church members who have experienced clergy rape are wary of asking for pastoral counselling if they have not been explicitly invited to do (1988:202). Thus pastoral counsellors need to seek ways in which to not only support the victims, but to also address the perpetrators (in this case, clergy) of rape by various means, through church discipline, counsel, support groups and referral to appropriate resources within and/or outside of the church. The research pointed out that clergy rape is still not receiving sufficient attention especially within the church; therefore it is necessary for pastoral counsellors to take steps to address this issue within their local churches.

In the next chapter, the researcher is going to share insights of methodology based on Gerkin’s shepherding model, Wimberly’s narrative model of mentoring and Mucherera’s palaver, concluding with a discussion on the qualitative method.



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

In the previous chapter, the researcher consulted various sources of literature with the aim of reviewing what other scholars have already researched on the topic of rape by male clergy. This chapter will focus on the research design, which is a description of the planned method of study that will be applied by the researcher when investigating rape of women by male clergy.

The design will involve methods of data collection, analysis and interpretation and grounded theory. It will give an overview of the strategy, which will be used to conduct the research and gather data for analysis and interpretation. It will also explore the nature of qualitative research and its epistemological foundations. Finally, it will discuss the ethical issues such as the welfare of the research participants.

3.2 THE RESEARCH DESIGN


The research design for this study will be developed in order to provide structure or detailed steps to be followed in this study. It will consist of a series of guidelines for a systematic gathering of data. According to Leedy, there are four fundamental questions that must be resolved in research design when collecting data that a researcher needs to follow (1989: 93-94). Those are:

- What data is needed?
- Where is that data located?
- How will the data be collected?
- How will the collected data be interpreted?

The study will follow these basic questions within the research methodology. These questions will be answered specifically, concretely, and without mental evasion or reservation. The researcher will need data that will prove the existence of rape by clergy. Data will be located at the Pentecostal Church, Losasaneng and it will be collected using interviews and questionnaires. Once data is collected, it will be interpreted through the use of case studies.

Answering these questions will bring a clear focus into research planning and design and operational framework. Once the design has been laid down, the researcher will elaborate on epistemology, which will give a framework into how knowledge can be used to interpret a situation. The research will follow qualitative method.

3.3 RESEARCH METHOD



In this study, the research method identified will be of a qualitative nature. The objective of qualitative research is to understand social phenomenon from the participants' views such as books and periodicals (Their views or gleaned from books and periodicals?). The methods also used in research will be those of epistemological foundation and grounding theory.

3.3.1 Qualitative method

This study seeks to find meanings to inform the researcher's understanding of the world, to uncover people's motivation to act in a particular way and explore people's attitudes that inform certain behaviour. The researcher seeks to uncover how pastors and pastoral caregivers can journey with victims of male clergy rape. For this reason, the study will employ a qualitative research methodology.


Denzin and Lincoln define qualitative research as a being a multi-method in focus, that involves an interpretive and a naturalistic approach to its subject matter (1998:3). Qualitative method studies "the participants' perspective - feelings, thought, beliefs, ideals and actions in a natural situation" (Mc Millan & Schumacher, 1993: 379). According to the above definitions, this research method will assist the researcher in describing and exploring the nature of the situation women find themselves when male clergy have raped them.

Qualitative research recognises the world as a locus of complex interpretive processes within which human beings work together towards making sense of their experience. According to Flick "qualitative research is a situated activity that locates the observer in the world and it consist of a set of interpretive material practice that makes the world visible" (2001:2). Swinton and Mowat concur with Flick by suggesting that, "qualitative research is a process of careful, rigorous inquiry into aspects of the social world" (2007:31). Their definition suggests that qualitative relates to the careful exploration of the way in which human beings encounter their world and offers new ways of understanding and interpreting the world.

Qualitative research uses a variety of methods and approaches which will help the researcher to explore the world in an attempt to understand the uniqueness of the individual, in this case victims of male clergy rape. One of those methods is the inductive mode of analysis. It will help the researcher to dwell deep in gaining insight into the life of women who have been raped by male clergy. The Qualitative method will allow the researcher to reach the inner experience of the participants and to determine how meanings are formed in their worldview. Understanding their worldview will help the researcher to understand their behaviour.

Willig defines qualitative research in this way:

"Qualitative research tends to work with relatively small numbers of participants. This is due to the time-consuming and labour-intensive nature of qualitative data collection and analysis" (2008:17). Even in this research, a small number of



participants will be used and the sample will be a representative of the whole. The researcher will now investigate the epistemological foundation (theory of knowledge) that will assist this research.

3.3.2 Epistemology

Qualitative research uses a particular way to understand the world; therefore, it will be helpful to be start by looking at the epistemology that underlies this research.

“Epistemology is a Greek word that means theory of knowledge. It is the branch of philosophy which is concerned with the nature, scope and the limitations of knowledge” (Mason 2006:16).

Epistemology is “a philosophical belief system about who can be a knower. It can be described as the relationship between the knower and the known” (Klenke 2008:16). Epistemology refers to the interpretive position in which knowledge is held to be a function of interpretation, accessible through methods, which focus on our consciousness and subjective understanding. For Swinton and Mowat “the epistemology of qualitative research relates to the particular theory of knowledge that underpins this approach” (2007:32). This is key in this research because it will allow the researcher to search into the mind of the victims of clergy rape and try understand the impact this had on them based on the why they each interpret the situation.

The Epistemological view is the relationship of researcher to reality and the road they follow in search of the truth. “As the study of knowledge, epistemology addresses questions like: what is our knowledge of others, how is knowledge acquired and how do we know what we know” (McLeod 2001:3). Epistemology is about issues having to do with the creation and dissemination of knowledge in particular areas of inquiry. Epistemological foundations will assist the researcher in creating knowledge that will assist in understanding the position of women who find themselves raped by clergy.

Mowat and Swinton state “that knowledge of the other occurs when the researcher focuses on a particular individual or group and explores in-depth the ways in which they view and interact with the world” (2007:33). The above statement reflects the researcher’s aim of attaining an in-depth understanding of the challenges faced by women who are victims of rape by male clergy. The essence of epistemology will fundamentally influence how we think and acquire knowledge.

A sound epistemology is necessary for the existence of sound thinking and reasoning. According to Swinton and Mowat “the epistemology of qualitative research relates to the particular theory of knowledge that underpins this approach” (2007:32). Epistemology as a source of generating knowledge is also parallel to qualitative research in that it contributes a lot in collecting data from human experiences on the ground. Once data has being gathered about the understanding

of the victim's worldview, grounded theory will be employed so that data gathered can be used to develop theories that will assist the research.

3.3.3 Grounded Theory

Qualitative research begins with the theory on the ground. Buffel describes this as "what is actually happening on the ground and in praxis" (2007: 76). In the context of this research, the focus is on healing women who have been raped by male clergy. The study will be guided by Gerkin's methodology of shepherding, which will be discussed later. The methodology of shepherding will be implemented throughout the research in order to gain an understanding of the trauma experienced by these women and how they can be pastorally cared for in their journey of healing.


Grounded theory is a qualitative research method that was developed during the 1960s by two sociologists named Barney Glazer and Anselm Strauss in 1967. Their concern was that: "theories used in research were often inappropriate and ill-suited for participants under study". This research method believes that theories should be "grounded" in data from the field, in the actions, interactions and social process of people" (Creswell 1998:63). Data collected will thus be used to develop theories.

Grounded theory looks at specific information and derives theories and reasons for that particular phenomenon. In this research, grounded theory is essential in this because the researcher will look specifically for information that will help to understand trauma experienced by women who have been raped by male clergy. Data collected will inform the researcher of the trauma and pain experienced by women raped by male clergy and it will assist in developing a theory to assist in rehabilitating them. Data cannot be collected haphazardly thus, the researcher will outline the technique to be used in this research and how it will be used. Thus, it is essential to look at different methods of collecting data for this research project.

3.4 DATA COLLECTION TECHNIQUES

According to McMillan & Schumacher, qualitative data collection techniques collect data in the form of words rather than numbers (1993: 42-43). There is an in-depth verbal description of phenomena. While there are different techniques that can be used to provide different descriptions, the goal of, each is to capture the richness and complexity of behaviour that occurs in natural settings from the participants' perspective. Once collected, the data are analysed inductively to generate findings (McMillan & Schumacher 1993:42-43).

Data collection techniques often used to establish reliability in quantitative studies with two observers, such as obtaining an inter-observer reliability coefficient, are inappropriate in qualitative research. Rather, the agreement sought in qualitative research is inter-observer reliability, the agreement on the description or composition



of events, especially the meanings of these events, between the researcher and participants.

In this research, case studies of women who have been raped by male clergy will be narrated and questionnaires will be used. The interviewees are persons who have consented to be interviewed. They were also informed that the result of the research would be used for research purposes and that the findings would be used to contribute to Pastoral care intervention in the quest to bring healing to those who were victims of male clergy rape.

The research also included the following methods of collecting data:

- Sampling
- Case studies
- Questionnaire
- Narrative approach


3.4.1 Sampling

Flick points out “that qualitative approach is focused on persons or groups in order to observe behaviour, gauge experience and others. He cites an example of interviewing people who have experience in living with chronic illnesses. He reckons that the qualitative researcher will have “to go and look for people who have made it in different intensity, for a longer or shorter time or with different types of chronic illnesses” (Flick 2000:27). In this research, the researcher will observe and gauge experiences of male clergy accused of rape and the victims of male clergy rape.

The researcher will consider the people to be viewed as ‘experts’ in this context for interview purposes in order to tackle the topic under investigation. In terms of selection, consent forms were sent to selected participants, detailing the purpose of the study and requesting their voluntary participation. The forms also addressed the ethical issues of confidentiality and anonymity, assuring potential research participants that both would be upheld in the final data report. The consent forms contained the following information:

- The topic of the research.
- The aims and objectives of the study.
- The guarantee that the researcher would maintain confidentiality and anonymity.

For Coldwell and Hurbest; “Sampling is the act, process and technique of selecting a representative part for the purpose of determining parameters or characteristics of the whole population” (2004:9). In this study, participants will be drawn from the Anglican Church in Losasaneng District only.



In order to get a more accurate feedback that is a representative of the broader population, the researcher decided to sample two groups of people. Which included women who were victims of male clergy rape and women who knew of other women who were victims of male clergy rape. The researcher believes that this sample will give a broader reflection of the women`s views, capture the pain, trauma and their experiences when data is analysed to gauge consistencies and differences of behaviour. The sample will go through interviews as a method of collecting data.

3.4.2 In-Depth Interviews

Data collection will be in a form of in-depth interviews where-by face to face interviews are used. In these interviews, questionnaire will be used to encourage participants to share their stories and experience of being raped by clergy. Participants will also be encouraged to share their ethical or moral view of this subject. All interviews will be recorded and the recordings will be used for data analysis. Interviews will be conducted by using questionnaires.

3.4.2.1 Questionnaires


Until recently the researcher`s knowledge about cases of male clergy rape was very limited. The researcher seeks to expose the confusion, shame, pain and anger of victims of male clergy rape. This research will allow these women to share their stories so that the journey of healing may begin.

Questionnaires will be helpful to and afford the respondents an opportunity to narrate their stories and put their feelings on paper. Identifying and admitting their pain will assist in kick starting the process of healing. Questionnaire with open-ended questions will be given to respondents to answer and have the latitude to give a detailed explanation of their experiences. Only one type of questionnaires will be designed for both parties involved in the research.

The aim of the questionnaire is to ask relevant questions that will assist in collecting information that will assist in answering research questions so that the researcher can understand the extent of the trauma and pain experienced by these women. After all data has been gathered and analysed, the researcher will start designing, and suggest, a method of caring that will be used to assist the victims of male clergy rape in their journey to healing.

3.4.3 Narrative method

Life is about stories. The people are who they are because of the stories they hear. Christians are Christians because of the stories of Jesus Christ they heard. "Each person is a collection of stories" (Dinkins 2005:11). We are born into a storied world, and we live our lives through the creation and exchange of narratives. A narrative can be defined as an organized interpretation of a sequence of events. This involves attributing agency to the characters in the narrative and inferring causal links between the events. In the classic formulation, a narrative is an account with three



components: beginning, middle and the end” (Murray 2003:113-114). Narrative pastoral conversations will be the most suitable ways of collecting data in this research.

Bloomberg & Volpe explain narrative research “as a method, narrative research begins with the experiences as expressed in lived and told stories of individuals or cultures. In this form of research, the researcher studies the lives of one or more individuals through the telling of stories. The information gleaned from the story or stories is then retold or “restored” by the researcher into a “narrative chronology” in order to provide the meaning of experiences” (2012:34).


The focus in this study will be on the life stories of women who are victims of male clergy rape. Through the help of questionnaires, the researcher will be asking relevant questions in order to facilitate the telling of the stories. The study opted for the narrative method, because the researcher is coming from a position of not knowing the mind-set, and seeks to investigate the experiences of victims of male clergy, who rape women. The experiences that will be expressed in the lived stories of these female victims will be the source of knowledge.

Fee & Stuart also state, “Narratives are stories—purposeful stories retelling the historical events of the past that are intended to give meaning and direction for a given people in the present” (2003:90). Female victims as they narrate their stories, they will tell about their experiences, which will help the researcher in giving direction on how to help other women in similar situations. The narratives will be analysed and interpreted as the study is searching for knowledge.

According to Stein; narrative therapy “seeks to separate the person’s identity from the problem the person is experiencing, hence the person is not the problem” (Steyn 2010:59). Through negative conversations, victims are told that they are a problem and they begin to believe and perceive themselves as such. The research seeks to investigate if this is the case for victims of male clergy rape. Should this be the case, narrative therapy will be useful in helping these female victims to externalize the problem they are facing, and not see themselves as part of the problem.

Narrative therapy and externalization are inseparable. “Externalization is the decision to face the pain caused by privileging negative stories and conversations” (Wimberly 2003:28). The research will also investigate whether these female victims have received negative conversations, which in turn became the cause of the shame and pain, they were suffering.

Wimberly defines externalization this way “Externalization refers to the process of reflection that helps persons look at ways their recruitment takes place and the impact that recruitment has on growth and development. A point of externalization is to lessen the impact of negative conversations and promote the more positive conversations through exploring one’s recruitment” (Wimberly 2003:28).



Negative conversations have a negative impact on people. It is the duty of pastoral caregivers to help people in externalizing negative stories. Wimberly went on to explain, “Negative conversations produce negative evaluations of ourselves. The experience of continually being in positive conversations with others will facilitate and build positive self-esteem within us. Positive conversations help us to evaluate ourselves in positive ways. Our social involvement and discourse with others provide us with opportunities to take into ourselves either bad or good sources of self-evaluation, particularly in the early phases of our lives” (Wimberly 2003:17).

As the women will be telling their stories, the study will offer them a respectful listening in the process of helping them externalize the problem. Steyn cited Schön, Gower and Kotze who share an interesting insight on this issue, “In the counselling process we listen with many ears. We listen to the words spoken. We listen the way in which the words are spoken – softly, loudly, or hesitantly. We listen to the obvious meaning of words and sentences, and we listen to their possible meaning” (Steyn 2010:66).

Pastoral caregivers should be active listeners (see James 1:19). The function of a caregiver is to receive the word through listening in conversation. When the sacred word, Scripture, is spoken to listening ears, it heals and provides direction for the community. The sacred word is much too large for the mouth. It belongs to the narrative life of the whole community. It is part of the palaver (spoken word) of the community that is liberated through the ministry “with large ears” that cares for the word by caring for the stories of the people and the stories of the people of God in Scripture. In suggesting that we listen with large ears, I means that we help people as we facilitate the telling of their stories. When they tell their stories, they both receive and give help in a communal context. Both the telling of stories and listening to stories form a reciprocal dynamic of community building. If there are no stories, there is no community” (Dinkins 2005:25).

Members of the clergy should listen to the Word of God to show that they love Him, and they should as well listen to the stories of the people around them to show that they care for and about them. By sharing stories and listening to the stories of others, a community is being built. A female researcher who is an aspirant counsellor and interested in narrative pastoral counselling will conduct the research. Once data has been collected, it will undergo a process of analysis and interpretation.

3.5 DATA ANALYSIS AND INTERPRETATION

According to White qualitative data analysis is primarily an inductive process of organizing the data into categories and identifying patterns (relationships) among the categories (2003:11). This involves a systematic process of selecting, categorizing, comparing, synthesizing and interpreting to provide explanations of the single phenomenon of interest. In this study, data analysis involves summarising and analysing data that has been collected in recurrent behaviours, objects or body of

knowledge. Seaman defines data analysis as “a process by which the researcher summarizes and analyses the data that have been collected” (1986:333): For Neuman, data analysis means a search for patterns in data –recurrent behaviours, objects or a body of knowledge” (1997:426).

White highlights several cyclical phases of data analysis which allowed the researcher to experience continuous discovery especially in the field but also throughout the entire study in order to identify tentative patterns. The phases are as follows:

- Categorizing and ordering of data after data collection
- Qualitatively assessing the trustworthiness of data, to refine patterns
- Writing a synthesis of themes and or concepts

For the purpose of this study, the researcher will organise the data utilising the following procedures:

(1) Content analysis,

(2) Summarising findings.

When data had been collected, the researcher transcribed the data for easier interpretation and analysis. The researcher analysed the data using the following elements: coding, segmenting and through developing categories and themes. According to Maree, coding is the process of reading carefully through your transcribed data, line by line and dividing it into meaningful analytical units. Coding is also defined as marking the segments of data with symbols, descriptive words or unique identifying names (2007:48).

After the data had been collected, the researcher put together the data collected from the two sample groups. The researchers transcribed the data, and developed codes by marking segments with category names. After the data had been coded, the researcher classifies such codes or units into segments. The researcher then grouped together segments with common meanings from each research site and themes were developed. Themes then led to the findings and conclusion that responded to the research questions.

3.6 PASTORAL CARE THEORIES

In order to understand the trauma and pain of women who are victims of clergy rape, the researcher borrowed the following theories, Mucherera’s palaver, Gerkin’s shepherding model, Wimberley’s model of claiming God, reclaiming dignity will and Pollard’s social deconstructive model. Gerkin’s shepherding method will be used as the primary caring primary caring method that will be employed to journey with

victims of male clergy rape. However, Mucherera`s palaver, Wimberley`s model of claiming God, reclaiming dignity and Pollard`s social deconstructive model, will be used as supporting methods.

Gerkin speaks of Jesus as a perfect example of shepherding. Gerkin portrays Jesus as a model worthy of our mimic in shepherding as pastoral caregivers. Though his model is one of the best, it has its own weaknesses. Gerkin`s model of pastoral care deals a lot with a method of shepherding in dealing with those who are wounded and are in pain, but he does not address the issue of helping them in restoring the broken image of God because of their experiences. This is where Wimberley`s model of Claiming God Reclaiming Dignity will come handy. The study intends to restore the broken image of God within those that are victims of male clergy rape. Pollard`s social deconstructive model will be used to deconstruct painful experiences these women who have been raped by clergy went through in order to create a new story of hope.

The above-mentioned three models are from a Western perspective. Thus, the researcher will introduce the fourth model called Mucherera`s palaver, which suggests a problem solving method from an African perspective. These models will be discussed below:


3.6.1 Gerkin`s shepherding model

Gerkin used a biblical model of taking care of the flock of God in his approach. He understood very well that in order to take care of the flock of God, there must be certain individuals who are chosen to take a leadership role such pastors or pastoral care givers. For this reason, the study will investigate the biblical understanding of shepherding

3.6.1.1 Old Testament understanding of Shepherding

The first person in the scripture who was mentioned as a shepherd was Abel, the son of Adam (Genesis 4:2). Shepherding was the common work amongst the Israelites in the early patriarchal era. Abraham (Genesis 12:16); Moses (Exodus 3:1), Rachel (Genesis 29:9); and Jacob (Genesis 30:31–40) are examples of people who were shepherd. Over time, cultivation took pre-eminence and shepherding lost its primacy and status. It became a task that was assigned to those in the low social ranks of society such as the younger sons, hirelings, and slaves (1 Samuel 16:11–13). However God saw shepherds being important or rather necessary , that is why He said “I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing” (Jeremiah 23:4).

The broader function of a shepherd was to lead the sheep to green pastures and water that will refresh them (Psalm 23:1). It was the task of a shepherd to lead sheep from night-time protection in a sheepfold on safe paths to places of grazing and watering. After morning, grazing and watering, sheep typically would lie down for



several hours at midday in a shady or cool place. To protect sheep against predators, shepherds would carry two pieces of equipment, the rod and staff' of (Psalm 23) one of them a club like weapon and the other the familiar crook used for rescue. Shepherds were thus providers, guides, protectors and constant companions of sheep not only that, but shepherds were concerned about each and every individual sheep, no matter how far it had gone astray or become crippled or sick or weak or lost. They took care of the sheep and even carried weak lambs in their arms (Isaiah 40:11).

Unfaithful shepherds were to be punished (Jeremiah 10:21; 49:19). Jeremiah heard God crying out, "Woe to the shepherds who destroy and scatter the sheep of my pasture!" (Jeremiah 23:1). This will highlight the importance, need and responsibilities of pastors as shepherds of God's flock and also what God has planned for anyone who is ignorant and does not fulfil their responsibilities as shepherds.


God has been portrayed by scripture as a chief shepherd. The shepherd was often portrayed as the self-sacrificing care taker of sheep who was dedicated to their well-being brought back strays, and kept them safe from many dangers in the world (1 Sam 17:34-35; Ps 23:2). God led his people through the desert like a shepherd leading his flock. Psalm 23 characterizes the trust that the Israelite should have in the Lord. He might also punish his flock when He is angry and heal it in forgiveness (Ps 74:1). "Like a shepherd he feeds his flock, in his arms he gathers the lambs, carrying them in his bosom, and leading the ewes with care" (Is 40:11). This shows how God as a chief shepherd led His flock.

While the Old Testament depicts God as a shepherd, gently caring for and guiding His flock (Isaiah 40:11), New Testament portrays Jesus as a good example of a shepherd.

3.6.1.2 New Testament understanding of Shepherding

Jesus in the New Testament affirms that He is the Good Shepherd. A Good Shepherd feeds and cares for his Sheep. He listens to the Sheep of his fold. A Good Shepherd restores his sheep to a good health and searches for the sheep when the sheep is lost. He is anxious to recover the one which is lost and He does not give up until He finds the lost sheep (John 10:11). A Good Shepherd is involved with the proper caring, tending to their need and providing a good pasture for his flock.

A Good Shepherd grooms his sheep and so, Jesus Christ groomed his disciples and sent them for a mission (Matthew 28:20). The responsibilities and character of a good shepherd painted in the Old Testament are similar to the above stated character of Jesus as a good shepherd. Maybe it's because God as a Father and Christ as His son are one with the Holy Spirit but they portray similar characteristics in different biblical eras.



Gerkin also portrays Jesus as a perfect example of a good shepherd. He uses (John 10:14) to demonstrate Jesus as a good shepherd who knows his sheep and is known by his sheep. Reflecting on the actions and words of Jesus, gives us the model for pastoral relationships with those immediately within our care and those strangers we meet along the way” (Gerkin 1997:80). Gerkin states, “With the coming of Jesus, who, according to John’s Gospel, identified himself as the good shepherd, the shepherding image takes its place as a primary grounding image for ministry. Applied to Jesus’ ministry, the shepherding image incorporates not only the wisdom expressed in certain of the parables and the Sermon on the Mount, not only his priestly leadership in relation to his followers, but also elements of prophecy such as are found in the story of Jesus’ cleaning of the Temple and his confrontations with the Pharisees and Sadducees” (1997:27).

In this study, both the Old and New Testament approach of shepherding will assist to give guidance for clergy and pastoral caregivers in order to be effective in their ministry and avoid hurting the flock.

3.6.1.3 Shepherding

Gerkin’s model depicts shepherding by using the trilogical leadership structure of a pastor as a priests that carries the responsibility for worship and ceremonial life; a prophets who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders and the wise counsellor, who offered counsel of all sorts of issues pertaining good life and personal conduct” (Gerkin 1997:23). The above trilogical functions show the importance and responsibilities of a pastor. A pastor is expected to perform the priestly function, the prophetic function, as well as that of a wise counsellor.

The researcher will use the shepherding model in this study to empower pastoral care givers with tools that they can use in order to pastorally care for the women who are victims of male clergy rape. As shepherds of God’s people, the pastoral caregivers should be capable of striking a balance in functioning as the priests, the prophets, and the wise guides. Jesus as a good shepherd of the sheep was able to strike a balance in functioning as a priest, a prophet, and a wise guide. The researcher does not suggest that pastors and pastoral care givers should possess all the spiritual gifts mentioned in scriptures however, the study suggests that the caregivers should endeavour to strike a balance between spiritual gifts when shepherding others.

3.6.1.3.1 Pastor as a priest

There are different ways to care for victims of male clergy rape. Gerkin highlights the following ways care can be given the power of deep connection. “Through corporate participation in the symbolic acts of receiving Holy Communion, laying on of hands

and the administration of baptism. Worshipping together can express care and acknowledge our mutual need for care. Sharing the word of God and praying together can also be used to express care” (Gerkin 1997:82).

As a priest, a pastor should nurture the congregation through hope bearing preaching. Wimberly highlights the following priestly function. A black preacher carries out a priestly function in the preached word. The central focus of this function is building faith and hope within worshipers through intentional attention to the worshipers’ identity formation, views of life, and coping strategies amidst life’s trauma. The nurturing task of the black preacher is that of priest who evokes in the hearer an understanding that his or her life situation does not have to remain as it is

The priestly functions are centred on what Harris calls “uplift education.” The priestly function also has an emancipatory focus, and is rightly called a homiletic of emancipation by Gerkin, uplift that is centred on faith in God’s activity on behalf of persons’ release from the things that bind them to a future of promise. “(Wimberly 2004:139).

Wimberly is coming from an African American perspective but in reality, all clergy carry out a priestly function in the preached word and to bring hope to the hopeless. Pastors and pastoral care givers should not only function as priests but also as prophets.

3.6.1.3.2 Pastor as a prophet

Prophet is “One who speaks for God (Mic. 1:1; Judg. 4:4; Acts 21:9). A true prophet said exactly what God said” (Dockey, Godwin & Godwin 2000:194). In the Old Testament the prophets were giving advice to the kings (Daniel 4:27-23). Prophecy is for instruction and encouragement. Everyone who prophesies speaks to people for their strengthening, encouragement and comfort (1 Corinthians 14:31). A pastor should act as a prophet to the suffering. “Important as the theme of the care and cure of souls has been throughout the history of pastoral care, it has been consistently paralleled with other themes: the image of the pastor as caretaker of the moral life of the people. This was the primary self-image of the prophets of Israel” (Gerkin 1997:84).

The suffering people according to this research are the victims of clergy abuse. They suffer from guilt and shame as a result of negative conversations around them. Wimberly describes their suffering by using Job’s suffered afflictions. In Job’s suffering, he did not turn against God (Wimberly 2003:30-31). In his suffering, he was privileged to enter into conversations with God. Suffering is harmful when we become hardened and reject God; when we withdraw from the help others can give; and when we reject the fact that God can bring good out of calamity.

A pastor as a prophet should speak for God to the people for the care and cure of their souls. As a prophet, a pastor should comfort victims of male clergy rape and

help raise their spirits. A pastor as a prophet should rebuke the people of God in case they are not leading a morally good life. Rebuking in this manner is another way of caring and shepherding. God's moral laws were given to help people love God with all their hearts and minds (see Exodus 20:1-17). A pastor as a prophet should preach the good news to give direction, comfort, rebuke, and edification or exhortation to the congregation. S/he should be capable of giving a prophetic counselling to those in need.

Jesus Christ who is depicted by Gerkin as a good model for shepherding was also said to be a prophet (see Luke 7:16). In functioning from His prophetic office, He was capable of bringing hope to the suffering. A pastor should make it possible for the congregation to see the light at the end of a tunnel. In this research, the researcher expects pastors and pastoral caregivers to bring about hope to the suffering (victims of male clergy rape).

According to Brister, minister and congregation have both prophetic and pastoral functions to perform in the world" (1992:180). Pastoral care givers do not only function as a priest and prophets but also as wise guide.


3.6.1.3.3 Pastor as a wise guide

Pastors and pastoral care givers should also function as wise guides in caring for the victims of male clergy rape. Pastoral care needs of God's people through the difficulties of everyday life are the core responsibly of pastors and pastoral care givers. They need to create a caring environment within which all people can grow and develop to their fullest potential. Not all of God's people will need counsel; all people, however, need the nurture and support of a caring environment" (Gerkin 1997:88).

The vicissitudes of life amongst others include the problem of stigma and shame of the victims after being raped by clergy. The word "counsel" means "advice or guidance." All of God's people at some point will need advice or guidance. Examples of counsellors in the Bible include the prophets, members of the Jewish Sanhedrin, and God Himself (see Samuel 17:11; Mark 15:43; and Revelation 3:18). Victims who are suffering after the rape need pastoral caregivers who will assume their role as wise guides. The church as the Body of Christ needs pastoral caregivers who will be the caring shepherds of God's people.

Counselling is part of shepherding. Psalm 23 in the Bible depicts God as a caring shepherd and a dependable guide. "The LORD is my Shepherd; I shall not be in want. He makes me lie down in green pastures, he leads me besides quiet waters, and He restores my soul. He guides me in paths of righteousness for his name's sake".

God as our shepherd knows the green pastures and quiet waters that will restore victims of male clergy rape. These victims can be restored by following God



obediently. The responsibility of pastors and pastoral caregivers is to lead the hurting (victims) to God. Jesus is the owner of the sheep. He is committed to them and He loves them. In the same way we should love one another and care for one another (see Matthew 22:39).

3.7 Wimberly's model of claiming God reclaiming dignity

In this research, Gerkin's method of shepherding journeys with those who are in pain (in this case the victims). After the research has employed the abovementioned method, the researcher seeks to find a way to assist victims reclaiming their dignity. This is where Wimberly's model of claiming God reclaiming dignity will be helpful.


Wimberly uses a biblical figure named 'Job' as a model for privileging God conversation. From the book of Job, the researcher is exposed to a model by which persons can come to a fuller understanding of their worth and value. This model is a process of discovery through conversation first with others and finally with God. As pastoral counsellors, we take the role of helping the person externalize various cultural conversations clearing the way for a fresh encounter with God" (Wimberly 2003:30-31).

Job (19:25-26) says, "I know my redeemer lives, and that at the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God". At the heart of the book of Job comes this ringing declaration of self-assurance "I know that my redeemer lives." In the ancient Israel, a redeemer was a family member who bought a slave's way to freedom or who took care of a widow. Faced with death and decay, Job still expected to see God—and he expected to do so in his body.

Job was confident that at the end God would be on his side. This research will use the experience of Job to encourage victims of male clergy rape to engage God in conversation during their difficult times. To those rejected by the church, sometimes own families and the community at large, it is advisable not to despair. Wimberly uses Job as a model to show us that we are capable of surviving the worst if we privilege God conversation.

It is the responsibility of pastors and pastoral care givers to heal the wounded. The wounded in this case are the victims of male clergy rape. The major task, then, of therapy is to free human beings from the negative stories into which they have been recruited early in their lives so that they can find the authentic ways to story their experiences so that they can give their lives more meaning and vitality (Wimberly 2003:96).

The other responsibility of pastors and pastoral caregivers is to recruit the suffering and help them engage into positive conversations so that they can be the kind of people whom God wants them to be. God created people in His image and likeness (see Genesis 1:26). Now, the image of God in the people is distorted. For people to



regain that image of God, conversation with God is a prerequisite. For us to be fully human, conversations with God are necessary. And for us to have a truest sense of our worth and value, we need look at the living God as revealed in Scripture” (Wimberly 2003:18).

The research believes that it the responsibility of pastors and pastoral care givers to point the victims of male clergy abuse in how to a love God as revealed in Scripture. By pointing them to God, they will be assisting them to be free from negative conversations that bring about poor self-esteem. “The major task, then, of therapy is to free human beings from the negative stories into which they have been recruited early in their lives so that they can find the authentic ways to story their experiences that they can give their lives more meaning and vitality” (Wimberly 2003:09).

Pastoral caregivers should collaborate with God in bringing about sacred identity formation. Wimberly explains, “Sacred identity formation from its inception is what God does partnering with us. It is the way we are led by God to sort a variety of cultural conversations and internal conversations about our human worth and value until we can prioritize God conversation the way Job did (2003:10). Sacred identity formation is a process of internalizing God conversation, and our faith communities play vital roles in this process our faith community assists in this process of sacred identity formation by offering fellowship and cues to what privileging God conversation is like”.

In collaborating with God, pastoral caregivers should help the suffering (victims) to internalize conversations with God. They do so by encouraging them with Scriptures. Jeremiah 29:11 says, “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future”. This is one of the Scriptures the caregivers can use in order to heal and encourage those who are hurting to experience God’s grace (Beeselaar 2011:115-116).

3.8 Pollard’s theory of positive deconstruction to the Stigmatized people

Most stigmatized people suffer from a feeling of despair, inability to trust, fear, anger guilt, shame, anxiety, loneliness and grief because of the trauma they have experienced. They need to take time to open up and talk about their feelings and experiences. It is the responsibility of a caregiver to create a relationship of trust so that they can open up. Them opening up, will create an environment where healing can begin.

In order to heal and reconstruct the life of these women who have been raped by clergy, Pollard’s theory of positive deconstruction can be applied in order to assist these women to move from a position of shame to self-worth. This method of evangelization can be helpful to these women in order to confront and accept themselves and regain their dignity that was lost when clergy raped them.

Pollard states two terms that he combines to make them one word. First, he explained the term positive deconstruction as a process because he helps the people to deconstruct, meaning to take part in their discussion on what they believe in order to evaluate and analyse it (1997:44). Process is said to be positive because deconstruction is done in a positive way that brings useful outcomes.

Pollard further explain that “ the process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed” (Ibid:44). This process will assist the researcher to open up a platform for the church to start talking openly about harm that is being done to the congregation by pastors in using their office for sexual gains.

Pollard approached the process of positive deconstruction by identifying four elements namely: identifying the worldview, analysing the worldview, affirming the truth and discovering the error.

3.8.1 Identifying the Worldview

Pollard emphasizes an essential element of identifying the worldview. The background of the author is very important, because he identifies the intention of his work, and what prompted the person researched, to be in a certain worldview. How did one come to that worldview, how is that worldview formed? The task of positive deconstruction is to identify the underlying worldview. “We cannot find something if we don’t know what we are looking for. Identifying a worldview is essentially a pattern-matching process. A person will consider the beliefs and values being expressed by an individual (or in a book or film) and look for the best match (or selection of matches) to identify the underlying worldview or worldviews” (Pollard 1997:50). This first element is good for the researcher so that he can be able to search for the truth by entering into the space of those women who have been raped by clergy. Their stories will reflect their worldview. It is necessary for this study because it is what the researcher wants to achieve.

3.8.2 Analysing the Worldview

In this approach, there are three questions that the researcher will ask in order to acquire the truth. Firstly, the researcher has to see if there is logic or sound reason in what is being discussed or shared. Interviews shall help the researcher to find the truth about the reality of the lives of the women who have been raped by clergy. Secondly, does it correspond with the reality, for example if we say that these women experienced trauma? Does that correspond to the reality or it is just a claim. Thirdly, does it work? Is the way that the church has been dealing with this issue working or has it made the situation worse?

3.8.3 Affirming the Truth

The third element encourages the researcher to confirm to the truth even if the truth is not his favour. If the way pastors has been treating people is correct, without fear

nor favour. The researcher will be putting the church in an uncomfortable position to openly talk about an issue, which has been avoided and swept under the carpet for a very long time. The researcher has a responsibility to highlight and stand for the truth.

3.8.4 Discovering the Error

As much as the researcher is searching for the truth. It is also necessary to identify some error that has been brought by this incident of rape by clergy. To search what went wrong. Why do these pastors rape these women? Why is the church protecting these pastors?


3.9 An African Way of Solving Problems, (Pachiara, Dare), the Palaver

This model is called pachiara dare in Shona, which is defined as a gathering of people who solve problems in a social way. This helps people come together and talk things over. The women will share their stories of trauma and pain they experienced because of being raped by clergy. In sharing their narratives, healing will begin. Their stories will help the researcher to enter the space, listen to them, and allow them to talk. This will help the researcher to identify their challenges and explore a relevant caring method that can be used to pastorally care for some women who are victims of clergy rape.

Mucherera states that as Africans, we need to pastorally care for people using African traditional way of solving problems, through the palaver and talking things over. He explains that; “The palaver (pachiara, dare), is a traditional narrative counselling approach common in many traditional indigenous settings” (2009:2). Mucherera describes a palaver as; “An African traditional way of solving problems, by sharing experience stories” (Ibid: 25). The research will explore how it could be reintroduced in the lives of survivors, and used in today’s contexts.

As Africans are embarking on the theme “Africa, back to your roots”, Africans have to revisit former methods of addressing and solving issues. Revisit how we can enhance those methods in order to apply them on the challenges we come across in today’s world. Using the palaver will help us to carry out this mandate – to resolve a problem, crisis, or conflict and to make other time for educational purposes or just simply for fellowship.

For Mucherera; “One of the main functions of the palaver is to provide a place where people can learn in a safe way and environment and discuss the dynamics of grief, spiritual questions about God and how to get healing. Since the wounds and pain occurred in the context of relationships or the community, healing can only be achieved in the same context” (2009:15). The palaver is a platform for socialisation, or of solving the crisis or problem within the community or family. In this study, the palaver can be used to open up space for dialogue or conversations that will allow




women who have been raped by clergy to resolve problems, crisis and conflict within themselves what was caused because of this incident. Solutions were provided as they talked and shared their day-to-day encounters.

For Africans, family is important. It is a place where fellowship and learning starts. Family members would sit together in the evening under the fire, eat together, sing, dance and share stories. Families had their own way of addressing and resolving conflict. It is called the family palaver. They have meetings in the kraal with the chief; it is called “Lekgotla”. These meetings are either open or closed meeting, depending on the crisis or problem” (Mucherera 2009:108). Mucherera alludes that; “Most of my education about Shona culture, its values, and how to be a gentleman came from the palaver. I remember moments when people shared their struggles, and the pain of the day. The elders would ask questions about daily problems, share insights through riddles or folktales, and those around the fire offered words of wisdom or encouragement” (Ibid: 109). With this, Mucherera highlights the importance of the palaver in his upbringing and confirms the importance of the palaver in African culture. Borrowing from family palaver, the church can formulate what is called a church palaver that would create a platform for the church to have “kraal meetings that would be used to address and solve problems using the African approach.

3.10 PRELIMINARY FINDINGS

In this chapter, we were investigating the methodology to be used in this study as well as looking at pastoral care models that could be used to engage victims of male clergy rape in a journey of healing. The nature of research methodology that was employed in this research was qualitative. The researcher used a narrative method for gathering data to allow the victims to narrate their stories so that the researcher could identify ways of journeying with them towards healing.

In journeying with them, the researcher employed Gerkin`s model of shepherding that assisted the researcher to pastorally care and shepherd victims of male clergy rape. In the process of journeying with them, the researcher realised that the victim`s world view of God and responsibilities of clergy had somehow been distorted as a result of the rape they have experienced. The researcher also found out that in sharing their stories, victims of clergy rape expressed pain and shame, because of the rape and did not report their incidents of rape fearing that people would not believe them because of the position pastors hold. The researcher then used Wimberley`s method of claiming God, reclaiming our dignity. This method was instrumental in helping victims open conversations with God, which in turn assisted them in reclaiming their dignity. Pollard`s social deconstructive model was used to deconstruct painful experiences these women who had been raped by clergy went through in order to create a new story of hope. Because these three models were from a Western perspective, the researcher introduced the fourth model called Mucherera`s palaver, which looked at solving problems from an African perspective.



The study had to interpret the stories of the victim of male clergy rape from biblical perspective thus biblical passages of Scriptures and hermeneutics were unavoidable. According to the researcher, a pastor and pastoral caregiver's role as a shepherd should be to bring the people who are lost into true faith which is in God, good pastoring needs patience, dedication to God, and willingness to let God use them to fulfil his purpose. God is not seen but He entrusted the pastors do the correct thing. If the pastor is lost, how can he bring the lost congregant to God? A good shepherd does not do harm to his flock, he is trustworthy, honest, faithful, accountable to the Lord and the congregation. A good pastor does not look for selfish gains instead; he lays down his life for his flock. A pastor who uses and abuses his position in order to get sexual gains has a problem and needs help.

In the next chapter, the researcher will interview the sample selected for this research, which consist of women, who had been raped by male clergy. A case study will also be conducted which includes testimonies of personal experiences shared by victims of male clergy rape

CHAPTER FOUR

PRESENTATION OF DATA IN CASE STUDIES

4.1 INTRODUCTION

It cannot be easy to understand the stories of abuse of women by male clergy without having a glance into the reasons that fuel abuse of women in South Africa. The South African government reports that one of these reasons is the culture of patriarchy. Its report states that patriarchy is firmly rooted in Black culture and fighting it is seen as attempting to destroy South African tradition or South African ideals ("CEDAW: First South African Report" (PDF). Convention for the Elimination of All Forms of Discrimination against Women. 25 Feb 1998. Retrieved 29 Feb 2012.)

According to Neuger, "a Woman's body is the sexual object featured in advertisements and pornography". Women's bodies are a sight of socio-economic and political struggle for those outside these bodies (2001: 45). For as long as patriarchy has existed, this focus on women's bodies being used for the pleasure of others especially men, has existed (The violation of SA women March 6, 2016 Section 12 (2) of the Constitution says "everyone has the right to bodily and psychological integrity". Section 12 (2) (a) further amplifies this point by saying the right to "security in and control over their body"

The writers of the Constitution were wise enough to include this aspect. Women's bodies are frequently violated in South Africa today, despite our great Constitution. Hence, the patriarchal system of domination, oppression, violence and abuse of women is well tolerated by the society. Women are thus prevented from being independent individuals, and continue to be victims of sexual violence. According to Fiorenza, "in the service of patriarchy, educated men consciously or not, have allocated to women all the qualities they do not value in themselves. Men are intellectual, assertive, logical, active, strong, born leaders, competent, while women are emotional, intuitive, passive, gossipy, submissive, self-sacrificing, silly, etc." (1993:264-265).

In such society as described by Fiorenza, a woman is not expected to study, to work outside home, to participate in decision-making discussions, to be a leader, in short, to do meaningful things that make her participate with man in society.

The letter to I Timothy (2:11-15) reinforces the women's secondary status in creation, primacy in sin and belief that she should keep quiet. This Scripture cited above and others not yet mentioned are some of the reasons why some men justify their treatment of women as secondary because they believe that their standpoint is supported by scripture. Phiri shares a story of a woman who was called into Ministry at twenty-seven and was only ordained at seventy three (2002: 135). Even after her ordination the Church continued to discriminate against her by not paying her, due to

her age.” She says, “The issue of ordination becomes controversial when a person is denied access to that ministry on the basis of gender (Ibid: 135).

The above stated examples show that in both traditional and Christian cultures, women are justifiably regarded as second-class citizens, and treated as objects by men. Women who are victims of clergy rape in this research also come from such patriarchal backgrounds. Very often, they are taught to assert their positions and to say no to a man especially a man who holds such a prestigious position such as a pastor. The reality is that, whether in marriage, work places and in the Church, in short, they are generally seen and treated as objects or property and this is what makes them vulnerable to abuse.

4.2 REASERCH PRESENTATION OUTLINE

In this chapter, the researcher will present case studies in order to highlight the reality of male clergy rape and to expose the traumatic effects it has on the victims. These are the case studies of women who participated in this research, who have been victims of male clergy abuse or have heard of cases of male clergy abuse within the Pentecostal church in Losasaneng.

The researcher believes that these stories and experiences will touch and challenge other women as they listen to them and they will develop a sense of unity that will charge and urge them to break the silence and to take action. These narratives will stimulate them to start questioning behaviours, beliefs and systems that perpetuate their abuse and violence towards them.

In bringing up these women’s stories, the researcher aims to assist them in starting their journey to healing by removing the fear of disclosing the abuse and violence inflicted on them by male clergy. This will stimulate them to analyse and ask questions concerning the situation they experienced of abuse in their daily lives. This process is believed to be a half way to healing as Dreyer, Vos and Muller states that “The most important way of dealing with suffering is telling the story” (2005: 22). Abused women at the Pentecostal church in Losasaneng will, therefore, share their stories as the first step in developing an atmosphere of trust which will make the healing process a reality.

4.3 DATA COLLECTION

This section describes the exact procedure to be followed in order to reach research goals through data collection. The research will begin by identifying the sample, data collection tools, systematic procedure of how these tools will be used. After this, data collected will be analysed.

4.3.1 Method of data collection

The study followed a qualitative method, which was in-depth in orientation with participants. One-on-one interview method was followed in collecting data on the ground. The research questions were designed to study the participants' experience from their point of view and were immersed in their ideas, motives, beliefs and feelings. The study followed these basic questions in collecting data as its operational framework:

- What data is needed?
- Where is that data located?
- How will the data be collected?
- How will the collected data be interpreted?

These questions directed the research and assisted the researcher to avoid collecting unnecessary data.

During the time of interview, the researcher ensured that there were no distractions by anybody during the process of interview. Based on the questions that were raised in the interview the participants' answers were classified and discussed. Data was analysed and the concepts, which were frequently observed from all participants, were categorized. The researcher made sure that no one was harmed during the process of the research. Consent letters from the University of Pretoria where the research was conducted were obtained to insure confidentiality for all participants.

4.3.2 Sampling

In the research proposal, the researcher stated that he aimed to interview fifteen women. The researcher took some time and approached fifteen women within the Pentecostal church in Losasaneng (pseudo name) to be interviewed as part of the sample in the research. The women were first approached to request their consent to be interviewed. They were also informed that the result of the research would be used for research purposes and that the findings would be used to contribute to Pastoral care intervention in the quest to bring healing to those who are victims of male clergy rape. From the approached sample, only five women agreed to be interviewed. Walker suggests that participants are to be selected objectively, and could not be friends or acquaintances of the researcher (1985:30). This was the criteria used to select participants in this research. It was done so to ensure that the researcher's objectivity was maintained.

After this, the women who agreed to be interviewed signed consent forms to indicate their willingness to participate in the research. In the consent form, the following were highlighted, the purpose of the study, duration of the study, research procedure, expectations of the researcher from the interviewees, the rights of the interviewees, confidentiality of the research. The participants were aged between 25 and 45, and were all members of Pentecostal Church in Losasaneng.

The criteria for a safe and representative sample were thoughtfully determined in such a way to inclusively represent different age groups of women participating in the research.

4.3.3 Data collection tools

The research questions used in the interviews explored the participant's different experiences of the time when they were raped by Rev Maja and focused specifically on their unique experience of pain, hurt, humiliation, betrayal and anger that came as a result of this rape. They were thus allowed to tell their stories in their own way, since they were viewed as experts in their own journey and experiences.

The aim was to remain congruent with each participant's context and continually refer to the text of each written story whilst making interpretations. The interpretations dealt with individual themes, and through the processes of the use of language, personal identities and exchange of dialogue new meanings were created with the participants.

In order to investigate the reality of the abuse of women at the Pentecostal church in Losasaneng, interviews will be conducted in order to enable these women to share their stories of pain, humiliation, violence and abuse. The researcher will use questionnaires to conduct these interviews. These questionnaires consist of a series of questions that were asked so that the researcher can tap in and understand experiences that these women went through. The researcher found this process helpful and interesting as it gave these women an opportunity to each share their stories and interpretation of events from their own stand point. (See appendix A)

Secondly, the researcher did one- on-one follow-up interview sessions with some of the women about some issues raised from the questionnaires, and to clarify some issues and incidents that were raised because of questions, raised in the questionnaires. During the interviews, it became clear that the questionnaires were only scratching the surface of the experiences of these women who were raped by male clergy and those who have heard of cases of rape by clergy. As the surface was scratched, issues that were not included in the questionnaire were raised and discussed in the interviews.

Thirdly, the researcher assured the respondents that their names would not be mentioned in the study as a way of protecting them and to respect ethical principles. Names used in this research are pseudo names for the sake of confidentiality.

Below are details of the interviews.

4.3.3.1 Interviews

The researcher between the end of September and November 2017 conducted interviews. Most of the interviews were done twice because of the sensitivity of this topic. In most cases, interviews had to be stopped because the interviewee became very emotional and could not continue with the interview. In some cases, the first interview did not reap much of a result, as a trust relationship had not yet been established between the interviewer and the interviewee. Only on the second interview did the interviewee start to become comfortable opening up to the interviewer.

However, there were incidents where the interviewer had to conduct the interview on three occasions. This was because one of the women being interviewed had experienced rape more than four times in her lifetime and was resistant to talking about her experiences because she said that talking about the experience would not bring her justice, “Anyway my rapist would be released and come back to violate me more”. She felt that talking about it would victimise her more. Another case was of a woman who also had multiple rape incidents from childhood. The reason she gave was that talking about it would not take away the fact that she was raped, it would not bring back her innocence but rather it would open up wounds that were already starting to heal. These two cases were the most touching and emotional for the researcher that they had to be referred to pastoral care givers from South Africa Association of Pastoral Counsellors for follow-up and therapeutic intervention.

Most of the interviews took about two to three hours, ending with a prayer and followed by a cup of tea. The ages of the women interviewed were around early thirties and late forties. Their academic standard was average as only one third had secondary level education, two thirds of the total of women interviewed had tertiary level education including post graduate level education. These are women who are well educated and enlightened, those whom one would not expect to submit under patriarchal structures. This made the researcher inquisitive and wanting to investigate the conditions that made them vulnerable to being rape victims.


Two thirds of women interviewed indicated having experienced some kind of violence and abuse by men at some stage in their lifetime. For this reason, conducting these interviews was not an easy task because their first attitudes and answers showed a belief in a system that pressures them to remain silent about their stories of abuse. Maybe because of previous cases and how they were handled, they believed that it does not help talking about or reporting such incidents. However, after the first session, they were ready to collaborate in addressing their experiences of abuse. With those who were reluctant, the researcher had to be very attentive and worked strategically in order to assist them separate themselves from their experiences so that the interviewer could be able to help them disclose their intimate situations.

In order to share these stories, the researcher used case studies and reflected on the case study to highlight the impact of the rape incident on the victims in each case study. At each stage, the researcher began by introducing the victim and giving a brief background of that woman. Then the researcher highlighted the conditions that led to the rape incident.

4.3.3.2 Case studies

4.3.3.2.1 Case Study 1 (Mmatshupo)

Mmatshupo is a 46 year old mother of 3 who is a member of The Prayer Women`s organisation. She became a member of the Pentecostal church in Losasaneng in 2000 through marriage. In our interview, she indicated that she used to have great respect for clergy until she joined the Prayer Women`s organisation. After four years, she was elected the president of the organisation, which meant that she had to



spend more time with the pastor discussing issues pertaining to the organisation. She started observing behaviour of the pastor that she felt was shameful and inappropriate.

Being in the leadership of the organisation afforded her a certain level of trust from the members. Women who had had sexual approaches by the pastor approached her on a number of occasions. With this background, this was her response on the questions asked.

She believes that pastors are capable of raping their own members. In the interview, she said “I think they use power and status to control the feelings of others and easily rape women”. She mentioned that personally, she had never been raped by a pastor however she has heard of cases of women raped by the pastor one of them was raped at the church office while she was undergoing counselling from the pastor. Another one happened at the victim`s house while the pastor came to do home visitations. The other incident happened when the women brought the church keys back to the mission house and the pastor invited her in.

She feels that women in the church should avoid being with male pastors in closed or private spaces to curb the occurrence of rape. That woman should stop sharing their private issues and confessions with male pastors because most of them take advantage of their vulnerability.

4.3.3.2.2 Case Study 2 (Lydia)

Lydia has been a member of the Pentecostal church in Losasaneng since its inception. Fortunately, she was married into the same church. She was part of the elders in the church and often had to spend a lot of time away from home doing church activities. Her husband was challenged with her long hours at church and began to start limiting her activities. She approached the pastor concerning her husband`s behaviour and decision. The pastor advised Lydia to come to the office to talk about this issue. In their conversation, Lydia related other challenges in her marriage and started to cry. The pastor drew closer to comfort her and ended up raping her.

In the interview, Lydia strongly highlighted her lack of trust in pastors. “I have heard stories of what he did to other women in the church; I knew he could not be trusted. I only went there to make him aware that I have a challenge at home and thus will no longer be able to come to church as frequently as I used to. I blame myself for going there; I am ashamed and feel dirty. I am still not able to talk about it. You are the third person I have told since it happened and please do not reveal my identity”. Lydia also indicated that this incident made the situation worse between her and her husband. She thought that her husband just wanted to make life difficult for her by limiting her activities at church but after this incident, she stopped going completely and feels trapped because she cannot tell her husband. She actually stopped talking to him completely even though they stay in the same house. This has caused them to drift further and further apart.

4.3.3.2.3 Case Study 3 (Kedibone)

Widowed at a very early stage of her marriage, Kedibone had a challenge raising her two boys that she felt that they would listen better if a man spoke to them. Being a member of the Women`s prayer meeting, she already heard about the pastor`s reputation and inappropriate behaviour so she was very careful not to allow herself to be with him where there were no people. In spite of what she knew about the pastor, she trusted him with her sons and they enjoyed the company of the pastor. She was comfortable in this case that because of the office the pastor holds, her sons listened to him better than any other men. She has tried to seek assistance with other male figures within the family but the situation would continue but with the pastor, the boys felt it would be disrespectful not to listen to him as a man of God.

He eldest son was using alcohol and drugs and would sometimes disappear for days without anyone knowing where he was. Whenever he had quarrelled with his mother, he would go to the pastor`s house because he understood that the pastor would reconcile them back together.

One day, he came home after having been missing for three days and his mother tried to talk to him but the talk turned into a fight. As usual, he ran away. Thinking that she understood his routine by now, Kedibone went straight to the pastor`s house looking for her son. When the pastor told her that he never came, she was shattered, not knowing where to start looking for him. She started to cry uncontrollably and the pastor held her tight trying to comfort her. Within a few moments, the pastor was on top of her raping her.

After this incident, she reported him to the church elders and the leadership of the women`s organisation. To her surprise, both parties told her that she must be quiet and never tell anyone about this. She was so disappointed and hurt. She cancelled her membership in the women`s organisation but continued to come to church as a non-participating member. However, she stopped her children completely from coming to church.

4.3.3.2.4 Case study 4 (Deborah)

Deborah was a member of the Pentecostal church in the Mpumalanga region. She moved to Losasaneng because she was going through a divorce. She was literally running away from the shame and stigma of being a Christian going through divorce. When she joined the Pentecostal church in Losasaneng, she explained her situation to the pastor and pleaded with him not to disclose that she was divorced. She joined the Prayer Women`s Organisation and heard rumours and was also warned to stay far away from the pastor. Like a normal church a person does, she thought that they were just gossiping and anyway she needed to be in contact with the pastor as her spiritual leader.

Being new in the region meant that the pastor would be the best person to give her orientation related to the region. When she met him to enquire about the operations of the region, she noticed something that she was uncomfortable with. The pastor

would frequently rub her back as if he was giving her a massage. She stopped seeing him for these orientation sessions.

One day, she was forced to see him because she needed him to sign a form that gave her permission for her daughter to be accepted in the confirmation class. They made an appointment to meet at the church offices. She thought this was better than meeting at the pastor's house. At least the offices are within the churchyard and there are normally people within the churchyard. What surprised her was that the pastor locked the gate after she had packed her car. When she inquired, she was told that this was done for security reasons. This didn't bother her much because she knew that she was not going to stay for long.

She began to suspect something when the office door was also closed. She decided not to sit down but the pastor walked towards her and pushed her against the wall. He instructed her not to shout, even if she would shout, no one would hear her. He began to rape her. She cried throughout this experience, left and never came back to church.

4.3.3.2.5 Case study 5 (Dipuo)

Dipuo is a young lady in the Young Adults League in the Pentecostal church in Losasaneng who is dedicated and is in the leadership of the league. She is heading the spirituality sub-committee where she has to be in meetings with different pastors about the league's spiritual matters.


She noticed resistance from some ladies in the league when she wanted to ask Rev Maja to assist them in their events or when they had Bible studies or when they had to go on retreats. Some came out strongly and insisted that Rev Maja should not be included in their retreats or any activities that involved overnight stays.

Personally, she noticed Rev Maja being too friendly with the ladies in one of their events and even saw him at one stage touching another lady inappropriately. When they had outings and invited Rev Maja, he would knock on the door to girl's rooms insisting on coming in to check if there were no boys in the rooms. One day, Dipuo heard a loud scream during the time when Rev Maja was doing his so-called routine check. When she approached him, he said that everything was under control.

She approached the lady who was in that room later and made a shocking revelation. The lady told her that Rev Maja forced himself on her, that's why she was screaming for help and no one came. Some people knew what was happening in these so-called routine check-ups and didn't say a word or help to prevent Rev Maja from raping these ladies.

After that event, in question Dipuo and her committee anonymously decided to stop inviting Rev Maja to their events even the ones without sleep out because when he came to their events, most ladies would walk out and remain outside the venue until he left.

4.4 DATA ANALYSIS



The data collected during the process of this study through interviews has, in the researcher's opinion, established sufficient evidence that yes clergy rape is a reality. The research found out that rape was a serious issue worldwide. It cut through nationality, race, class, gender and age. Research also revealed that South Africa is most affected by rape incidents. Actually, it is said to be the rape capital. This is why issues of rape are a challenge to pastoral care.


The research could have gone into more depth on rape in South Africa, however the core focus was on understanding why men rape and to outline major contributing factors which fuel the occurrence of rape incidents. From the investigation the, researcher concluded that patriarchy, culture, power and authority are indeed some of the factors that fuel the reoccurrence of rape. Research also highlighted that the office of clergy comes with power and authority. The challenge is when clergy cannot handle that power and authority. They end up misusing it and end up hurting those that they are supposed to be taking care of. Clergy then use the vulnerability of women around them for their own sexual gain.

The stories shared by these women, few as they may seem, serve to conclusively confirm the hypothesis that there are women who are being or have been raped by clergy. These stories also confirm that there are women in the Anglican Church Losasaneng District that have been raped by Rev Maja. Kowalski (1988:202 place after quotation) believes that church members who have experienced clergy rape are wary of asking for pastoral counselling if they have not been explicitly invited to do so. Thus pastoral counsellors need to seek ways in which to not only support the victims, but to also address the perpetrators (in this case, clergy) of rape by various means, through church discipline, counsel, support groups and referral to appropriate resources within and/or outside of the church. The research points out that clergy rape is still not receiving sufficient attention especially within the church; therefore, it is necessary for pastoral counsellors to take steps to address this issue within their local churches.

All the interviewees are members of Pentecostal Church in Losasaneng District. In the interviews, the participants articulated rich, in-depth information, which contributed to fresh insights and new perspectives regarding the experiences of women raped by clergy. Portraying their pain, fear, anger, shame and guilt. It further highlighted the traumatic impact of rape by clergy. This justifies the urgency of coordinating activities of pastoral caregivers in order to assist male clergy rape victims. This research has helped create new knowledge, highlighting trauma that is rooted in real life situations with people we encounter on a daily basis as shown above.

The aim of this research was to construct or suggest a model for healing; the researcher strongly suggests that victims of clergy rape should be encouraged to turn to Christ and His church, to be embraced, loved, nurtured, welcomed, bandaged and properly mentored in their quest for healing.

The church of Christ, which constitutes all Christian believers, should genuinely demonstrate a willingness to take over the elements of the old village life. The church should become the village where people can turn to in times of pain and hurt



and not only in need. This research notes that pastors and pastoral caregivers are wounded healers and have experienced pain. They also understand the importance of healing the pain of others and this research has suggested ways to rehabilitate the abusive pastors. This research has helped to identify positions that victims find themselves in after being raped by male clergy.

4.5 PRELIMINARY CONCLUSION

This chapter has shared all case studies that were investigated including interviews and has given the analysis and hermeneutical reflection that shows the lesson drawn from the research. The discussions enabled voices of the participants to be heard in the current context of the study of rape by male clergy. The research has given voice to the women that were trapped in shame and silence because of the status of their perpetrator. Some of them thought people would not believe them, thus they kept quiet. Some were forewarned, but still became victims and they were afraid that people would think that they wanted this. Being given a platform to narrate their experiences became the first step towards their healing.

Participants of this research articulated rich, in-depth information, which contributed to fresh insights and new perspectives regarding the experiences of women raped by clergy. Portraying their pain, fear, anger, shame and guilt. It further highlights the traumatic impact of rape by clergy. This justifies the urgency of coordinating activities of pastors and pastoral caregivers in order to assist male clergy rape victims.

This chapter has enriched the research as it helped create new knowledge, thus showing trauma rooted in real life situations with people we encounter on a daily basis as shown above. It is necessary for concretization of knowledge as it charts routes to finding solutions to life's complexities.

The following chapter will suggest and discuss different methods that can be used to pastorally care for victims of male clergy rape. It will also suggest methods that can be used to rehabilitate and journey with clergy that rape women.

CHAPTER FIVE

HEALING OF VICTIMS OF CLERY SEXUAL ABUSE

5.1 INTRODUCTION

Having listened to participants in the interviews, some interesting facts were observed from it. The researcher is convinced that there is an underlying thread of pain, shame, discomfort, and lack of confidence, etc. to mention but a few which could be detected in the stories of these women. Some of them expressed elements of it directly, but others by way of implication. It is the intention of the researcher to reconstruct some of the stories of shame and pain highlighted in the case studies above in order to construct a method of healing.

In constructing a healing method, the researcher will use models of Wimberley and Pollard. Then Gerkin`s Shepherding model will be applied from which an exegesis of John 21 will be discussed from which a caring method will be developed which can be used by pastoral care givers in caring for women who are victims of male clergy rape.

The researcher will now move into Wimberley`s theories of story-telling which will investigate Wimberley`s theories concerning the retelling of biblical narratives.

5.2 STORY TELLING

According to Wimberley the re-telling of the biblical stories in a particular manner has the ability to bring healing to people who are experiencing shame, guilt and unworthiness (1999:15). He uses an example of the narrative of the temptation of Jesus in the desert. Jesus followed a particular rule or criteria that will be discussed later in this chapter, which assisted Him not to succumb to the temptation brought by the evil one. In this narrative, emphasis is laid on the victories of Christ.

Wimberley believes that our reality is often thought of as being created or constructed primarily by the language, we use and by the stories, we hear (1999:16). He argues that each person has an orientation to reality that is deeply ingrained and that the beliefs and convictions that inform people`s behaviour, attitudes, feelings and relationships are fairly well formed. He maintains that these beliefs and convictions of people, which construe their reality, can be changed through storytelling.

Wimberley believes that in the re-telling of the narratives, the help seeker should identify with Christ`s temptations and become encouraged by His victories (Wimberley 1999:31). By applying this method, the help-seeker will be in a position to emulate Christ`s victorious strategy. The researcher believes that this particular strategy will contribute in this research and assist the researcher in creating a model for healing, especially for the women who are victims in this research.

In the researcher`s view, story-telling can be used as a powerful tool to change negative perceptions that people might have of themselves. Allowing, a person to re-tell his or her story creates an opportunity for the person to see alternatives and new

possibilities in the same story. Thus it is the researcher's intension to use story telling method in this research in order to change the negative perception they have about themselves. The researcher is of the opinion that the way we speak about our reality is informed by the use of stories. In this way, one is able to change a person's view of reality which in turn will allow that person to create alternative stories that are now pleasant. By so doing, that person is happy, confident and hopeful that she or he has dealt with the problem saturated in his or her story. The outcome being that he or she would be able to come up with favourable outcomes.

By using narratives, Wimberley constructed a model that can be used to speak to people's emotional, spiritual, interpersonal, marital and family needs. By doing so, he is using bible stories to explore:

- a) How Jesus came to grips with the shame and humiliation, He faced in his own life, and, how we can imitate His manner of handling shame.
- b) How Jesus dealt with the shame that others brought to Him and how we can overcome shame by internalising and re-enacting Jesus' stories in our lives.
- c) And how the parables of Jesus can help us to reconstruct our lives to live none-shame based values in our reality.

The researcher's interpretation of the model above is that Biblical text can be used in healing ministry. Wimberley is showing us another way in which one can use the scriptures to pursue healing. This research will now move into Wimberley's first proposed model.


5.2.1 Jesus facing shameful situations

According to Wimberley, shame is a terrible condition whereby one experiences a feeling of not being loved or cared for by others. Shame undermines self-confidence and has a way of holding on in our lives. He states that:

"Shame is like a satanic force which tries to prevent us from moving constructively within our lives and seeks to draw us back into the shame- based world" (Wimberley 1999:36).

Wimberley insists that the cure for shame is to find significant relationships with others; which might help to nurture and build self-esteem (1999:52). Through this, he believes that the spirit of God works on our behalf to help us view ourselves as being worthwhile and valuable by experiencing God's forgiveness and by expressing forgiveness.

He views forgiveness as a gift from the Spirit, which only the Spirit can bring about since our human nature is weak and fallible. This is a process which needs to be engaged in prayerfully hence his caution to resist premature forgiveness. His advice is to ask God, in prayer, to show us where He is at work in our lives, bringing healing to shame and emotional wounds. It is important for the researcher to assist some of the women who are victims of male clergy rape as normally they are expected to first forgive themselves, so that they can work towards forgiving the male clergy who violated them.



Another term Wimberley uses to describe people experiencing shame and emotional wounds is “relational refugee”. Relational refugees are persons not grounded in nurturing and liberating relationships. They are detached and without significant connections with others who promote self-development. They lack a warm relational environment in which to define and nurture their self-identity. Consequently, they withdraw into destructive relationships that exacerbate rather than alleviate their predicament (2000:20).

In the researcher’s view, relational refugees are people running away from a past hurt. They avoid significant contact with others for fear of similar devastations. Such people become insecure, develop a low-self-esteem and become fatalistic. In most cases, they even blame themselves for their situations because they find himself or herself “adrift in life without an anchor or a life jacket” (Wimberley 2000:22).

This is the challenge that the researcher is facing in trying to create a model for healing for these women in the research who are victims of male clergy rape. Based on the encounters and interviews the researcher had with them, they fall under the category of relational refugees who need to be assisted in order to positively deconstruct the negative feelings of themselves which they have internalized, hence Wimberley’s suggestive theory of story-telling will be fundamental in this research. It will assist the researcher to overcome the challenge that she is faced with.

Wimberley believes that, in our quest to deconstruct the negative feelings, we have internalized of ourselves, we need to keep our focus on Jesus, and how He handled shameful situations, during his lifetime (1999:121). This would be helpful in working with these women, who have been violated, hurt and humiliated and are now living in shame. In this, he suggests that the statement in Philippians 2:5, “let this mind be in you which was in Christ Jesus, be taken up and implemented literally in our lives.” In this way, a person will feel about himself just as Jesus felt about Himself. This will assist the research in encouraging victims of male clergy rape to overcome shame just as Christ did.

5.2.2 How Jesus felt about Himself

Wimberley is convinced that Jesus felt positive about Himself because He stayed focused on the task and mission that He believed He had in life. No matter what He faced in life, He kept His mission and purpose in mind (1999:31). According to the researcher, this is exactly where human beings differ significantly from Jesus. We allow ourselves to become derailed, to be steered off course very quickly and too easily.

The derailment might be in the form of painful experiences, sin and wickedness or even temptation. This deviation from the course might be of our own doing or perpetuated by others, but the result is the same. It leaves us with shame and feelings of being unloved, thereby feeling isolated or rejected. It leaves us to be relational refugees, who are not confident enough to enter into significant relationships but resort to avoiding people and to wanting to be left alone.

Storytelling, especially the narratives of Jesus` victories and conquering power, is quite helpful to those who seek ways to overcome their own shame and low-self-esteem. Wimberley uses the narrative of Jesus` temptation to show us how Jesus stayed focused on His task and mission in the face of Satan`s onslaught. He did not allow Satan to derail Him (1999:36).

Even in stories of the crucifixion, Jesus experienced rejection by the people of Nazareth, His continuous ridicule and the fault-finding mission by the Pharisees, etc. can be used and retold in a way to build up faith and hope of those suffering from shame and guilt. This is similar for the women of this research. They need to identify their pain and rejection with the one experienced by Jesus and take inspiration from Him on how He dealt with His own shame.

Taken from Wimberley`s theories of relational refugees, the researcher believes that there were many instances in which Jesus also felt like a relational refugee. Take for instance the narrative recorded in (Mark 6:3, cf. Matt 13:55, Luke 4:22), Jesus was practically chased out of the village because in the minds of the Nazarenes “What good can come out of Nazareth?” Jesus was declared useless and a person with no worth. But the rejection of Jesus did not end there. Somehow, He had the ability to bounce back (Wimberley 1999:37-38).

The researcher believes that Jesus had this ability to develop a profound resistance and resilience in dealing with this shame by:


- (1) Remaining focused to His mission
- (2) Not to allow these things to affect Him personally. He saw it as a means to test His character
- (3) The stories His parents told Him about His birth, and possible embarrassment and how they dealt with it.

The women in this research can somehow identify with some of the pain and rejection that Jesus had to suffer. Which means that the strategies that Jesus employed in order to be victorious, can also assist them and others who have been violated to recover after the experience of rape.

Wimberley also emphasized the re-telling of stories about the social world from which Jesus came from, which was a world constructed by shame based dynamics such as social inequalities, deprivation and social oppression. This was a world with a distinct line of segregation.

On the one side, we would find the upper class, which was comprised of those who were considered highly valued such as the Rulers, Governors, Priests, Pharisees, Retainers and Merchants. On the other side were the lower class, the degraded and expendable classes made up of beggars, outcasts, hustlers, day-labourers, outlaws, the sick, the poor, slaves, etc. This group was not highly valued, they were considered worthless and valueless (Ibid: 46-47).

Class evaluations and devaluations determined worth, respectability and honour and in the researcher`s view, it is a trick from the evil one to entice people to chase after this vanity of status, value and honour. The temptation narrative of Jesus is a classic




example that demonstrates how Satan operates, especially how he attempted to test Jesus by using riches and status of this world. Had Satan succeeded, Jesus would have failed in His mission. Jesus would have become a captive to this shame-based world.

In the researcher's view, this would have been disastrous for all of us, it would have destroyed Jesus' sovereignty and sabotaged His image that we as Christians would like to emulate. It would have been more disastrous to deconstruct the negative feelings of shame and unworthiness that these victims of clergy rape have internalized. They would not have had the ability to put into practice the resilience to overcome their own shame, pain and rejection. Some of the women in these case studies have been living for years with their pain and low-self-esteem, unable to come out of it. This research and particularly this chapter will attempt to suggest a solution to this problem.

Wimberley is actually encouraging us to create a profound resistance and resilience to consciously conquer Satan's attempts by focusing on the stories of Christ's victories. Therefore, the knowledge of scripture and by making use of it in the face of onslaughts will inevitably help us to show this resistance and resilience. The researcher's view of Wimberley's theory of the re-telling of scriptural narratives is that he is spiritualizing it. In the researcher's view, spiritualizing biblical texts can bring either negative or positive outcomes. But in this case Wimberley's theory gives positive outcome. By spiritualizing the events in the narrative enables the reader to draw parallels to where he/she is in his/ her life in relation to the issues faced.

The re-telling of biblical texts, quoting of scriptural verses, the explanation of how forgiveness works and positively explaining how Jesus conquered His shame and feeling of unworthiness can become a strategy of untangling the shame, dishonour and feelings of unworthiness experienced by of the women in the research and would assist in starting a process of healing. In support of the above statements the researcher cites the theory of Wimberley concerning Jesus' self-differentiation. He mentions that Jesus in His earthly ministry always faced rejection, ridicule and hostility thrown at Him by His detractors however; He had a realistic appraisal of himself. Even though He was engulfed with expectations from others, He was free from absorption in those expectations and was able to separate His own view from those of others (Wimberley 1999:41).

The researcher suggest that Jesus took the blows bravely but never showed any signs of injuries or dents. Wimberley states that Jesus never internalized shame, He never ever made excuses for their rejection and their approval was not important (Ibid: 41). In other words, there were dynamics in Jesus' life, which assisted him to reinterpret scenes of humiliation in positive, growth enhancing ways. Wimberley believes that the parental rearing practices surrounding Jesus' upbringing were extremely effective and that Jesus Himself had some internal spiritual dimension that aided Him as He confronted humiliation. Jesus had this ability to separate His own view of things, from those affecting others and would not be absorbed into the expectations of others. This demands a fair amount of self-esteem and awareness of one's own inner motivation and aspirations.



In relation to Jesus's rejection at Nazareth in this self-differentiation means that Jesus did not need to make excuses for people's rejection towards Him and did not take it personally. He respected their views; which shows a great deal of spiritual maturity. This is what made Jesus distinct in human form from us ordinary human beings. This model of resilience clearly shows Jesus's Sovereignty which is a challenge for humans to achieve. This information is important for this research because the researcher believes that, by deconstructing the negative feelings of the women in this research it will assist them to dismantle the internalized feelings of pain, rejection and shame that they have been experiencing for so long. They need to be reminded of John 10:10 "The Devil came to kill, steal and destroy" and that what they experienced was just one of the devil's tricks to harm them.

The narratives of Jesus's birth, especially how His mother handled the shame of being pregnant outside wedlock became the source of Jesus' inspiration in handling His own shame and rejection in His hometown. According to Wimberley, this became the main source for Jesus' self-understanding (1999:48). Deducing from what Wimberley is saying above, the researcher wonders whether the priest in the research might have had a shameful past during his childrearing days that might have triggered him to bring feelings of shame, unworthiness, humiliation, embarrassment and rejection to these women.

With regards to Wimberley's theory of using biblical stories and scriptural passages, the Researcher finds the following scriptural passages useful in helping to turn around the feelings of shame and guilt of a person to feelings of worth and value. These texts will assist women who have experience feelings of guilt and shame because of rape by clergy:

- 1 Peter 2: 7 "The stone which the builders rejected as worthless turned out to be the most important of all".
- 1 Corinthians 1:18 "For the message about Christ's death on the cross is nonsense to those who are being lost, but for us who are being saved it is God's power".

The researcher re-affirms Wimberley's statements as he says that these stories and extracts from scriptural passages can be used in pastoral counselling by telling them from the point of view of the one who carries the shame. He continues to say that the story needs to be told in ways that help the hearer to identify and sympathize with the shame-based person in the story (1999:48). In the case of the women in the research, who are carrying this shame because of being violated and raped by clergy they need to hear how Jesus was rejected by His own people at Nazareth, and especially the people of the day. Once they can identify their disappointment with the rejection of Jesus, they will gain impetus to work at their own shame and guilt.

Once the shame of the person is exposed, the pastoral counsellor needs to introduce the transforming aspects of the story. By doing so, the hearer can firmly plant in her/his mind new possibilities for dealing with her/ his shame. This is

necessary in the research because it will help the women who had been raped by clergy to:

a) Realize that God sees you as a person with worth and value despite your situation because of His love for you. In other words, nothing can take away God's image in a person who is humiliated.

b) Know that God has a plan for us all in this life. The person needs to become motivated and excited to fit into God's plan and become co-creators with Him.

c) Know that Christ, our role-model, also faced challenges but He had the ability to overcome and to be victorious. The same strategy that Christ used to be victorious can be taught to the help seeker and this is where Wimberley's method of story-telling is helpful in a way that he is actually advising pastors and pastoral caregivers to encourage victims of clergy rape to develop the mind of Christ.

These new possibilities can be suggested or introduced during counselling sessions. In his concluding statement, Wimberley is clear that the key to telling the story is to make sure that the alternative to shame is told in a dramatic way so that the hearer can see the point of new self-expectations. The researcher agrees with Wimberley and also emphasizes the crucial role that the pastor or pastoral caregiver plays in restoring, transforming or healing of a troubled person from feelings of guilt to that of worth and value by using bible stories and biblical texts as source of reconstructing people's shameful stories.

Wimberley's method of caring has been instrumental in this research. However, it falls short of a method that will assist pastors and pastoral caregivers to be good shepherds of victims of male clergy rape. The research will now move from the shame of victims of male clergy rape to the role that pastors and pastoral caregivers can play in journeying with these victims. For this reason, the researcher will introduce Gerkin's models of Pastoral Care.

5.3 SHEPHERDING MODEL

Gerkin argues that the "success of human healing is dependent on Divine grace" (1997:86). This suggest that pastors and pastoral caregivers whose aim it is to heal damaged souls need to rely on God to do the work of healing. The researcher believes that this reliance on God and the work of His Holy Spirit will remove the focus from the caregiver (a mere human being) to God (the Almighty).

Adams argues that the Holy Spirit is the principal person in the counselling process, but one of the instruments through which he works, is the pastor (1975:180). He further states, "The resource to the disposal of the pastor is the Holy Spirit. The One who is called the comforter or counsellor at work in your ministry. He is the one who counsels through you, by you and with you. You never need to counsel alone" (Ibid: 180). The researcher believes that Adams like Wimberley also regards scripture as the primary source in the counselling process, as Adams puts it: "the pastor has access to the source of all wisdom which is in the Christ of the scriptures". (1975: 181)

The researcher suggest that the best possible starting point to investigate Gerkin`s shepherding model is to look at the conversation of Jesus and John in John`s Gospel 21:15-19. The exegesis will help the researcher to achieve the aim of this chapter, which is to explore elements of healing to troubled souls. What will now follow is an exegesis of the above said text.

5.3.1 John 21: 15-19 –an Exegesis

Marshall defines the term exegesis as “an attempt to interpret a given text by looking at its literary form, background, cultural setting and theological purpose” (1997:220). The researcher will attempt to follow the above guidelines as the exegesis unfolds.

The literary form of the text in question falls under the Gospels; in particular from the Gospel of John. It is not the intention of the author to elaborate extensively on how John`s gospel differs from the Synoptic (Matthew, Mark and Luke) but just to add that the style of John`s gospel is visibly different from the Synoptic and possibly the core message that the researcher wants to communicate. The research will now explore the background and cultural setting of the text before investigating its theological purpose, which has to do with the shepherding model of this chapter.

It is the opinion of some critics that the last verse of the preceding chapter forms the original conclusion of John`s gospel and that chapter 21 is to be regarded as a supplement added by either the apostle himself or an unknown author. The objection to its authenticity is based on a few slight differences from John`s usual form of expression. Scholars agree that the most spiritual and intellectual Fathers of the church ascribe to this chapter as a symbolic interpretation.

According to Hendriksen, the following can be seen as reasons why chapter 21 was drafted as an inclusion into John`s gospel:

- a) To prove that the risen Christ still takes an interest in His church and that His marvellous power and tender love have not diminished in any way.
- b) To remind the disciples that they must continue to be fishers, not in the usual term, but also of humans.
- c) To emphasize to the church that Peter has been fully re-instated. (1954:475).

One of the most recent scholars, Matthew Henry, is of the view that John`s gospel was given to John, the brother of James, one of the twelve disciples who was distinguished by the honourable criterion as “that disciple whom Jesus loved”. Scholars agree that John lived the longest of all the twelve disciples and was the only one of them who died naturally. Some held that he wrote this gospel in Ephesus, in opposition to the heresy of the Ebonite`s, who held that Jesus was a mere human. It is also believed that he was the last of the gospel writers to have written his text and because of this fact that:

- a) He relates what they omitted.
- b) He gives us more of the mystery of what the writers gave us –more detail of what the others have passed by.

c) He writes more about the scriptural things while others concentrated more on the physical.

The researcher believes that this information is important for pastors and pastoral caregiver who wish to emulate the style of Jesus' ministry. Jesus always felt pity and showed compassion to the poor, the needy, and the rejected. These troubled people tended to withdraw from significant relations, and opt to be on their own as they went through a period of loneliness and pain. These are the ones that Jesus felt sorry for, and with whom He chose to associate. These are the ones that Peter is being encouraged to look after, to care for, to journey with as a shepherd of the sheep.


Throughout His ministry, Jesus made a deliberate attempt to demonstrate to His detractors and critics that the aim of His ministry was to restore the hurt and shamed to experience worth and importance as people who have been created in God's image. From these comments, it should become clear why exegesis of John 21:15-19 is important in this research.

The introductory location of John 21 is by the Sea of Tiberius; where Jesus manifested Himself or presented Himself anew to his disciples after His resurrection. This was after His betrayal by Judas, denial by Peter, and the crucifixion by the Pharisees and Romans. Other commentators reckon that this appearance of Jesus was His third after His resurrection –a clear sign that the Lord had risen. Some of the disciples had gone out fishing with Simon Peter. After a whole night's toil, their labour had proved unsuccessful. The coming of dawn found them tired, baffled and hungry. A familiar voice off the shore instructed them to cast their nets once again and promised success. The result was a netting of a school of fish without the net being broken. This experience might have reminded them of a similar experience many months before where in that case, the nets even broke. The researcher believes that examples like the above mentioned demonstrates the power of Jesus in transforming seemingly useless situations should be encouraging to troubled people.

Through the grey morning mist, they recognized Jesus. "It is the Lord" (verse 7). John made recognition while Peter wanted to run away "depart from me Lord, for I am a sinful man" (Verse 7). At this moment, Peter might have felt shame because of his denial of Jesus. He felt ashamed that he had deserted and disappointed Jesus despite previous brave comments on how he would be with Jesus even to the end. Peter is the one that is mostly in need of Jesus' forgiveness. Without that forgiveness, he would not be able to be what Jesus had said that: one day He would make him a "fisher of men".

From one miracle, the account now proceeds to the next. As the men were tired and hungry, Jesus invited them to breakfast. After breakfast (verse 15), Jesus asked Peter if he loved Jesus more than the others to which he retorted "Yes". He was then instructed to take care of Jesus' sheep. The text further connects to the Shepherding model that is needed in this research.

Matthew Henry points out that, this conversation happens after they had dined together, and should be seen as a sign of reconciliation. Peter still felt shame and guilt for denying Christ. He felt uneasy in the presence of the Master. He needed to



hear words of encouragement and forgiveness in order to feel relaxed and comfortable. Remarkably, satisfied that Peter was sincere in his quest to be forgiven; Christ not only forgave him but also forgot the incident.

The researcher suggests that Christ could have easily reminded Peter about his past promise of allegiance, and then subsequent denial, but he didn't. For if Christ did, Peter would never have overcome his shame and guilt. Christ consciously chose to have Peter focused on the future, on God's plan for him. According to the researcher, this fits into the already mentioned new possibilities of Wimberley's theories. Not only does it fit into Wimberley's model, but it is also in sync with the requirements of the storytelling in the narrative therapy approach; where the counsellor guides the counselee to identify alternative stories (unique outcomes) for herself/ or himself.

Christ way of dealing with Peter is the right way to deal with a person who is struggling with feelings of failure of some sort. And that is, to create a comfort zone where the person can feel confidently and positively that the negative past has been forgotten. This information is not only important but also vital because the focus of the research is heavily concentrated on the integrity of the pastor and pastoral caregiver rather than on the point of victims of male clergy rape.

The researcher had to first point out how Jesus had to restore Peter first before instructing him to become a shepherd of the sheep. Regarding the poor shepherding that the women in the research received, it unearths many questions in the researcher's mind concerning the pastor's style, motives and even training in relation to being a proper shepherd.

Peter is now careful not to answer over enthusiastically and boastfully. He has learned a vital lesson of modesty, sincerity and humility in leadership. Peter is instructed to feed Jesus' lambs (verse15), sheep (verse16) and dear sheep (dear little sheep, which has a reference to Christ's tender affection for His own).

Scholars agree that Christ had in mind three different groups within the church that must be taken care of e.g. little children, adults and young people. All three terms refer to the same flock of the Good Shepherd, Jesus Christ. This flock is viewed from three different aspects. Believers and their children are looked upon as lambs. So do the vulnerable and the innocent ones who so easily get exploited and abused like innocent women in our patriarchal society? This group is weak, immature, and vulnerable and at times, defenceless; hence they are constantly in need of strengthening by the food of the Word and constant protection.

Sheep are prone to wander and wildly stray away; hence, they are in need of a loving shepherd; especially when they fall into the category of being Relational Refugees. Dear sheep show immaturity and, again, vulnerability and are in need of the tender, loving nourishment of the Word, and vigorous protection by the caregiver. According to the researcher, it is as if Jesus is saying to Peter, "Consider the members of my church to be your lambs and feed them, your sheep, and shepherd them, your dear sheep, love and care for them".

The crucial verbs identified here in relation to Gerkin's model of shepherding are:

- a) Feed them.
- b) Shepherd them
- c) Love and care for them.
- d) Show forgiveness and help people to forget the ugly past.

Once Simon Peter showed that he was capable of doing that, he was then instructed to follow Jesus. Thus, Simon is now fully restored publicly to care for the broken people of God. The researcher notes how tactfully Jesus dealt with Peter in order to allow him to:

- (a) Deal with his own shame and guilt, which resulted from his denial.
- (b) Brilliantly deal with the shame Peter brought on Him through his denial, and the choice of Jesus' words to
- (c) Commission him to become a true shepherd of His flock; who is the Great Shepherd and God, the Good Shepherd.

The basis has been laid to examine Gerkin's shepherding model in relation to the requirements found in John 21: 15-17 of feeding, shepherding, loving, caring, forgiving and healing. This research will now move into Gerkin's views regarding the Shepherding model because out of it, the researcher would like to propose a model that would suit our context.

5.3.2 Healing victims of male clergy rape

"To tour the world of Pastoral Care means to consider the caring task of the pastor in relation to communities and individuals" (Gerkin: 1997:11). In the researcher's view, this research has to do with the nature of caring. It is precisely because of the lack of proper caring by a pastor that has resulted in an unfortunate traumatic experience by these victims of male clergy rape. These women didn't have any pillar of support, and certainly, not from their families as they were ashamed to report or disclose these rape incidents. Nor from their priest, he raped them. This situation made them feel guilty and ashamed.

Our people, in most communities, walk around wounded. Many people are in need of healing, not only physically but also, even more, emotionally and spiritually. People have this great desire to be cared for, to be listened to and to be loved. Jesus knew this very well; hence His instruction to Peter, in John 21:15-19, and to all caregivers today is to take care of His sheep and His lambs.

Gerkin also acknowledges that Anton Boisen's work on exploring "the living human documents" when referring to the studying of the real situation and needs of people instead of doctrine and dogma, had a profound influence on him to explore more in the areas of caring for troubled people and how people could be helped (1997:18).

Gerkin believes that pastoral care has been part of the Christian story and its tradition over many centuries of Christian history. He believes that before Christianity was discovered, pastoral care was a significant aspect of the Israelite community's life and tradition out of which the Old Testament or Jewish scriptures emerged. The

researcher thinks that Gerkin is trying to tell us that the practice of pastorally caring for people has been used for many centuries without calling it a particular name like we are doing so these days (1997:21).

Concerning the development of the models of pastoral care, this research will investigate Gerkin`s statements on how it has developed over the centuries, however, it will only concentrate on the following:

- a) The priest as prophet and wise guide.
- b) Pastor as Mediator and Reconciler.
- c) Pastoral Care and the moral life of the people
- d) The Pastor as Shepherd of the Flock.

5.3.2.1 The Pastor as Priest, Prophet and Wise guide

A pastor in Gerkin`s theory includes the priest, church minister, appointed church leaders, clergy etc. (1997:79-80). The researcher is of an opinion that in our modern day thinking` the pastor as priest, refers to the priestly functions as we are supposed to know them, among them the celebration of the sacraments, proclaiming the word of God and doing a great deal of evangelism. The prophetic role was then to be the voice of caution against degrading morals and values. The function of wise guide has been predominantly reserved for pastoral care practices. One of the aims of this research is to assist priests or pastors to shepherd people properly, in this case, by even challenging unjust systems, policies or individuals and to speak out on behalf of the voiceless.

5.3.2.2 The Pastor as Mediator and Reconciler

Gerkin affirms St. Paul as a unique example in the practice of this model. If one examines the Pauline letters, one will find instances where Paul had to take on the role of mediator, reconciler and peacekeeper between rival groups, the church and God (1997:21). In the author`s view, Moses was playing the same role in the Old Testament and even today, there is a need for such a function to be facilitated by special people. By "special", the researcher refers to the person`s skills, attitude, abilities, and education etc., especially when dealing with sensitive matters that have caused division within the church. In most denominations, the bishop takes on such a function on a national or regional scale and the priest only in his or her parish.

5.3.2.3 Pastoral Care and the moral life of the people

Historically the pastor has always been seen as the moral voice to the people – challenging immorality and unacceptable social life of the community. This function is actually to help individuals and the community to consider the morality of their actions. This pastoral care aspect is the care that is supposed to be given and results from human actions and relationships i.e. the tendency to misbehave (Gerkin 1997:84-85)

A number of people in our communities need moral guidance, especially the young people. This aspect of pastoral care is well and alive in our day and age. The women featured in the research were deprived of a good, Christian and peaceful lifestyle because of the pastor`s abusive action of rape. The pastors or pastoral caregivers in the research did not have a method to pastorally care for these women and thus

failed to shepherd them and restore their dignity. This led to some of them leaving the church broken and in need of Pastoral Care.

5.3.2.4 The Pastor as Shepherd of the Flock

The researcher has chosen to use this model last because she believes that, when a priest or pastor correctly interchange the different models already mentioned, he/she is actually pasturing or tending the flock the way that Jesus intended. According to Gerkin the shepherd image is given to pastors to shepherd the flock of Christ, which has been given directly by Christ. (See John 21:15-19). It was for this reason that the author did an exegesis of the mentioned text and from it deduces the following instructions which are directed to the pastor, and that is to feed, shepherd, love and care for the sheep and lambs of Christ. This is what shepherding is all about.

The New Testament depicts Jesus as the Good Shepherd who knows His sheep by name and His sheep in turn know Him. (John 10:14)-thus deeply rooted trust in each other undoubtedly vindicates Christ to be a true shepherd because of His divinity, His life of Truth and Him being the Messiah, The Son of God.(Gerkin 1997:80-81)

For the pastor to take on the role of a shepherd, he/she has to become like Christ to the people in need. This places a weighty responsibility on any pastor or pastoral caregiver since we can never be like Christ or even try to equate ourselves with Christ. For the pastor to be a successful shepherd, he/she should operate from the paradigm that Christ is inviting us to become co-creators with Him in our journey of care and counselling. We can never do things on our own but only in the power of Christ through the power of the Holy Spirit. Whatever we do and however, we help people, the glory belongs to Christ for it is through His grace that we are able to achieve. When properly shepherding the flock of Christ, one cannot but bring healing and restoration to broken souls.

The researcher has observed that whenever one speaks of healing, some elements of forgiveness are a pre-condition and damaged people should be assisted to enter therein (either for themselves or others). For example, In Wimberley's story telling method, the Gospels and other New Testament scriptures have quite a lot to say about the need for forgiveness including Jesus' own teaching and example. In other words, for people to experience healing, they need to undergo a forgiving experience.

In concluding this section of the research, the researcher would also like to mention how critical and helpful the resurrection narrative in the four Gospels can be utilised in this approach. The Gospel gives us a complete detailed story of the birth, life and ministry, death, resurrection and second coming of Christ. In it, we find stories of how Jesus was daily facing trials and challenges from people but also how He dealt with them and always came out victorious. It shows us that pain, humiliation, shame and a feeling of unworthiness, are not something new.

This shows that on many occasions in His lifetime, Christ also felt like a Relational Refugee but He had in Him this resilience to overcome. As a healing mechanism, we need to know that, just as Christ was victorious, we can also be victorious over pain, shame and guilt. Christ has become our role-model as Christian people. Therefore,

we should become like Him by emulating His thinking and handling challenges the way He did. In journeying with broken souls, these are the stories they need to hear that will inevitably bring them hope and healing.

5.4 HEALING FOR ABUSIVE PASTORS

Clergy who rape, abuse and molest women need forgiveness, rehabilitation and spiritual rebuilding. “According to the good news of the gospel, not only does God forgive sinners when they repent, but the blood of Jesus Christ his Son cleanses us from all sin” (Lahaye:1990:169). The church is called to forgive pastors who have abused their powers by having sexual relations or raping women who are members of the congregation and other above issues. The church is also called to follow the footsteps of Jesus. “I am because you are” (Mbiti: 1986:61) the pastor is there in the congregation because of the members of the congregation.

An African life is characterised by caring for each other as the community. It is communal in its character, “Umntu ngumntu ngabantu” (A person is a person because of others) (Ibid: 37). The community sets values, norms and standards to be obeyed by each individual living in that particular place. Thus, the community has a set of norms and moral codes that pastors needs to conform to. Non-conforming may cause confusion and cause damage to the body of Christ. This is the reason why this research needs to suggest a healing model for pastors who abuse members and a rehabilitation model to heal them and reinstate them into the community and into the church.

5.4.1 Support the pastor

A pastoral care committee should be elected to help the fallen pastor. To ask the pastor to resign because of having raped members of his congregation while he is still pastoring the church is not a solution, but instead among the pastoral committee members, there should be qualified professionals such as pastoral counsellors, social workers and therapists to council and rehabilitate the abusive pastor. In order for the therapy to be successful, the counselling process should have sessions. During these sessions, it is most important to listen to the client (in this case, the pastor who raped). The pastoral care committee should be formed comprising of trained pastoral caregivers. This committee should have sessions with the pastor at least twice a month, to give advice, counselling, and work with the pastor about sexuality and sexual behaviour.

The pastor is a person who needs care and to be taken care of. The pastor is just a person who goes through challenges such as stress, difficulties, temptation, overwork that all people go through Just like anyone else. If he/she does something wrong, the pastoral caregivers should be in a position to counsel and rehabilitate the pastor. “Pastoral counselling should always be there to address the needs and feelings of priests, through seminars, workshops and fellowships. Members of the church including the elders should be involved to represent the feeling of the congregation towards the priest’s conduct” (Waruta and Kinoti editors: 2005:262).

Ministry is not light, the support for a minister should be long term and consistent, and it needs somebody who has a big heart, Waruta and Kinoti has this to say

“There should be more workshops and fellowships, bettering the term of service including salaries, monthly seminars, invites guests speakers, providing pastoral materials for reading, encouraging priests to share their intimate problems with others, each diocese should have professional counsellor for pastors, forming of professional associations of pastors, guiding on personal conduct, each diocese should have support group for pastors, develop adequate recreational facilities for pastors, refresher courses after every 5 years, study leave. Pastors go out of control especially when they do not have enough support in their parishes” (2005:262–263)


Workshops should have an emphasis on teaching the skills needed in ministry. Fellowship helps in that when you mingle with people and other Christians, you share stories, and through those stories, you can be helped. During the fellowship, trust can be developed. A seminar reminds abusive ministers about their oath of taking care of God’s flock which is the congregation. Books are very much important to read especially ones about abuse. In the bible, there are also guidelines on how believers should behave. Pastoral counselling by caregivers should attempt to bring healing. Healing must seek to mend the broken pieces, in other words to restore the fallen pastors so that they can be restored and enabled to lead the congregation to the right way.

5.4.2 Healing process

Herman states that, “All human beings are sick, the first sickness of all being is sin, the state of disobedience and revolt against the creator, and added to this are physical, mental, and other ills (1942:2). We all need treatment, healing from sin lies in return to obedience, to the ever forgiving God, for other ills, the creator have provided all we need in particular the healing plant”. (Ezekiel 4 7:12 AND Revelation 22:2) The prayers accompanying the use of traditional medicines make this an effective instrument of healing, whose value has been proved on many occasions.

Healing from sin starts with confession. We first have to come to God and repent, where you admit your sin and ask for forgiveness as we all need the grace of God. We sin by words and by deeds, this is why we need to confess and ask for forgiveness in God. God is the giver of good things; he gives the gift of healing. “We began to receive letters from all over the country from women who had never before told their stories, through them, we realised the power of speaking the unspeakable and witnessed first-hand the creative energy that is released when the barriers of denial and repression are lifted”(Herman :1942:2). The above mentioned statement aid`s the research because, first you have to admit your sin to the person you sinned against and ask their forgiveness and you can ask God for his forgiveness. If you speak out about your situation, it does not matter whether it is abuse, rape, violence and so on you open up possibilities of it being solved.

“Traumatic events call into question basic human relationship, they breach the attachment of family, friendship, love and community, they shatter the contractions of the self that is formed and sustained in relation to others. They undermine the belief system that give meaning to human experience. “They violate the victim’s faith in a natural or divine order and cast the victim into a state of existential crisis” (Herman: 1942:50). This is true because traumatic events cause splits among the family and



church community, they cause bitter hatred from those who encountered the trauma. In relation to this research, the victims of clergy rape are still angry and bitter because of the trauma they experienced.


5.4.3 Prayer

Prayer contributes to healing. It is part of therapeutic way of dealing with wrongs done by abusive minister. "The Lord is near, have no anxiety, but in everything make your request known to God in prayer and petition with thanks giving. Then the peace of God, which is beyond our utmost human understanding will keep guard over your hearts and your thoughts in Christ Jesus" (Philippians 4:4-7) from the book of (Israel 1984:77) Jesus Christ lives among us, he is not far away. There is no point in being afraid or anxious. He listens when we request him in prayers to do something. When somebody dies in the family, we ask God why it happened, and when we are facing difficulties, we question God as to why he let the evil trouble us. In life, there are bad things that are happening, to us, friends, relatives, and to our own families. To petition God is not disrespectful, it is the way to express ourselves about the present problem facing us. Though we petition God, we first thank him for what he has done to us. When our prayers have been answered, we thank God for answering them, we thank God for giving us jobs, and we thank God for promotions at work, excellent result at school, College and University. We thank God for everything in life.

"Prayer is at the heart of healing, without direct and immediate communion with God, from whom all healing springs, there can be no return to healthy, no knowledge of wholeness, all healing come to the creature by the grace of God working through the power of the Holy Spirit, The Spirit 's properties are manifold, he is the lord and giver of life, also the spirit of truth, our advocate who will be with us forever (John 14:26) he is sent in the name of Jesus Christ and he is to teach us everything, recalling to our minds all that Jesus Christ had told the disciples:(John 14:26). He is sent to us by the son from the father, He issues from the Father as the spirit of truth and he bears eternal witness to the nature and the works of the son (John 15:26).The spirit of truth not only shows the world where right and wrong and judgement lie, but he also guides those who are open to his fellowship into all the truth" (John 16:8).

Prayer is a communion between God and men. God is the source of healing, the grace and the miracles of God makes the impossible to be possible, miracles and the grace work hand in hand with the Holy Spirit who is our advocate, he shows us the direction, he makes us to speak the truth, and he is our counsellor. We are not alone. The Holy Spirit is the truth that leads us to good life, the Son gives eternal life, the Holy Spirit is the teacher and we are the students, there are times when pastors forget to pray. This is when evil can take the chance, to turn people from good behaviour.

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



What Gerkin is saying is important because, members of the congregation cannot hear without the leader in front of them, politicians go astray and the wise men and women too can go astray. They need the prophetic voice of the minister, to rebuke, correct and encourage them to do better than they are doing. However, there is a problem when a minister is abusing the very same women members of the congregation he or she is leading. In that way ministry, become damaged.

Healing is possible when a patient expresses himself or herself truly to the therapist that is why a client, who has been abused, has to be treated. The information should be kept secret and confidential, because trust is one of the key issues in therapy. Patients can hide important information in therapy that is why the therapist should ask questions that will explore some hidden information, so that the client should not close up with some information. Active participation in therapy can be very helpful in healing a pastor.

5.4.4 The importance of truth in healing


During therapy sessions, it is important for the counselee to speak the truth, because the truth will help to determine the problem so that therapy can come up with suitable measures to facilitate the healing process. When the abusive minister does not tell the truth or omits telling vital information, s/he reduces their chances of getting help. Therapy becomes possible when there is a trust relationship between a counsellor and the counselee. Where there is no trust, it is difficult for one to open up. A counselee might either hold back necessary truth or just shut down because they don't feel safe. It is important to create a trust environment so that the truth can prevail.

The women in this research had been violated and deeply wounded. Trust was lost and it is going to take a while before they can trust someone, especially a man. In the same breath, the abusive pastor might also have trust issues. Once his dirty works have been exposed, he will experience rejection, humiliation and insults from everyone around him and those affected by his behaviour. With this in mind, he might find it difficult to trust anyone with the truth about his life and behaviour. Such a pastor will come into a counselling session thinking that the counselee has already judged him because of what he has done.

The above-mentioned circumstances of lost trust highlights the need for the pastoral counsellor to be professional, be careful not to be judgemental and be sensitive. A counselee does not want to walk into a counselling session and already feel judged and condemned. This might create an environment of not being safe, which will make it difficult for the counselee to open up and even tell the truth. It is also a challenge for a female counsellor to conduct a session with such a pastor who has violated, hurt and humiliated so many women. She might not feel safe around him and this might compromise the therapy session. It is important for an abusive pastor to be truthful in his confessions so that rehabilitation and therapy can begin.

5.4.5 Setting Boundaries

The life of a pastor is a very busy one and demanding. It does not have office hours and their phones and ours are always on stand-by for emergencies. Because of the



fluidity between their roles and personal lives, pastors need to create boundaries. This means that they need to divide their work according to its importance and urgency. The least urgent will only be dealt with during the day and after hours or at night, only urgent issues will be dealt with more timeously.

A pastor should try and avoid night visits, he should set times when to do visits and when he should not visit, although, there are unplanned visits where a pastor is called at night for somebody who is seriously ill, in that instance, a pastor must not go alone, he must ask one of the elders to accompany him. In addition, when administering Holy Communion, he must be accompanied by an elder, to avoid any temptation and to have a witness should he be accused of something he did not do.

It is also very important for a pastor to keep a professional relationship between him and the congregants. It is one thing to be friendly but not to be friends with them. A pastor should always remember that they are stewards of God's creation thus they have to shepherd the flock of Christ and not to be like them nor conform to their standards. In keeping boundaries, a pastor needs to create and keep personal space.


Creating boundaries will help avoid temptations and create environment where there are always witnesses to testify as to a pastor's behaviour in a particular circumstance.

5.5 PRELIMINARY CONCLUSION

In the beginning of this chapter, the researcher intended to investigate and suggest caring methods for victims of male clergy rape. During the research, the researcher saw the need to also inquire of healing methods for abusive partners. The challenge is that should the research only focus on healing the victims only, it would have failed to address to correct the abusive behaviour of the pastor. This will create the possibility of widening the chances of reoccurrence of their abusive behaviour.

Wimberley's story telling method was suggested and deemed essential in helping people to move from experiences of shame, guilt and unworthiness to feelings of worth and value. Wimberley suggest the re-telling of biblical narratives in such a way that the victims of male clergy rape identify with the person or people in the biblical narratives. This method is helpful in the research because through the healing or vindication of the people, victims of male clergy rape can then identify possibilities that will work for them. The story-telling method that is proposed by Wimberley was used in this research to deconstruct the negative feelings that people have of themselves; specifically by the taking apart of these negative stories. It is important for pastors and pastoral caregivers to know how victims feel and why they feel the way they do. This process can be followed by a one-to-one meeting either with victims or in bible study sessions through group discussions in a counselling session.

Gerkin's models of Pastoral Care was also used in this research to highlight to all pastoral caregivers, whether experienced or inexperienced, the importance of giving proper pastoral care to God's people in need. In doing that, the researcher embarked on an exegesis of John 21:15-19 in order to hear from Jesus, as to who should be taken care of, how and why. Taking into account Gerkin's views on



shepherding, after the exegesis, the researcher noted that shepherding entails displaying features of loving, caring, nurturing, guiding, and teaching (feeding) the flock of God in which the pastor or pastoral caregiver requires himself/ herself to be guided by God. Coupled with this, there is a great need for the Pastors and pastoral caregivers to teach people about forgiveness and to demonstrate forgiveness himself/ herself in his / her dealings with people.

The aim of this research was to construct or suggest a model for healing. The researcher strongly suggests that victims of clergy rape should be encouraged to turn to Christ and His church, to be embraced, loved, nurtured, welcomed, bandaged and properly mentored in their quest for healing. The church of Christ, which constitutes all Christian believers, should genuinely demonstrate a willingness to take over the elements of the old village life. The church should become the village where people can turn to in times of pain and hurt and not only in need. This research notes that pastors and pastoral caregivers are wounded healers and have experienced pain. They also understand the importance of healing the pain of others and this research has suggested ways to rehabilitate the abusive pastors.

This research has helped to identify positions that victims find themselves in after being raped by male clergy. The researcher now has a responsibility to design a caring method to empower them so that they can have the courage to stop the cycle of rape especially by male clergy.

Now that a model for healing has been proposed and guidelines suggested in the next chapter will give a summary of the study and discuss the findings of the research based on the method used in chapter two.

CHAPTER SIX

RESEARCH FINDINGS

6.1 INTRODUCTION

This final chapter will give a brief overview of the research as well as recommendations for further research. The purpose of the research was to investigate rape by male clergy in order to understand why clergy misuse their office for sexual gain. However, more importantly, the research intended to highlight trauma experienced by women who had been raped by clergy with the aim of finding a method, which can be used to pastorally care for them. The methodology used was qualitative in nature, which also involved in-depth interviews and case studies. The research dealt with the therapeutic method that can be used to pastorally care for victims of clergy rape. In this chapter, there are answers to the assumptions, which made this research to take off. The reasons why men rape women, factors that fuel the reoccurrence of rape, the effects of rape on women and the reasons why clergy misuse their office for sexual gain.

6.2 BRIEF OVERVIEW OF THE STUDY

In chapter, one the researcher gave clear information about the study. The problem statement was also discussed in this chapter, which outlined the reason for us to do this research. Other issues discussed there included the research questions, which gave a clear picture of the set of questions that the researcher had to ask in order to collect relevant data. The Aim of the study, Rationale and the Significance of the study as well as a definition of terms were also outlined in this chapter.

Chapter two covered the literature where the researcher consulted various sources to develop an understanding of the state, extent and challenges associated with clergy rape, with special reference to challenges faced by women who were raped by clergy. It highlighted a range of ideologies from various authors who did research on the topic of male clergy rape. This was done with the aim of exploring and analysing what other scholars had already researched on this topic. Investigating this literature was done to equip pastoral caregivers to develop a method that could be used to therapeutically care for victims of clergy rape.

Chapter three focused on the methodologies of Gerkin's shepherding, Wimberly's narrative model of mentoring and Mucherera's palaver (pachiara, dare) as the methods that were going to be employed in the research. A Qualitative research method was used, in which the following two approaches were applied, ethnographic and narrative approaches. The researcher borrowed Gerkin's model of shepherding and journeying with the troubled souls, Wimberly's narrative model of mentoring the relational refugees to self-actualization and Mucherera's palaver (pachiara dare) an African way of resolving issues where people get their healing and closure through conversations, and how they are going to be used in the research for the pastoral caregivers to journey with the troubled souls.

The data collection instruments were semi-structured interviews for individuals. An ethical consideration in data collection was also included in this section to ensure the safety of every participant was considered throughout the research process.

Chapter four dealt with the presentation of data in case studies. The Researcher presented case studies in order to highlight the reality of clergy rape and its effect and to expose the traumatic effects it has on the victims. These are the case studies of women who participated in this research, who had been or have had cases of clergy rape being reported to them. Interviews were conducted with women at KCM in order to enable them to share their stories of pain, humiliation, violence and abuse. Interviews were conducted with individuals using semi-structured questionnaires in order to understand the problem on the ground for analysis purposes.

Chapter five explored and developed a therapeutic model of healing and caring for women who were victims of clergy rape with the aim of equipping pastoral caregivers to be able to journey with women who have been raped by clergy. The healing model was buttressed by the information received from the participants during the interviews and the theories borrowed from literature in order to develop a healing method.


Chapter six will highlight outcomes from the interviews and findings after investigations had been completed.

6.3 WHAT THE RESEARCH SET OUT TO ACHIEVE

The research primarily sought to highlight that clergy rape exists within the Pentecostal Church in Losasaneng. This was proven by the testimonies and confessions of women who have been raped by Rev Maja. This evidence was required so that the church can realize the need to have a caring method that can be used to pastorally care for the victims of clergy rape. Because of the sensitivity of this matter, it has been a topic that most people do not want to talk about thus victims will just be quite or stop coming to church looking for outside sources to journey with them towards healing.

The research was organized around two questions as the entry point into investigating the problem of clergy rape. The first question articulated the primary aim of the study, which was to create space for the women to come to voice their anger, guilt, pain and hurt that they lived with on a daily bases because of being raped by clergy. The researcher set out to gather evidence from these women from the Pentecostal Church in Losasaneng who had been raped by Rev Maja and in-depth-interviews were used to achieve this. As indicated in chapter three, participants voluntarily became part of the study and they were allowed to disclose only what they were comfortable to share. Although it was in a small scale, and not intended for therapeutic purposes, the study managed to bring the women to a safe space where they could articulate their pain and hope for help.

The second question addressed the secondary aim which was to develop a method of caring that could be used to pastorally care for some of the women who had been raped by clergy. To achieve this, different methods of caring were explored in order



to see if they were suitable to be used to journey with these women. The whole task of this study was to create space for the women raped by clergy to break the silence, to come to voice and to encourage pastoral caregivers to journey with them to healing and wholeness.

6.4 REFLECTIONS ON CASE STUDIES

After the interviews were completed, the researcher observed the following as she reflected on the case studies.

6.4.1 Reflection on case study 1

- Loss of respect for the pastor

Pastors hold a very respectable office. Mmatshupo used to have great respect for pastors and the office they hold until she had to work very closely with her pastor and witnessed behaviour that altered her worldview. Her observations caused her to lose respect for the pastor and the office he holds. This is demonstrated by her response when asked how women can be equipped to protect themselves from male clergy.

In her response, she indicated that yes, women need to be protected from male clergy and she gave her reasons. This indicated to the researcher that she did not trust her pastor as a caregiver who was capable of protecting his members. Contrary to Gerkin`s theory of a pastor being a good shepherd of his flock, Mmatshupo thinks that women needed to be protected from pastors.

What shocked the researcher is that she strongly felt that women should avoid being in the company of the pastor especially in private spaces. This indicated that she lost trust in the pastor and thought that should he get a chance to be in a private space with any of the women he would cause them harm. She felt that the pastor had lost his ability to care, protect and be a wise guide to his flock. She suggested that the women should stop confiding in the pastor and avoid seeking counselling and direction from the pastor.

- Impact of spirituality

The researcher feels that Mmatshupo`s spirituality has been affected by these incidents. She now has experienced behaviour from the pastor that she thinks is inappropriate. She views the pastor as an enemy thus it will be difficult to receive spiritual guidance, hear and receive the gospel from such a person. This will ultimately affect her spirituality.

6.4.2 Reflection on case study 2

- Self-blame

Interviewing Lydia was one of the hardest interviews the researcher has ever had. Seeing someone being trapped in self-blame, shame, anger and frustration was a

pastoral challenge to the researcher, as she did not know how to assist her. To either give her a hug, wipe her tears, tell her it is going to be ok or just sit back and allow her to cry, all these came to mind but the researcher could not choose an appropriate response for this particular situation. No amount of tears would erase what happened. After crying, she would wipe her tears and suggest an alternative response she should have chosen, then start to cry again. Nothing anyone says or does will remove the pain she is going through.

The reason she has not spoken about it is that people will feel that she wanted to be intimate with the pastor that is why she went to his place. Women in the church who visit the pastor and know his behaviour know that you are not supposed to be in confined spaces with him least he start with his funny business or comments. She said that no one would believe that she had no other intentions for going there. She took the blame before anyone could blame her and she owned it. Now it is causing her pain.

- Impact on her spirituality

It is obvious that Lydia did not have faith in the pastor however, she continued serving in the church and respecting his authority. However the rape changed everything to the extent that she did not want to go to the church anymore. Probably because there is an animal in God`s house or because she does not feel safe at church anymore.

This worried the researcher more. The question is, to what extent has the rape impacted on her spirituality? Does she perhaps blame God for what happened to her? Does she still have a relationship with God even though she does not go to church anymore? Does she feel that by going to church, she would be judged by those who are supposed to be helping her? Not all these questions could be dealt with during the interview however this is what Lydia said in suggesting a way women could prevent being raped by pastors. “Women should stand firm in their dealings with such pastors and report whenever a pastor makes a move on them”

6.4.3 Reflection on case study 3

- Loss of trust

No person is all bad; in spite of our bad elements everyone has something they are good at. Kedibone knew of the pastor`s bad behaviour but she still trusted him. He was good with her boys. They listened to him more than they listened to any other person even in the family. After the rape, Kedibone started to have many questions. Did he at any stage touch her boys? Was there anything that he did to make them listen to him more than any other person? Did the boys at any stage in their encounter with the pastor observe any inappropriate behaviour from the pastor toward women?

- These questions convinced her to stop the boys from any interaction with the pastor and she even stopped them from having any contact with the pastor. This did not only disconnect them from the pastor but the boys were very angry with the pastor after hearing what he did to their mother, they wanted

revenge. This was the other reason why Kedibone kept them away, to avoid further damage from that already caused. Both Kedibone and her boys lost trust on the pastor but the question the researcher had was that did they only lose hope in the pastor or in men in general? If so, how does the researcher journey with them to restore their trust and help them to heal? Feeling rejected

Kedibone was surprised and rejected by the reaction from both the leadership of the church and the leadership of the women`s organisation. She thought that the women would be more understanding and offer support but their reaction puzzled her. How does a woman encourage the other to be quiet after been violated, just to protect a man who does not care about his reputation? She felt that she did not want to associate with women who say they pray but still instil such pain on another woman. It is not easy for a person to be violated and rejected in the church and still want to be a part of it.

6.4.4 Reflection on case study 4

- Loss of trust

After this incident, Deborah lost hope in men. After coming out of an abusive marriage to being violated by another man. Both men whom she trusted. “How can he do such an evil act, how can I trust a man again?” she asked. Instead of being a spiritual father, the pastor became a secondary perpetrator of violation towards Deborah. After this, she could ever be able to go to church, let alone, look him in the face. Deborah, like other women in the Prayer Women`s Organisation, was warned, and tried to avoid the situation but ultimately ended up being a victim of clergy rape.

In her response to one of the questions in our interview, Deborah said, “Women should be empowered to understand such situations do happen. Not to be careless and putting too much trust on the minister on places that can lead to this”. Source According to the researcher, Deborah has now accepted that men do harm and rape women, pastors are not to be trusted, women must take precaution when they are around men. The researcher is challenged that if the situation is at this stage, how do pastoral caregivers start repairing the trust broken which may lead people like Deborah back into the church? Next page

- Feeling of being used

Deborah felt that her ex-husband took advantage of her love for him to get her to buy him things he wanted. She felt that her husband was not committed in the marriage as he would constantly be involved in extra marital relationships thus he used her for security and used the marriage to hide his adulterous behaviour. After he was done with her, he found himself a more beautiful, wealthier girlfriend and disposed of Deborah like a used toilet paper (These she disclosed outside our interview).

With the rape incident, she felt that the pastor had planned and deliberately used her for his own sexual gain. She felt like she was not a worthy keeper, because people just used her and tossed her off. This has affected her confidence and self-worth. Will she be able to heal and pass this phase? Will she overcome this and once more

try to engage in a relationship or will she be trapped in this hole for good? The researcher is struggling with these questions.

This section of the research attempts to come up with a pastoral method to heal and care for the women mentioned above.

6.4.5 Reflection on case study 5

- Disappointment

Before this incident, Dipuo had great respect for pastors. She understood the plight of pastors and always advocated caring for pastors. She had always heard about women being raped, assaulted and molested by men, however, in her mind, there were men who were exempted from these bad acts. Pastors were in her group of men excluded in her list. She felt a deep sense of disappointment. "How can a man of God do such harm and still stand on the pulpit and preach the word of God?" She wondered that if we can't trust pastors who are supposed to be advocates of morality, then who can one trust? She was also disappointed that Rev Maja could do such evil to those he had been sent to care for. "How does a person take advantage of people's vulnerability, How does such a man sleep at night? These are some of the questions that she raised.

- Loss of trust

Dipuo's disappointment, lead to loss of trust in Rev Maja and doubt in all pastors. She did not even contest when the committee decided to no longer invite Rev Maja to all their events because she also was not sure if she was safe around him. This had an impact on her spirituality. Are these people actually called by God? How can God allow this to happen? What kind of God do we worship who allows people to be hurt like this? She stopped coming to church for a while not knowing how she would look at Rev Maja when she saw him. In that time she stayed at home, she didn't feel anything wrong. She felt that if God could not protect her from Rev Maja, she would find means to keep safe and part of it was staying far away from Rev Maja.

6.5 COMMON FACTORS IN THE CASE STUDIES

The author noticed that all the women that participated in the study were in the right state of mind. They had clear recollection of the events they were describing and they were mostly in control emotionally however, their pain was still fresh and their hurt was more that skin deep. As they related their stories, it looked like their bodies and emotions went back to the day the event happened. It was as if they were reliving the rape all over again.

Before the stories were used as part of this report, the researcher spoke to the participants again to verify the correctness of the transcription and in a way check the stories for coherence. All the women answered the questions the same way they did the first time. Their stories were consistent with the first one they relayed during the interview.

The following is the analysis of the women's stories for common factors:

6.5.1 The first commonality was openness to talk about the problem

The researcher noted that without exception. In the individual interviews, the women were at first embarrassed to talk about what happened to them. Trust was a big issue that made it difficult for them to open up to the researcher. They were self-conscious and the author had to wait quite a while before the first one could volunteer to share her experience. Once the researcher assured them of complete confidentiality and made them sign a confidentiality clause, they started to relax and began talking. As the interview progressed, they were able to trust the researcher with more deep information. Some said “Let me tell you something I’ve never told anyone before” or “I don’t know why I am telling you this but I think you need to know”

When the researcher probed at the end of the interview why they had been reluctant to open up, they said that they had never discussed the matter with other people or that they were afraid to be judged. This prompted the researcher to assure them that it was ok to break the silence about what happened to them in order to get help and that people offering to help were not there to judge them but provide a support system for them that they should use effectively.

According to Wimberly, “the cure for shame is finding relationships with significant others in which we experience some semblance of nurture and care without having to turn ourselves inside out” (1999: 11). The interview was intended to be that place for these women to find someone who cared and the one they could trust, to be in relationships with other women. The specific focus of the interviews was to help the women find a place where they could come to voice their feelings in the context of intimate violence (Neuger 2001). The researcher did not seek to do therapy with the women at this stage, but to get them used to opening up and sharing their pain. Therefore, the embarrassment was understandable, where the subject had been culturally treated as a taboo to that is not to be discussed in public (Baloyi 2010:47), hence it was a great achievement to get them to even agree to be interviewed.

6.5.2 The second commonality was fear.

With some of the women, the researcher noticed that some of these women, during the interview, kept on looking around before as they related their stories just to check if there’s no one eavesdropping on our conversation. The interviews were held at the researcher’s office with people passing up and down the corridors. The reason why the researcher decided to have them there was it was the best neutral place where these women were not known and the researcher thought that would make them feel safe.

The fear was primarily about what the pastor would do to them if he heard that they had been talking to someone about what he did to them. More afraid on how people would react to them if their stories ever came out or their families’ reaction once they got to know about the rape. Only Deborah did not have a problem with fear, and when the researcher asked her to explain why she was not afraid to talk about the matter, she said, “I have lived with this thing so long it does not scare me anymore.

There is nothing more that Rev Maja can do to me, he can't hurt me more than he has already hurt me. I stopped fearing him a long time ago".

6.5.3 Third commonality pertaining to regard of self

The researcher noted three common reactions in most of the women; shame, a sense of failure and guilt. The shame was associated with a feeling of being dirty as this is how they said they felt after their first incident of rape. Wimberly defines shame as "feeling unlovable, that one's life has a basic flaw in it" (1999: 11). They said they always feel that sex is such a dirty thing and that they should hide that they do it. One woman, Kedibone, said; "when I fell pregnant with my first child I felt so ashamed walking in the streets with my extended tummy because I felt that now everybody knows I have sex". The reason she felt this way is that she had never seen her husband undress in front of her and that at night the light was put out before he could get into bed. If he happened to find her dressed in her under clothes only, he would tell her to cover herself up, as he did not want her parading in front of him. She felt that what they were doing was shameful and that it had to be hidden.

Kedibone grew up in a Pentecostal church and got married at the age of twenty. Her understanding of sexual matters was non-existent at marriage. Hers was an extreme example of the shame but it stimulated a lively discussion where all the women shared the little things they had been doing, unaware that they were signs of shame. Ramsay defines shame as "that inner sense of unworthiness or inadequacy as a person, it is the self-judging the self" (1992: 247). For instance, Mmatshopo said, "Each time we were in a public place I did not allow my husband to hold my hand or even touch me in any way. I wanted people to think we were brother and sister at least". According to Ramsay, this is caused by the cultural origins of shame being instilled in girls as they grow up and "they internalize the marginalization which sexism creates in their culture" (Ibid: 247). The shame that they experienced from their husband's sexual relations made them feel ashamed of being raped.

The researcher realized that the women's experiences of being raped by clergy had left them all with a poor self-esteem. It could be a great help for them if their pastoral caregivers would help them to reconstruct new stories of self-worth by first liberating the Pentecostal theology from patriarchal overtones (Aldredge-Clanton, 1995: 25). This is underlined by what Neuger (2001: 66) says that a sound theology will heal the victims of clergy rape.

Now that all data required for this section has been collected, the researcher will now analyse the stories of the women for similarities or common factors in their stories. The impact, psychologically and physically of rape is, contrary to common belief not less traumatizing than stranger rape (Bennice, Resick, Mechanic and Astin, 2003:11). The fact is that rape by clergy has greater possibilities of happening more repeatedly than stranger rape, while stranger rape is often a once-off happening but clergy rape is more like intimate rape, the likelihood of it repeating is more.

In the researcher's opinion, the effects on survivors of clergy rape require prolonged treatment if they are to be helped. The recurring nature of the violation may result in a loss of the sense of personhood where the women no longer have confidence in their womanhood, and feeling as if they somehow are to be blamed, or asked for the

rapes to happen. The psychological reactions are intensified by the sense of betrayal that goes with this form of violation, a betrayal of trust by a person whom “you thought you knew intimately, with whom you share a believe system, a church family, with whom you have shared your most intimate secrets and fears, and whom you thought cared for you and wanted the best for you, who would never thought would intentionally hurt you. (Is this a quote?) Inverted commas not closed>

As seen in the stories of the women, this sense of betrayal is real and it causes some women to wish Rev Maja harm and want revenge or some form of justice for what he did to them.

6.6 FINDINGS

A Rape incident can be a single event, which in some cases doesn't even last more than 10 min, however, it has lasting traumatic effects. The researcher found out that the following were the effects of rape by clergy on these women.

6.6.1 Depression

Most of the women interviewed tried to explained how they felt after the rape by using words like, I felt worthless, hopeless and helpless.

Lydia said:-

"I just felt down all the time, you know. I could not pray. I stopped believing in God. When I tried to pray I felt detached. It was like just reciting a boring poem. So – so that's what this rape did to me, it broke my spirit".

6.6.2 Suicidal thoughts

The feeling of hopelessness and of being defeated often leads one to feel that they do not have any more options than just to give in and be defeated by the situation. This breeds fertile ground for suicidal thoughts.

Lydia had suicidal thoughts to the extent that it affected her social functioning. Describing her first feeling after being raped she explained: “I felt like killing myself. I wanted to end my life, I felt let down by somebody I trusted ... I just wanted to be left alone. I was wondering how my husband would react. Would he continue to respect me or think of me as just a slut? I fully believed that if I died, I wouldn't have to worry about all that".

6.6.3 Feelings of betrayal

This is what the researcher observed to be the common factor in all the women interviewed. They felt betrayed by a person whom they had fully trusted. That led to feelings of anger, confusion and fear. "What happened was something that I never thought could happen in a million years. I trusted him he was just like my spiritual father. Why? However, really, why? This I will never understand; only God knows". Kedibone exclaimed!

6.6.3.1 Insomnia, flashbacks and nightmares

Kedibone still doesn't believe that the pastor raped her. After the incident, she tried so much to push it far back to the subconscious mind so that she could block it out. In spite of all her attempts, she keeps on having flashbacks and nightmares. She finds it difficult to concentrate at work and has panic attacks whenever a man stands close to her. She has suffered a great weight loss and loss of appetite: "Because I could not eat, I lost a lot of weight. Sleeping was so difficult and I was afraid of nightmares. During the day, I would have flashbacks and it was very difficult to concentrate or put my mind on anything, my attention span was very poor. I would cry every time I felt like that, whether it was a happy or said occasion".

6.6.3.2 Emptiness

After the rape incident, Deborah had never set a foot back at church. She said that this has left her feeling empty because of lack of nourishment of her spirituality: "I believe that, if you don't have anything to believe in, your life just becomes empty. It was just an empty existence for me, and I find no reason to continue living. There was a time when I was unable to pray, my heart was too heavy. I just stopped believing in God. I felt, as though my life was empty, I had nothing to live for. I was severely stressed and angry".

6.6.3.3 Anger


Anger seemed to form a prominent part of these women's lives. Referring to her experience, Lydia recalled: "I was just so angry with everybody. I was angry with God, with my husband and everyone. I didn't feel confident going forward with my future plans (anyway, another man is going to rape me and push me further into a whole of self-doubt. I just felt as if the whole world was in a mid-stop. One day I was fine and happy then a few days down the line I was down, miserable and angry again. It was as if I was walking around in circles". Even when I was not angry, I would still be angry.

6.6.3.4 Loss of sense of self

Kedibone felt as if part of her had died on the scene of the attack. She explained this in the following way: "He came into my life like an eagle bird and snatched my happiness, my dignity, my being, me. I just lost everything". At one point in Kedibone's account, it appeared that normative discourse from African spiritual tradition contributed to her recovery from the traumatic experience. This occurred when her grandmother, to whom she was much attached, told her that to be raped is bad luck that she needed to have a traditional ceremony to cleanse her and ask for forgiveness from her ancestors and God. She seemed to think forgiveness from the ancestors help her in her journey to healing. She said: "We have traditions that we need to respect... but it clashed with my Christian belief. I was afraid that, if I didn't do what granny had suggested, I might experience worse problems. I could not think well, I was just paralyzed".

6.6.3.5 Loss of identity

Her Trauma seemed to make it difficult for Lydia to have a relatively stable sense of identity. She said: "I felt as if I had a split personality. At times, I was happy. Then I



was depressed and wanted to be left alone. At times I had, this thought that it was a curse to be a woman. I wished that I was a man". It could be argued that we all behave differently in different contexts. That is true to a certain extent but Lydia's outrage at the radical change in her circumstances seemed to go beyond the usual reaction to a different social context.

6.7. SUMMARY OF FINDING

In conclusion, the researcher acknowledges that clergy rape is not a fallacy, that it does exist. Using stories shared by the women at the Anglican Church in Losasaneng district, the researcher managed to gather evidence that there are women who have been raped by the pastor in that church.

Rape incidents can be a single event, which in some cases doesn't even last more than 10 min, however, it has lasting traumatic effects. These effects make it a challenge to pastoral care. Finding a solution to stopping clergy rape will assist in preventing the abuse and violation of women, not just in the church but in society in general. This research started with healing those that were currently wounded; however, further research needs to be conducted to investigate a solution to stopping the cycle of abuse this way.

The researcher hopes that the findings and recommendations made in this work, will add value to the lives of survivors, clergy and Pastoral care givers. Another hope is that stories shared here will guide some of the students who will continue with research around the issues of violation of other human beings.

CHAPTER SEVEN

RECOMMENTATIONS

7.1 INTRODUCTION

The final chapter gives an evaluation of the study with regard to whether it was able to achieve what it had intended i.e. make recommendations and suggest areas of further study. This closing chapter will also point out the research significance and also show the research limitations.

7.2 EVALUATIONS OF THE STUDY

The most critical objective of this research was to explore relevant models of accompanying women who have been raped by clergy in their journey towards healing. The research discovered that these women were still carrying pain and hurt as a result of being raped by clergy. The researcher is challenged when clergy abuses their position of trust for their sexual satisfaction and gain but is most challenged that women are being abused in a church by the hands of clergy who are supposed to be protecting and taking care of them. In exploring the pain of the woman featured in the research, this study also investigated why priests, who are supposed to be shepherds of the flock, cause damage to people.

7.3 LIMITATIONS OF THE STUDY

The researcher had intended at the beginning of the research to focus on healing male clergy who rape but because of the following limitations, the research took a different turn and focused on women who were victims of clergy rape rather than healing clergy that rape.

Because of the sensitivity of this topic, the researcher struggled to get clergy to open-up and share their stories. The researcher is a woman who has witnessed incidents of clergy rape and she was afraid that she might be biased in this research. The researcher was challenged to engage male clergy accused of rape fearing her own safety. The researcher being a newly ordained clergy in Losasaneng District was challenged to speak to men who were her senior about such sensitive matters which the church has been trying so hard to cover up.

Because of these reasons, the researcher decided to conduct research on women who had been raped by clergy with the aim of identifying a healing method which pastoral caregivers could use to journey with them towards healing.

7.4 CHALLENGES THE STUDY ENCOUNTERED

The challenges that were encountered during the study can be discussed under three categories which are:

- Gathering data
- Literature review
- Providing care for the women

7.4.1 Gathering data

There were many ways of acquiring the data needed; however, because the study used a qualitative method, information required was attained primarily through in-depth interviews with different people. Because of the sensitivity of this topic, the researcher encountered some challenges.

7.4.1.1 The women

The greatest challenge was to get them to open up and to trust that what they were sharing would never find its way to their families, society and to the church. They were worried about their reputation and the stigma that is attached to being raped.

Fear was another element that constrained them. Most feared the most that people would not believe them, some feared the reaction from the pastor, that they might be victimised for speaking out. Fear was by far the biggest hindrance to the process. Although the researcher did all she could to make sure of their safety and privacy, the women still remained tense during the interviews. Fear was the reason these women closed up during the interview and closing up prolonged the interview.

However the researcher had to respect their choice to withhold or disclose information. One of the women, who had initially volunteered, later withdrew from the study because during the interview her husband called for her to give him her location because he wanted house keys from her. On arrival, he noticed other women and started to interrogate her. She had to disclose what she was doing but got scared that her husband might tell people, including the pastor, whenever he wanted to hurt her. The researcher released her from the research as she requested.

7.4.1.2 The pastors in the Pentecostal Church in Losasaneng

The pastors, laughed at my face. One of them said that there`s no such thing, that it`s not true that pastors rape women. The challenge was first to get them to acknowledge that the study`s problem was of legitimate pastoral concern. When the author first introduced the topic, the general reaction was to dismiss it as a private matter that had no bearing on pastoral care.

This denial brought resistance to open up about this topic because according to them, a pastor can never hurt anyone especially the vulnerable. When the researcher presented them with Rev Maja`s case, they dismissed it and called it rumours They said he is not guilty until proven such.

The researcher sensed the feeling of trying to avoid or hide something with all this denial and resistance to open up. This is why the researcher decided to change the directions of the research to focus on the women who were willing to reach out and seek help even if they could be compromised in the process.

The researcher was accused by other pastors of selling them out and they questioned her loyalty and her calling. She was accused of not being her brother's keeper that is why she was willing to entertain rumours about one of her own.

The fact that the researcher is a single woman also made matters worse. One of the older pastors boldly said that they cannot discuss such matters with women who do not know their place in society, just because you are a pastor, it doesn't not make you our equal. Girls your age know very well not to very well not to talk about such to older people. This didn't go well with the researcher but she had to accept their decision not to want to open up

It is worth mentioning here that during the research, the researcher was approached by Rev Maja and threatened her not to continue with the research. He said if the researcher does not listen, many people will be hurt, including the researcher. The researcher feels that Rev Maja would have made his way to the women in the research however he discovered that most women in the church were interviewed and he didn't know who to approach to stop them from talking.


7.4.2 Literature review

Much research has been conducted on the topic of rape. Having googled the University of Pretoria website; the following literature on rape was discovered. Psychology has dealt in depth with this topic intensively with emphasis on the effects of the molestation on victims (Pappas A.G, 1995). Sociology has dealt with it in terms of the impact this misuse has on the community which the church is part of (Poling N.W, 1999). Criminology highlighted child molestation and paedophilic activities on the internet (Campher L, 2007) In theology, the following research has been done on the following: the myth that men are possessors of women's bodies (Du Plessis R.M.M, 2009), victims of abuse in the church (Dreyer Y, Visser R, 2007), sexual violence within marriage (Moganetsi K, 2013) and infidelity in African clergy families (Motswana N, 2014). Little research has been done on the clergy rape. The researcher's contribution to the study is to suggest a caring and a method for the church and pastoral care givers to pastorally care for victims of clergy rape and rehabilitate convicted clergy.(Maybe a numbered list would have had more impact?)

The challenge of a literature review is that a large quantity of the material on rape refers to stranger rape. The circumstances in clergy rape are far different from those in stranger rape. Stranger rape is often a once-off thing while clergy rape is like intimate rape and can be an on-going situation that continues over a long period.

Therefore, it happens that some of the ways suggested to deal with stranger rape will not apply in clergy rape. Some of those ways that brings discrepancy between these two types of rape is the element of violence. Stranger rape is forceful, violent and in some cases the victims are hurt or even brutally murdered after the rape. Clergy rape, because it's more like intimate rape, does not always involve force nor is it violent. Clergy will use their position of power to influence and make as if the other party has willingly offered to take part in the sexual encounter.

7.4.3 Providing care for the women



At some stage in the interviews, raw emotion surfaced in some of the women in ways that often could not permit the session to continue. Their narratives forced them to relive the day when the rape happened and all the emotions that were pushed back all came rushing in and there was no way of by-passing that process but to just allow them to stay in that moment.

The researcher was ill-prepared for this and no counsellor or pastoral caregiver was on site to help journey with them out of the pain that had been stirred up. This lack of foresight nearly derailed the research because the researcher was caught in between a woman, a pastor and a researcher and was not sure which role to play at which time. The researcher was not equipped enough to provide the therapy required and the study did not allow enough time for a full journey to healing with these women.

All the challenges encountered served to make the research more real to the researcher than anticipated. The study stopped being just a theory in my mind, and became a real-life issue with human participants that struggled with life. It challenged her to maintain ethical conduct and to protect the subjects without compromising the study.


7.5 RECOMMENDATIONS

The suggestions tabled below will attempt to address the two sides of the problem so that both victims and perpetrators can be empowered to start the journey towards healing. The research moved towards the direction of empowering and journeying with victims of clergy rape. However, it would be fruitless to journey with victims towards healing while the perpetrators are not receiving assistance so that they can stop their abusive behaviour. Thus the research investigated some methods that could be used to journey with clergy who committed rape.

The findings of this study will be used to raise awareness that clergy rape is a reality, highlight its effects and suggest ways in which pastoral caregivers can journey with victims and perpetrators towards healing. This research does not claim to come up with a solution that will magically solve and stop clergy rape however the researcher has found out some healing methods that can be used to pastorally care for victims and clergy who rape. This is why the researcher intends to follow up on this in a future research study to check if the suggested methods are effective or whether they need to be reviewed. The research recommends the following: (Maybe a numbered list would have more impact and give impetus to each individual point)

That the church enhance the ministry of pastoral caregivers by raising awareness on issues of gender violence specifically violence against women as the weak, vulnerable and marginalized group. This can be done by using platforms such as workshops, women`s seminars and life skills in order to empower women.

The women in the church be encouraged to open up about any form of abuse and violation they might experience either at home or from members of the community, including the church community. That they are conscientised that no one has the right to harm or violate them in anyway. No one has the right to violate them



irrespective of their status or position within the community. No one is above the law. The women should be encouraged to report such incidents as soon as they happen.

That the church will have an office of pastoral caregivers operating 24 hours (have stand-by caregivers after office hours) with a toll-free number where women will be encouraged to visit or call in cases of crisis or emergency. The office will provide counselling and in extreme cases, refer cases to other specialized ministries.

Clergy pastoral care and counselling training should not be limited to the curriculum of the seminary only. Post ordination study should be encouraged so that pastors can constantly be reminded of their responsibilities in caring for the flock. There should be ongoing training on counselling techniques so that pastors can be relevant and effective in their counselling sessions.

A Disciplinary office must be established at all levels of the church so that women, such as the ones mentioned in this research, can have options of escalating their grievances should other levels of the church fail to assist them. This office should be gender balanced; this will help people like Dineo mentioned above in the research who was comfortable in talking to a woman about her challenge.

The disciplinary office should engage different methods of pastorally caring for the damaged and hurt. It must also have ways to rehabilitate fallen clergy (those accused of different unethical or immoral acts). It serves no purpose for the church to move a pastor who has been found guilty of unethical act to another church or District. That pastor continues to commit the same offence in the new place and the cycle continues.


That the church should have more retreat sessions to assist burned-out pastors to retreat and regain strength. There is no one more dangerous than a tired and burnt-out pastor. They cause more damage to those they have been entrusted with. Pastors are wounded healers, they preach while they bleed. These retreats should provide opportunities for pastors to debrief so that they may go back home refreshed to go help to carry other people`s burdens.

After making such recommendations, now the researcher has a responsibility to design a caring method to empower and pastorally care for victims and perpetrators in order to stop the cycle of rape especially by male clergy.

7.6 AREAS OF FURTHER STUDY ON THE RESEARCH

The most urgent need in the area of further study is research to formulate an effective pastoral care method that would stop the reoccurrence of rape. However for now, the challenge is to get men to accept that they have challenges in how they relate to women, how they treat women and get to the core of their anger towards women. What makes other men to feel ok to hurt or violate a woman? What makes them to hit a woman like they are slaughtering an animal? Maybe the research can get them to accept the anger and hate that is in them then we can start reaching out for a method of pastoral care that can be used to journey with them towards healing.

Another area of further study is to do research on different African rites of passage and how they impact on a socialization that breeds women oppression. As alluded to



in this study, there seems to be a connection between the level of women oppression and the culture. This was not conclusively established, therefore further study could help rule it out as an influencing factor, or establish if it is and if it needs being reviewed for social justice to prevail.

7.7 CONCLUSION

As a way of concluding the research project, the researcher has proven that clergy rape does exist and for some women, it is their daily reality and experience. This is what makes this topic a pastoral challenge. The researcher's view is that clergy rape tarnishes the image of the church and the image of the office clergy holds and the ministry of God in totality. This is why this research was necessary. It will help to protect the image of the office of a clergy and the dignity of the church by coming up with effective ways of dealing with cases of clergy rape. Also to help find ways in which pastoral caregivers can pastorally care for victims in such cases.

In conclusion, the researcher has to acknowledge that the process was highly challenging and yet educative for her. It has helped her to walk a personal journey of overcoming her own prejudices and denominational doctrinal preferences, to step back detach oneself from the picture and take a look at the bigger picture of pastoral care.

Some of the stories that were shared by the women challenged her integrity as a scholar and her loyalty to the church's doctrines. It hit her hard when she discovered in herself the same patriarchal views that she saw in the male pastors and at the same time realized that her theological training had not prepared her enough for some of the gruesome facts she heard from these women.

The emotional impact of the women's stories on the researcher was devastating. After she started the interviews for five months she could not touch the research. She felt personally violated and the pain that rose within her made her unable to continue. During this period she consulted with her spiritual father for debriefing sessions. However she felt that he couldn't reach her nor see the severity of the impact of this research on her. The spiritual father was the only person the researcher trusted throughout this process. The researcher was not prepared for such a strong reaction and afterwards she had to guard against emotional entanglement in relating to the women she still had to interview.

The researcher proposes that the church adopts the suggested pastoral methods to journey with the victims and perpetrators of clergy rape. The researcher does not assume that these methods are conclusive; however, they can be tried as a starting point and be reviewed overtime.

APPENDIX A: QUESTIONNAIRE FOR WOMEN

1. Could you share with me your understanding of rape? Explain.

.....
.....

2. If you find yourself in this situation, what role do you think a pastor should play or what is your expectations on pastors?

.....
.....
.....
.....

3. Do you think male clergy are capable of raping women?

Yes / No Please share your thoughts

.....
.....
.....

4. Have you ever heard of someone being raped by male clergy?

Yes / No If Yes, please share the experience.

.....
.....
.....

5. How do you think pastoral caregivers can assist in healing victims of male clergy rape? Explain

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.....
.....

6. How can women be equipped to protect themselves from male clergy rape?

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.....

7. In your opinion, how do you think the church should discipline and rehabilitate male clergy that rape?

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Department -> Practical Theology

APPENDIX A: QUESTIONNAIRE FOR WOMEN

1. Could you share with me your understanding of rape? Explain.

It is when a woman / man is violated sexually, where there is penetration in the private parts



life. Even if it calls reporting the case to the police and also as journey with her during the trial. If she also needs to go for testing for HIV, be there for her and help. Make her feel you are there all the steps of the way.

5. How do you think pastoral caregivers can assist in healing victims of male clergy rape? Explain

By first understanding what has actually happen and not being judgemental of the situation then assist the women to get all the necessary help she needs in order to move on with

6. How can women be equipped to protect themselves from male clergy rape?

- Having basic life skill of protecting one self
- Always keeping it in mind that they are human beings and are capable of suffering, thus they should not be too trusting

7. In your opinion, how do you think the church should discipline and rehabilitate male clergy that rape?

Like all other perpetrators they should be brought to book & allow the law of a nation to take its course

- And which ~~death~~ ^{they} should be suspended with ~~effect~~ ^{effect} until they are rehabilitated. They should

be under some one's supervision once re-estate ~~be~~ ^{be} avoid exposing him to positions that will make him be with in company of women (in the different ~~gospel~~ ^{gospel} church) They should be able to make a difference between business and pleasure and know when someone is crossing a line, discipline that individual there and then



Mmatlepo

APPENDIX A: QUESTIONNAIRE FOR WOMEN

1. Could you share with me your understanding of rape? Explain.

Rape is when an opposite sex member forcefully have sexually intercourse with you without any agreement.

2. If you find yourself in this situation, what role do you think a pastor should play or what is your expectations on pastors?

A pastor had to visit the victim.

! Accompany him/her to the clinic/court.

Give her/him advises and pray for her.

3. Do you think male clergy are capable of raping women?

Yes / No Please share your thoughts

I think they use power and status to control the feelings of others. I have early rape victims. Mostly during council sessions!

4. Have you ever heard of someone being raped by male clergy?

Yes / No If Yes, please share the experience.

The victim usually have counselling sessions with the clergy and the clergy took the advantage of the situation and have sex with her.

5. How do you think pastoral caregivers can assist in healing victims of male clergy rape? Explain

(i) Visitation - create positive relationship.

(ii) Accompany the victim to the consultations and pray with him.

6. How can women be equipped to protect themselves from male clergy rape?

Avoid to be with a male clergy in a private place. Avoid to share ^{our} private life/ ideas/news with a male clergy because mostly they interpret it wrongly.

7. In your opinion, how do you think the church should discipline and rehabilitate male clergy that rape?

To put them in jail.

To arrange professional psychology to counsel them.

To give them break in a congregation



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APPENDIX A: QUESTIONNAIRE FOR WOMEN

1. Could you share with me your understanding of rape? Explain.

...When someone forcefully has sex with
you without your consent.

2. If you find yourself in this situation, what role do you think a pastor should play or what is your expectations on pastors?

I personally don't know it depends on
if the pastor is male or female.

I think a female will feel safer with a female
counsellor for fear of being judged by a male.
→ Give Spiritual Guidance.

3. Do you think male clergy are capable of raping women?

Yes / No Please share your thoughts

...I have heard of many incidents
where pastors have done such
.....

4. Have you ever heard of someone being raped by male clergy?

Yes / No If Yes, please share the experience.

...There were no details shared only
that he was suspended after
the report came with evidence.

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5. How do you think pastoral caregivers can assist in healing victims of male clergy rape? Explain

...Allow the woman to talk about the experience
...and help them connect with others in
...support groups who have experienced similar.

6. How can women be equipped to protect themselves from male clergy rape?

...They need to be taught boundaries, self-defence
...and also that they have the right to stand
...up against an authority figure.

7. In your opinion, how do you think the church should discipline and rehabilitate male clergy that rape?

* Dismissal is a def muob
* Rehab will have to look at counselling and
...finding underlying reasons for the rape!
And teach the pastor about sexual addictions
etc.

Granny



APPENDIX A: QUESTIONNAIRE FOR WOMEN

1. Could you share with me your understanding of rape? Explain.

When a person comes into my space uninvited and sexually/
forcing himself on me without my consent.

2. If you find yourself in this situation, what role do you think a pastor should play or what is your expectations on pastors?

My expectation is that a pastor should be a neutral person,
regardless of being male or female. He/she should not ask any
question that might reflect him/her being judgemental. He/she
should respect the space of the victim and offer support regardless
of whether he/she agrees/thinks of who is wrong or right.

3. Do you think male clergy are capable of raping women?

Yes / No Please share your thoughts

They have a tendency of hiding behind the collar, knowing
that the congregation/community respects the office that
he is in.

4. Have you ever heard of someone being raped by male clergy?

Yes / No If Yes, please share the experience.

Not raped, but someone whose trust has been violated
and the male clergy invited himself into the female's space.

5. How do you think pastoral caregivers can assist in healing victims of male clergy rape? Explain

Cannot comment at this stage!!

6. How can women be equipped to protect themselves from male clergy rape?

A woman has to be respected regardless of how she presents herself (by means of clothing) & her position in and outside church

7. In your opinion, how do you think the church should discipline and rehabilitate male clergy that rape?

Extensive counselling needs to happen for the counselor to understand the background of the male clergy. It is possible (though wrong) that he might be having rooted challenges that were never addressed and this is a way of either:

- i) Find healing for himself, because of the experience he has.
- ii) Wanting to correct whatever is seen to be wrong in his eyes.
- iii) being led by his silly, naughty, evil spirit that clouds his mind and thinking.



Lydia

APPENDIX A: QUESTIONNAIRE FOR WOMEN

1. Could you share with me your understanding of rape? Explain.

When a man or a woman forces
^{sexually}
self on someone without consent.

2. If you find yourself in this situation, what role do you think a pastor should play or what is your expectations on pastors?

The pastor should not judge but
help me get through the traumatic
experience.

3. Do you think male clergy are capable of raping women?

Yes / No Please share your thoughts

In most cases they take advantage
of women who come to them with
problems.

4. Have you ever heard of someone being raped by male clergy?

Yes / No If Yes, please share the experience.

Many who are raped in the counselling
sessions or in the disguise of
healing.

5. How do you think pastoral caregivers can assist in healing victims of male clergy rape? Explain

Caregivers should act as shepherds, journey with them & give them time to share their stories as part of their

6. How can women be ^{Healing} equipped to protect themselves from male clergy rape?

Women should stand firm in their dealing with such pastors and report whenever the pastor makes a move on them.

7. In your opinion, how do you think the church should discipline and rehabilitate male clergy that rape?

The pastors should be pastorally helped through deconstruction & make the good qualities of them useful.

Debra



APPENDIX A: QUESTIONNAIRE FOR WOMEN

1. Could you share with me your understanding of rape? Explain.

Forcing someone to have sex
without consent

2. If you find yourself in this situation, what role do you think a pastor should play or what is your expectations on pastors?

- To understand my situation without
judgement

- To journey with me

3. Do you think male clergy are capable of raping women?

Yes / No Please share your thoughts

They take advantage
of their positions and
the vulnerability of women

4. Have you ever heard of someone being raped by male clergy?

Yes / No If Yes, please share the experience.

was raped in the vestry
and another case was at
a youth conference

5. How do you think pastoral caregivers can assist in healing victims of male clergy rape? Explain

- The Love of God
- Assure her of your presence and assistance to journey with

6. How can women be equipped to protect themselves from male clergy rape?

- Information
- Empowered to understand such situations to happen
- Not to be careless and putting too much trust on the minister or places that can lead to this

7. In your opinion, how do you think the church should discipline and rehabilitate male clergy that rape?

- My church has suspended the minister - been under pastoral care of a senior minister.
- The wife has to be included in the pastoral care

↑↑

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of The Study:

Rape by male clergy: A pastoral Challenge

Researcher:

Lesego Martha Moeketsi; Theology House

0615677082 tumelokatlegocc@gmail.com

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely **Pastoral Care**. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to **empower victims of male clergy rape. The objective of the research is to suggest a caring method that the church and pastoral caregivers can employ in rehabilitating male clergy accused of rape.**
- The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participant's names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of **2 years** and its projected date of completion is **April 2019**.
- **Research procedures:** The study is based on **15 people (5 clergy ; 5 victims; 5 members of the disciplinary board of the church) using the following data collection techniques:**
 - **Questionnaires; Verbal interview, Telephonic conversation, e-mails if applicable.**
- **What is expected of you: Honesty to the topic that is being research? The participants is requested to be honest about his/her opinion on the research topic.**
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify

any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.

Confidentiality: All information will be treated as **Confidentiality will be maintained in terms of UP standards---insert clarification on whether or not data will be kept confidential, whether or not participants and/or their organisations will be kept anonymous, who will have access to the raw data and motivation in the case that data will not be confidential or when participants and/or their organisations will not be anonymous.**

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: **SIGNATURE** **DATE**

Researcher: **SIGNATURE:** Date:

VERBAL INFORMED CONSENT *(Only applicable if respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, namedand his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent:

Researcher:

Witness:

Date:

Appendix B INVITATION TO PARTICIPATE

Dear Sir/ Madam/ Dr/ Prof.....

REQUEST TO PARTICIPATE IN A RESEARCH PROJECT FOR A MTH DEGREE

Greetings

With regard to the above matter, you are earnestly requested to participate in a research project That is undertaken as a requirement for MTh degree with the University of Pretoria.

The Thesis title is: **Rape by male clergy: A pastoral Challenge.**

The research aims at to empower victims of male clergy rape. The objective of the research is to suggest a caring method that the church and pastoral caregivers can employ in rehabilitating male clergy accused of rape.

The study has two phases which includes the following data collection methods:

1. Questionnaire
2. In-depth Interviews.

It is for both part (phase) of the study that your participation is requested. The duration of the interview is estimated to be between 30 to 45 minutes.

- You are assured that all your personal experience or inputs obtained will be treated with utmost care to maintain confidentiality. In the final report your name will not be divulged to ensure anonymity.
- You are also assured that efforts will be taken to ensure that all ethical obligations and consideration are adhered to.

Participation in this research is voluntary. Should you at any stage decide to withdraw your participation, you will be at liberty to do so.

Kind regards
Rev L Temane

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