

Black women's bodies as sacrificial lambs at the altar



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Dates:

Received: 19 July 2022
Accepted: 13 Oct. 2022
Published: 13 Apr. 2023

How to cite this article:

Xhinti, S.L. & Khosa-Nkatini, H.P., 2023, 'Black women's bodies as sacrificial lambs at the altar', *HTS Theologiese Studies/Theological Studies* 79(1), a7940. <https://doi.org/10.4102/hts.v79i1.7940>

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The youth in South Africa are subject to unemployment and the pressure to fit into society. The unemployment rate in South Africa is high; therefore, some find themselves desperate for employment and often find themselves hoping and praying for a miracle; hence, the number of churches in South Africa is increasing. People go to church to be prayed for by ministers in a hope to better their lives and that of their families. Some of these young South Africans became victims of sexual harassment, rape and gender-based violence (GBV) at the hands of their pastors. The aim of this article was to challenge the church in identifying ways to break the cycle of perpetrators among pastors and help find the role pastoral counsellors can play regarding both victims and offenders to prevent history from repeating itself. Domestic violence and abuse in South Africa have been investigated by various disciplines. One of the most difficult realities for the church is the existence of clergy who abuse their female congregants. The article will create an awareness of violence against black women at the temple of black churches which is vindicated by Christian faith as miracle and healing. The violence against black women at the temple of the churches is patriarchal violence as male clergy sacrifice them in the name of faith using the bible. Some scholars of Black theology of liberation (BTL) argue that Elmina Castle had a chapel where women trading took place. Elmina Castle had a dungeon that kept black women who were waiting to be sold to a trade master. This article also exposed patriarchal violence that has been engraved on black women using the Bible by male clergy and connected Elmina Castle to Bishops Israel Makamu and Stephen Bafana Zondo to see the position of black women in these temples. Black theology of liberation was used to expose oppression of black women, by black men, in black churches.

Contribution: This article aimed to challenge pastoral care givers to remain ethical during pastoral care and counselling to those in need, especially young women. This study was a literature review study.

Keywords: black theology of liberation; pastoral care; counselling; women; patriarchy; patriarchal violence; church; abuse.

Introduction

As the starting point, this article investigates the triple jeopardy oppressed black women in South Africa face; they encounter oppression from three angles: violence, victimisation and abuse. All forms of oppression are vindicated by the Bible in the Christian faith through teaching, preaching and exercise. Black women's bodies at the Elmina Castle will be used as a mirror to argue that black women's bodies were sacrificed at the temples, as described by Kobo (2018a). Patriarchal violence needs to be addressed as soon as possible as it is a huge social ill that oppresses black women. Black women in South Africa need to be liberated from patriarchy and sexism in the church, and black theology of liberation must take seriously the matter of violence against black women as argued by Xhinti (2021). Patriarchy is an organised system for men to dominate women in church and society. According to Davies and Dreyer (2014:1), pastoral care and counselling comprise both spiritual and emotional support. However, in the absence of both spiritual and emotional support, where young women become victims of abuse by their ministers, the church can not remain silent. We cannot speak about black liberation theology when black women are oppressed and abused by the liberated. Both authors of this study are ordained ministers of the Word and have observed how fellow Africans are afraid to question their ministers. This gives ministers power over their congregation; hence, young women remain silent about the abuse they experienced from their ministers. This study aims to challenge the church to relook at how pastoral care is practised in the church and encourage victims of abuse in the church to speak out. Kobo (2018a:2) argues that black women were raped at the Elmina Castle by guards first while preparing them for trade experts who also raped them. Kobo continues to say that some black women would be chained as they refused to be sexually abused and they were deprived of food.

Black women guided by black men at the altar

According to eNCA news, one of the many girls, Cheryl Zondi who was sacrificed at the altar by Pastor Tim Omotoso, took a stand in court on 10 October 2018, to testify on how she was sacrificed. The scene Zondi testified on was a example of what Kobo (2018) explains when reflecting on Elmina Castle in Ghana. Kobo 2018 and Vellem (2016) argue that she saw structural oppression at Elmina Castle where black humanity was enslaved and where black women were among the slaves. Kobo asserts that black women were oppressed more than their male counterparts as black women were sex slaves to patriarchs who came to the castle. Both male and female dungeons were on the same level of the building, and on top of these dungeons there was a Dutch Reformed Chapel (Vellem 2018). Pastors, governors, and the Dutch Reformed Chapel were on the same level in the building and women slaves would be called up so that male leaders could choose from them and sexually exploit the ones they chose Kobo argues. We identified a similar pattern on what Zondi testified and what Kobo (2018) displays, as Pastor Omotoso would choose which girl to sleep with from the girls he promised to mentor.

Tim Omotoso puts the Bible on the heads of the girls or quotes a biblical text to justify the sexual exploitation of the girls (Zondi, eNCA news), in the same way the Dutch Reformed Chapel had a biblical text (Ps 138) at the door, asserts Kobo (2018). Vellem (2013:4) argues that black womens oppression is a matter of faith. He argues as he engages REFORMED faith which had black women dungeons in Elmina Castle where black women slaves were kept. The authors of this article asserted that on top of black women's oppression, the Bible is used to maintain black men's dominance in the temples. These altars do not allow black girls to engage with the outside world, not even their families. If these girls try to contact any person outside the temple, they are told of the wrath of God in their life or huge punishment from God, Zondi testified. Zondi's testimony in court displays a rebellious spirit against patriarchal violence, similar to that shown by some black women who refused to be raped by powerful men at Elmina Castle.

Saint at the altar and monster during pastoral care consultations

Patriarchal violence towards black women needs special attention in our black communities and black ecclesiology. Mofokeng (1987) argues that black theologians investigate class and race with passion, and pay little attention to gender. The authors concur with Mofokeng that class and race were engaged more than gender issues. However, currently gender oppression has taking precedence as violence towards women has reached high levels. Television news channels usually show special programmes on the oppression faced by black women where some of the victims relate how they have experienced patriarchal violence at home and in church or temple.

DSTV Channel 157 started a programme called *AmaBishop* to expose what black men do in black churches and homes. Black women are slaughtered on the altar by their pastors, reverends and bishops. Bishops Israel Makamu, Stephen Bafana Zondo and others were exposed on rape allegations on a *AmaBishop* DSTV programme. They both appear to be saints at church during worship and turn into monsters during pastoral counseling in church offices and home as they were accused of rape. We concur with Mofokeng when he says black men need to be ashamed of themselves for ignoring the black women's struggle. Koloti (2021:2) asserts a key issue or proof on allegation on Bishop Makamu that are recorded on voice telephone conversation between Makamu and the victim. Koloti continues to give account of a case opened and that Bishop Makamu was released on bail for sexual abuse allegations. Koloti makes a very powerful statement saying that it is impossible to eliminate the South African faith community when we engage leaders who exploit black women in South Africa. Many church pastors are currently implicated in the rape and sexual problems; Methodist Church of Southern Africa in the Eastern Cape for instance, has Reverend Mthuthuzeli Ndlaku as an accused person on rape allegations. The current surge of patriarchal violence resulted from not paying attention to gender in the same way that class and race were treated by black theologians. The liberation of black women from patriarchal violence and sexism needs to be taken seriously in South Africa by black men, Xhinti (2021) argues. Patriarchal violence has a way or tendency of vanishing from black theologians as they argue less around it. During the pastoral counselling, women find themselves victimised by ministers who are supposed to care for them. Pastoral counselling is often given behind closed doors in the minister's office or a place away from the rest of the congregation. The reason for this is to give the person in need of pastoral counselling, a safe place to talk without fear of their problems being heard by the rest of the congregation. The ministers' offices are supposed to be one of the safest places in the world, yet the media has, in many cases, reported on how the abuse of women in church often occurs in such places. This study, therefore, seeks to explore the pastoral counselling services that are conducted by pastoral counsellors, the social relevance of this intervention and to examine implications related to pastoral counselling practices conducted by pastoral counsellors in the church. The findings that this study will generate will contribute to the body of knowledge in the fields of pastoral counselling and black liberation theology and open opportunities for further developments by researchers about gender-based violence (GBV) in the church. Pastoral counselling is a form of supportive intervention for people who have problems, and it is conducted by a pastor with an individual who is seeking help to deal with a family problem. Trained pastoral counsellors are accountable to a regulatory body. Their churches are under the auspices of the South African Council of Churches (SACC), and they are therefore accountable to the SACC. Their practices and services are meant to restore

life and hope to the souls, both men and women of whom those who suffered abuse and/or problems in their lives.

Patriarchal influence in churches

Christianity is based on the ideologies of the patriarchy where men are seen as the superior sex. This allows men to be able to manipulate how women in their churches conduct themselves. They rely heavily on obtaining approval from their church leaders which curtains actual reality. In most instances the pastors are aware of the circumstances of their congregants' lives. These include their source of income, marital status, employment state and whether they have children or not. They then use all this information in order to manipulate them under the pretence of helping them. This is also the operational methodology that rapists, serial killers and cult leaders use to lure their victims under the pretence of helping them.

The Bible also plays a significant role in allowing men to take advantage of women. In most Bible stories, the women are never mentioned and when they are it is because they performed a misdeed. This was the case with Mary Magdalene, Jezebel and Eve. This has allowed most church leaders to view women as second-class citizens within the ministry. The Bible also mentioned women with matters that are related to childbirth. This has allowed Christian men to regard women as only being useful for reproductive purposes. This perspective is what allows some pastors to see women as sexual objects.

The significance of name-calling women

Society gives women who go against their expected gender roles names. This is what allows the pastors to be able to manipulate the women as they have already been branded by the society. They come to church with a need to redeem themselves but in most instances their confidence is already shattered. Some South African girls are subject to teenage pregnancy. This leads to them not being able to pursue their studies which thus results in most of them being unemployed. They become heavily dependent on their pastors making it easy for them to be used. The verse stated below highlights how having children out of wedlock is viewed in Christianity.

Deuteronomy 23:2 ESV / 361

'No one born of a forbidden union may enter the assembly of the Lord. Even to the tenth generation, none of his descendants may enter the assembly of the Lord.

The general perception is that one cannot be cleansed after partaking in extra-marital activities. This victimises women more than men as women are then viewed as being unclean. Women are therefore desperate to redeem themselves in a bid to fit into the society again. Society plays a significant role

in the victimisation of women. The pastors also victimise women by telling them that they have spirits that hinder them from being married. They will use this to emphasise how they got children out of wedlock. The church worsens instead of correcting the problems the women face.

Pastoral care as a danger to black women

Kobo (2018) argues that black women cry in prayer, faith and spirituality are intertwined with patriarchy and oppression of black women face on in church and home which continues to be acceptable and supported by the certain biblical interpretation. Tshaka (2014) concurs with Kobo (2018a) when he argues that black humanity started fighting for their liberation when they fought in Elmina in the 15th century. The authors of this article assert that some black women cry when they pray because they see this evil person at home acting holy during worship. Black men violate black women in church and at home like what the governors and slave masters did at Almina Castle. One of the powerful things is that God is always by the side of the oppressed so that they can be liberated. Rakoczy (2004:30) says 'Christianity, as a patriarchal religion, does violence to women through its preponderant use of male language for God, its traditional teaching on women's inferiority'. Mosala (1987) argues that one of the truths found in the biblical text is that God is always on the side of the oppressed while fighting for their complete liberation. Black women who are sacrificed at the altars by patriarchs have God on their side until they are liberated from sexual exploitation by black men who are pastors, preachers, reverends and bishops. Velleem (2014) argues that there is a relationship between reformed faith and slavery, and he also suggests that racism, sexism and patriarchal violence are seen to be part of black persons' lived experiences. Chima (2016:1) noted that other victims of sexual abuse were being convinced by their ministers that the only way of delivering them from evil spirits or poverty was to have sex with them, that through sex they would be cleansed of any evil spirit or bad luck. These suggestions are made during pastoral counselling. The term 'Pastoral Counselling' has its roots in Latin, as Louw (ed. 2011:155) noted. Louw wrote that the Latin word *pascere* has been interpreted in English as pastor, denoting that the pastor must feed and take care of the flock. Therefore, these suggestions are made to someone who is vulnerable and in need of help from their minister.

Black women and black theology of liberation

Black theology is a liberation theology and situational theology as defined by Boesak (1977). Therefore, black theology of liberation is a theology that speaks to lived experiences of black persons. The lived experience of black women in the temples is what black theology of liberation has been talking about when critiquing patriarchy and headship theology. Black women are the majority in black churches. However, they put black men in leadership positions;

hence, black men teach and practise patriarchy in most spaces. Even spaces like fellowship of women in churches who are for women in design however, they are filtrated by patriarchy. Kobo (2018) asserts that women's platforms are male-dominated, and these platforms use women as pawns of patriarchy. She continues to argue that patriarchy has a tendency of making women to participate in their own oppression using headship theology. In the Omotoso trial, two others accused are black women who knew what Pastor Omotoso was doing to Zondi, other black women. These two co-accused played a role of trafficking Zondi and other girls to Omotoso's bed. During the Omotoso case, the SACC called for the churches to be regulated and Human Rights Commission tried to engage church leaders to look at this sexual abuse challenge that seem to be taking place in churches. Koloti (2021:15) argues that SACC used Omotoso case to create an open dialogue to expose this ill behaviour of church leaders. We argue that Timothy Omotoso is the church leader who teaches and represent type of leaders who abuse women and be happy to read Psalm 51 in the face of his perpetrate, his acts of dishonest, coercion and, violence through their invitations to young compliant victims, schooled with certain biblical interpretations. Black women (co-accused in Omotoso case) participating in sexual exploitation of other women, that how patriarchy operates. Patriarchy uses women against women for its benefit. You hear women saying 'he is the head of the house' using Ephesians 5:22–25 and headship theology makes sense to many. Mosala (1987:39) agrees with Sankara (1985:44) when they both say there is no true liberation if women are not liberated from their struggle. The sexual oppression faced by black women at the black altar shows that black humanity is still not yet liberated from black men who are oppressive towards women.

Patriarchal social structures increase in the religious context

According to Wepener and Meyer (2012:305), 'liturgical inculturation is the dynamic interaction between worship/liturgy/culture and the surrounding culture'. One cannot speak about the black church without looking into our culture involving the African church. The leadership, worship setting and patriarchal systems are rooted in culture. In some African culture, women are taught not to question men; therefore, scriptures that are misquoted by ministers to abuse black women in the church are often not challenged by black women. Having women without names in scriptures and without a voice is not foreign.

In most of the narratives in the sacred texts of Christians, women are seen and not heard. As is the case in a patriarchal world, women are not named by their personal names, but in terms of their relationship to their male patrons, thus victimising them even more. (Masenya 2012:212)

Baloyi (2010:3) highlights that among the Jews, men were forbidden from talking to women in public. This was influenced by the belief that women might seduce men and lead them into temptation (Baloyi 2010:3). Rakoczy (2004:31) states that 'patriarchy is interwoven in the Christian tradition

in distinct and pervasive ways. The image of God in scripture and liturgical prayer are overwhelmingly male: Lord, King, Father'. According to Rakoczy (2004:31), 'the oppression of women through patriarchal social structures increases in the religious context since the maleness of God and the male identity of Jesus are used to justify women's subordination'. Pillay (2015:565) in fact identified patriarchy as a hierarchy of power and that in its absence of power it is 'sustained and perpetuated by the hierarchies of patriarchal power, embedded in culture and religion'. According to Kinukawa (1995), when the scripture tells about a woman who was brought to Jesus because she was caught in adultery, the man she was caught with, was not mentioned, despite Deuteronomy prescribing the same death penalty for both the man and woman accused of adultery (Lv 20:10; Dt 22:22–29; Reinhartz 2000:455).

A study has found that by the year 2025, churches will continue to grow in great numbers, and it is expected that by the very same year, the number of churches in Africa will have grown up to 640 million (Campbell, Skovdal & Gibbs 2011:1204).

In traditional societies, religion is of the utmost importance for a sense of solidarity and cohesion, as they do not have alternative systems of belief and memory which can create solidarity, unlike post traditional societies. (Keenan 2002:282–283)

Hughes, Sharrock and Martin (2003:98, 118). Have identified the religious attachment is particularly essential for many, and for much spirituality can be just as strong and relevant for them as their more 'primitive' needs, for food and shelter.

If Africans are of the view that all power is spiritual which is the invisible world, this view can have serious implications for religious leadership, political leaders and to everyday lives of Africans. This perspective can also be used as an argument to explain why some religious leaders/clergies in Africa power beyond the religious sphere have, why some political leaders access religious institutions, and why some African Christians turn to religion for answers and miracles when they feel that political structures have failed to deliver. We cannot discuss nor examine African religion and/or spirituality separately from African culture; it is worthwhile noting the importance of inculturation practice for Africans. Churches are a valuable resource for the poor and marginalised people in Africa. According to Omede (2011), dressing code may vary according to culture. Some churches would blame the victim for the abuse they have experienced from their ministers and would be questioned on how they were dressed when they went for pastoral counselling. To affirm this, Ebede (2013) argues that the eradication of indecent dressing by the church leaders cannot be overemphasised as many leaders such as pastors, evangelists, reverends, fathers, and prophets preach against it during sermons and revealed the consequence that is likely to occur when one indulges in such an abnormal act, for Nkem (2021):

The truth is, each time you dress in a seductive manner, you are only advertising your body and you are saying, 'everybody sees me, look at how physically endowed I am: look at my chest, look at my back, look at how big my hips are; just look.' If you are such a person, the only thing that is your most important asset is your body. One of the worst things that can happen to a person is to become a tool in the hands of Satan unknowingly. The challenge is many children of God have joined the children of the devil in fulfilling Satan's vision by directing people to the path that will lead them into damnation with their looks. Endeavour not to become a tool in the hand of Satan. Stop marketing the flesh. (p. 7)

Nkem (2021:8) further argues that indecent dressing offends God and provokes sinful thoughts and desire to the opposite gender and it leads people to danger or destruction. For Durojaye (2013:2), culture contributed to discrimination among women. Baker (1997:5) argues that this relates to 'anthropological critiques of cultural relativism and this has been happening since the infusion of postmodern thought into debate revolve around universalism and human nature'. For Baker (1997:5), culture and nature are not mutually exclusive. Baker further argues that even though diversity is not infinite, yet it is dramatic. Baker (1997:5) states that all human groups regardless of one's social groups, race, gender, sex and diversity are always comprised of common humanity constituted by universal biological and social characteristics, yet black women are victimised by ministers while seeking for help and their human rights are violated.

According to Batchelor (2013:XV), Columbia Theological Seminary's Pamela Cooper-White found that 90% – 95% of clergy sexual misconduct victims were female congregants. Batchelor points out that some of the victims are often so trapped in confusion, self-blame, guilt and shame; hence, they are unable to identify themselves as victims of abuse in the church. Clinical research conducted by FaithTrust Institute found that women victims are likely to remain silent about abuse in church. As result, they suffer severe consequences including depression which can sometimes lead to suicide. Further reasons for this study are the failures of the church to address the issue of power imbalance especially in the black churches between clergy and sexually abused adult parishioners. Every argument in this article raises the issue of power, is a huge contribution for women abuse in black churches. Yet disclosures of sexual abuse of adult victims are easily dismissed or interpreted as 'consensual affairs, even in the church this is sometimes done without taking into consideration the factual issues, which is the abuse of power. The clergy's violations of the sacred trust, the breach of fiduciary responsibility by clergies and the violation of professional boundaries is a problem. It would be wrong for the authors of this study to say that the church has not said anything regarding GBV as a crisis in African countries. Even though black churches have begun developing public policies and procedures to respond to disclosures of abuse of women and children, unless the underlying attitudes of those who administer and are bound by them are changed these policies and procedures will

remain undermined. We are of the view that clergy sexual abuse of black women and women in general is one of the most horrific expressions of longstanding Christian misunderstanding and mistreatment of black women. Vredenburg and Brender's (1998) found that:

[T]he primary causes of abuse of power come from the leader's lack of moral ethical values. This calls for a need for control, the desire for personal service, achieving personal and/or organisational goals, the need for expressions of loyalty and obedience, as well as punishing of clergy individuals who abuse power. (p. 1342)

The practices and services of ministers of the word are to restore life and hope to the souls of those who suffered abuse and/or problems in their lives. They usually sign a document or take an oath before God regarding the responsibilities entrusted on them as religious leaders. Moreover, trained pastoral counsellors are accountable to their churches as well as to their regulatory professional bodies of their countries. Ministerial ethics should prohibit them from having sexual relations outside of their marriages and from sexually assaulting women. Kessler and Kessler (2017) identified eight reasons why it is so easy for power seekers to be influential to their victims, especially in Christian organisations:

- Spiritual leaders have power and wherever there is power there is the potential for abuse.
- Some Christians do not believe that abuse can take place in Christian organisations.
- Abuse does not fit into the moral Christian standards, resulting in the ignoring of any abusive situations.
- Many Christians have a view of humility that is conducive to abuse.
- Christians have an exaggerated need for harmony, resulting in difficulties in problem solving.
- Leadership structures in many Christian organisations are not clearly defined.
- Leaders in Christian organisations can claim the spiritual authority given to them by God and can therefore not be questioned.
- Christian organisations attract unstable personalities looking for leaders that they can look up to, resulting in unwanted abuse (Kessler & Kessler 2017:41–42).

The above-mentioned reasons may also be contributing factor to clergy sexual abuse in the black churches and the reasons victims do not speak out. The black church should have programmes and give awareness around clergy abusers. The challenge might be that those who are supposed to run these programmes are the perpetrators.

A challenge for pastoral and black theology of liberation

When the position of women as being submissive in marriage is portrayed in the marriage liturgy, women are bound to accept that their role is to be submissive and dependent on their husbands. While men assume the dominant position of

superiority as portrayed in marriage liturgy, as being said to being more like God, aligning themselves superiority, power and authority. Pillay (2015:565) argues that church has not yet rightfully responded to intimate partner violence while perpetuating governance practices that condone hierarchical relationships which are found to be at the root of the violence and the government call to end all violence. The church should rightfully respond to intimate partner violence as much as it should respond to abuse of women in the church by ministers that are trained to care for God's children. Jackson (2012:5) noted that pastoral counselling is a specialisation engaged in by clergy people who have had special training in counselling under supervision. Writing about untrained pastoral counsellors, McMullin (ed. 2013:183) noted that untrained pastoral counsellors have provided advice that is misinformed, unhelpful, hurtful, and even dangerous to both the victims of domestic abuse and to the Christian church at large. Therefore, this article recommends the church to take strict action against ministers who abuse women. This article challenges the church to re-look into how pastoral care is conducted especially between opposite sex. Ministers should be held accountable for their actions and victims should be protected instead of being blamed.

Black women's bodies at the altars as a theological problem

Black women are treated differently from black men as women are made to feel like second-class citizens. Landman (2017:4) uses Boesak's the story of Sarah, Hagar, and Abraham, and then explains how Sarah was made a slave in a patriarchal home. Sarah was also forced to have a baby with Abraham and remained a slave in the patriarchal home and even Hagar treated Sarah violently, Landman continues to argue. Sarah did not receive favour even after giving birth to the baby as her status did not change; she remained a slave. While Abraham was busy celebrating the gift of the baby, Sarah was helpless. Landman uses Boesak's powerful points when he uses a biblical text 'If you love me, you will pretend in front of Pharaoh that you are my sister'. The patriarch Abraham makes this statement to extortion and to control how Sarah feels and to silence her. In a patriarchal home or society, a great woman is the woman who is submissive to men. Silent and submissive women are applauded by patriarchal society and continue to use them to support any patriarchal habit.

Patriarchal habit makes women submissive and allow men to guide what they do and how they think. Men are known to be the ones speaking to God while women are made to be submissive. Oduyoye (1998:201) argues that women talk to God in church as subordinates; they are the ones who always serve others and never expect to be served. Men in the black church refuse to serve women as they need women to be submissive. Oduyoye continues to argue that both God creates people; however, women in the black church experience oppression and gender discrimination in the name of Jesus. Jesus is the author of women's gender discrimination in the black church as the Christian

tradition forces women to love and conform to men, Oduyoye argues. Some women accept the Christian tradition as what God wants from them; however, some women reject the tradition that makes them servers of men. Women who reject patriarchy experience God differently from those who accept male domination. Oduyoye (1998:202) asserts that it is unacceptable to use the androcentric Bible and church to cover the nature of God as the liberator of all humanity. For women, it is difficult to experience their full potential in the church as male domination blocks their way to their full potential. Women who reject male domination are condemned for wanting to experience God on their own with the help of a man.

Women are made to work hard under male-dominated leadership to a point of other churches refused to ordain women to ministry of word and sacrament. However, black theology in South Africa tells a different story as it introduced God as a liberator of all persons, Boesak (1977:20). Black theology in South Africa challenged many oppressions like classism and racism; now they needed to address the gender oppression. Black theology needs to address the gender oppression as Boesak (1977:17) defines black theology as a situational theology. Vellem (2015:660) asserts that BTL uses Black consciousness, african philosophy and liberation philosophy to reflect on black faith in the struggle of liberation for fixing blackness of humanity. Oppression of black women can be overcome when we engage it though the tools used by BTL.

Conclusion

This article has highlighted how black women bodies become sacrificial lambs at the altars while seeking for pastoral services from ministers of the word. This article challenges the church to develop ethical ways for ministers to offer pastoral care ethically. The authors suggest churches to take legal actions against ministers who abuse women they are supposed to take care of; no one is above the law, including ministers. Policies should be developed and practised in the church for ministers who are trained to offer pastoral care counselling. Tim Omotoso's case might be one of the few cases while others remain unreported by the media and never reaches the court. As argued above, black theology of liberation is a theology that speaks to lived experiences of black persons. Therefore, it should also speak to the lived experiences of black women's bodies as sacrificial lambs on the altar. We have learnt something in the case of Omotoso and Ms Zondi, as Zondi displays a spirit of resistance. Even at Elmina Castle in Ghana, some black women did resist to be sexually abused. It is vital to note hope as a spirit of resistance. Black women in Elmina and Zondi had the hope of a better life or church; hence, they had resistance spirit in them.

Acknowledgements

We acknowledge that all authors are responsible for ensuring that anyone named in the acknowledgments agrees to be named.

Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

All authors contributed equally to this work.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

The first author S.L.X. did not receive any funding for this project. The second author H.P.K.-N. is a postdoctoral fellow at Tshwane University of Technology funded by National Institute for the Humanities and Social Sciences (NIHSS).

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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