

THE SUPPRESSION OF FEMALE AUTHORITY™

WOMEN, LEADERSHIP SYSTEMS &
THE EROSION OF RELATIONAL DIGNITY

~~VOICE~~
~~DISCERNMENT~~
~~LEADERSHIP~~
~~AUTHORITY~~
~~DIGNITY~~
~~JUSTICE~~

"There is neither Jew nor Gentile,
neither slave nor free,
nor is there male and female,
for you are all one in Christ Jesus."

— GALATIANS 3:28 —



BREAKING SILENCE



RESTORING AUTHORITY



RECLAIMING DIGNITY



CHOOSING SAFETY

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The Suppression of Female Authority™

When Leadership Closes Ranks Around Male Power Instead of Truth

One of the most psychologically and spiritually damaging experiences a woman can encounter within church leadership structures is the experience of appealing for justice, truth, procedural fairness, or relational accountability — only to discover that the system was never designed to protect her.

Instead, it protects itself.

There are church environments where male leadership culture becomes so internally loyal, so structurally self-protective, that when a woman raises legitimate concerns:

- leadership closes ranks,
- accountability disappears,
- procedural fairness collapses,
- and the woman herself becomes reframed as the problem.

This is not merely disagreement.

It is institutional self-protection.

And for women inside these systems, the psychological impact can be devastating.

Because many women enter church leadership structures believing:

- truth matters,
- integrity matters,
- safeguarding matters,
- accountability matters,
- and leadership exists to protect the vulnerable and uphold righteousness.

But when concerns are raised against male leadership authority, many women instead encounter:

- minimisation,
- spiritual reframing,
- narrative control,
- emotional invalidation,
- silence,
- reputational harm,
- relational exclusion,
- or collective withdrawal of support.

The message becomes clear:

preserving male leadership unity matters more than truth.

One of the clearest signs of unhealthy leadership culture is the collapse of procedural fairness once concerns involve male leadership authority.

Processes that should ensure:

- transparency,
 - accountability,
 - equal treatment,
 - truthful communication,
 - proper governance,
 - and respectful engagement
- often begin protecting the institution and its leaders instead of protecting truth.

Women may find:

- decisions occurring without their involvement,
- narratives forming behind closed doors,
- concerns discussed with others but not directly with them,
- records altered or reframed,
- processes inconsistently applied,
- and leadership structures becoming increasingly defensive and self-protective.

The focus shifts away from the actual concern and onto the woman herself:

- her tone,
- her emotions,
- her perceived “rebellion,”
- her personality,
- or her willingness to remain compliant.

This represents a profound breakdown of procedural fairness.

And when procedural fairness collapses inside spiritual authority systems, women often experience not only organisational harm, but psychological and spiritual destabilisation.

Because fairness is not merely administrative.

Procedural fairness communicates:

“Your voice matters. Your dignity matters. Truth matters. You deserve to be heard honestly and treated justly.”

When this disappears, women begin learning dangerous internal lessons:

- speaking truth is unsafe,
- leadership cannot be questioned,
- institutional loyalty matters more than integrity,
- and male authority will protect itself first.

This creates profound spiritual and psychological confusion.

The woman who appealed for justice often leaves carrying:

- shame,
- self-doubt,
- hypervigilance,
- grief,
- spiritual injury,
- loss of trust,
- suppression of discernment,
- and erosion of internal authority.

Many women begin questioning:

- “Was I wrong to speak?”
- “Am I too emotional?”
- “Did I misunderstand what happened?”
- “Why did nobody protect me?”
- “Why did truth disappear when leadership became involved?”

Over time, women can become conditioned to:

- apologise for clarity,
- soften truth,
- suppress discernment,
- seek permission to speak,
- minimise their instincts,
- and beg for dignity within systems that repeatedly deny it.

I have seen women so diminished in these systems they stop being who God created them to be and start being the distorted version of male leadership in a women's body- just to exist.

This is one of the deepest harms of closed male leadership cultures:

women slowly lose trust in their own reality. and in some cases, just shut down completely.

And once internal authority is eroded, dependency increases.

Women may remain trapped inside psychologically unsafe environments because they have been conditioned to believe:

- disagreement is rebellion,
- discernment is divisiveness,
- boundary-setting is dishonour,
- and silence is submission.

This is not spiritual maturity.

This is relational suppression disguised as spirituality.

My own experience brought this reality into sharp focus.

My authority as Church Secretary was overridden by a senior male leader who altered official meeting minutes connected to my role and attached them to my already signed statutory declaration in a loan application. In doing so, my professional authority, procedural integrity, and legitimate governance role were effectively stripped from me.

When I appealed to male elders for accountability and procedural fairness, leadership closed ranks around itself. Rather than addressing the harm, the system redirected responsibility back onto me.

This is one of the most destabilising dynamics women encounter within protected leadership systems:

the woman who names the breach becomes the breach.

The emotional and spiritual consequences of this are enormous.

Because when truth is distorted inside spiritual authority structures, women are not simply arguing with individuals — they are confronting:

- power,
- hierarchy,
- loyalty systems,
- institutional reputation,
- and collective male identification with leadership authority.

In these moments, the system often protects:

- the male leader,
 - the institution,
 - the image,
 - and the hierarchy,
- before it protects truth, safeguarding, procedural fairness, or relational integrity.

Scripture speaks strongly about leaders who misuse power, distort justice, or burden others while protecting themselves.

The Bible repeatedly condemns:

- partiality,
- oppression,
- hypocrisy,
- misuse of authority,
- and leaders who devour rather than shepherd.

Jesus Himself spoke against religious leaders who:

“Tie up heavy, cumbersome loads and put them on other people’s shoulders.”
— Matthew 23:4

The prophet Ezekiel rebuked shepherds who fed themselves instead of protecting the flock:

“You have ruled them harshly and brutally.”

— Ezekiel 34:4

Isaiah condemned those who:

“Deprive the poor of their rights.”

— Isaiah 10:2

Micah spoke directly against leaders who:

“Despise justice and distort all that is right.”

— Micah 3:9

And James warns with particular severity:

“Not many of you should become teachers... because you know that we who teach will be judged more strictly.”

— James 3:1

The biblical issue is not male leadership itself.

The issue is leadership that becomes unaccountable, self-protective, domineering, and resistant to truth.

Healthy spiritual leadership does not fear accountability.

It welcomes truth.

It protects dignity.

It listens carefully.

It remains teachable.

It does not silence women to preserve power.

The body of Christ was never intended to function through fear, domination, narrative control, suppression of conscience, or procedural corruption.

Scripture declares:

“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”

— Galatians 3:28

This does not erase difference.

But it does reject systems where human dignity, legitimacy, voice, and authority become unequally distributed according to power structures.

Women should not have to:

- beg for a seat at the table,

- plead for procedural fairness,
- fight endlessly to be believed,
- surrender discernment to belong,
- or tolerate psychologically unsafe environments in order to remain spiritually connected.

And sometimes the healthiest, wisest, and most spiritually protective decision a woman can make is to leave.

Not because she has failed.

Not because she is weak.

Not because her discernment was wrong.

But because the environment itself has become psychologically unsafe, spiritually corrosive, and resistant to truth.

Women are not called to endlessly endure systems that:

- erode dignity,
- suppress authority,
- distort reality,
- reward silence,
- protect power,
- abandon procedural fairness,
- and repeatedly wound the nervous system and soul.

There are environments where accountability is so compromised that staying inside them slowly destroys:

- clarity,
- confidence,
- peace,
- identity,
- discernment,
- and emotional wellbeing.

Leaving such systems is not rebellion.

Sometimes it is the restoration of sanity, dignity, truth, and internal authority.

There are times when women must stop begging to be seen, heard, protected, or respected within closed leadership cultures and instead recognise:

“This environment is harming me.”

And when that truth becomes clear, leaving may not be abandonment of faith at all.

It may be an act of profound safeguarding, wisdom, and self-preservation.

Because suppression is not humility.

Silencing is not unity.

And institutional self-protection is not righteousness.