

**The Accountability of Spiritual Leaders in Mushrooming Independent
Churches: A Pastoral Response**

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Summary of the study

The study investigates the effect of mushrooming, unaccountability unsupervised leadership tendency, which has affected the African religiosity and took it by storm. Hence, the study of this nature will gaze its attention in South African townships in particular. Thus, by referring “independent church” a researcher does not specifically mean traditional churches who gain independence from western churches, which were planted in the African soil, but rather means the regular breaking away of churches by leaders, in order to start their own, if they do not see eye to eye with the current church leader. These are modern churches, which are young and most of them are yet in ownership of land and infrastructure. On the other hand, a researcher designates *independent prophetic or new charismatic churches* because these churches are the extension of the charismatic movement or neo-Pentecostals. In Addition, it is also due to practices by these churches, which are bizarre and unusual, which includes, eating of grass, eating of snakes, drinking of petrol, spraying of Doom on the congregants and other experiences Kgatle (2017) denotes in his study, to demonstrate the power of God (2017). As practices such as these are a new phenomenon in the history of South African church. Hence, they are called Prophetic based on showing more interest in prophesy, healing, deliverance, and the gospel of prosperity. These pastors have autonomy and freedom to practice without any accountability. Thus, there are lot of questions asked about independent prophetic churches growth. Is it genuine growth? Can it be attributed to mission advancement? Many have attributed such growth, as a result of people who have pulled from classical Pentecostal, mainline churches as well and most probable other traditional movements. This growth could not therefore be attributed to missionary expansion, if it does, there is a notion that some followers who are attracted to these

churches are purely drawn to them seeking prophetic voice, either or miraculous intervention such as healing and deliverance. Hence, leaders who do not have a responsible structural place for accountability challenge a researcher. Thus, the situation has led to the damage of theology and image of the church.

Henceforth, self-appointed, theologically untrained and lack of mandate from mother bodies by such leaders poses societal challenges and outcry. Thus, the bizarre acts committed by these independent prophetic churches have left many speechless and asking questions. What South African church has become? To what extent is the independency of the independent church? Which religious body do the leaders account to? Who carries the accountability of the pastor? Is the claim of reporting straight to God justifiable? Have these tendencies of being not accountable led to chaotic state, which, currently have plucked the church? Hence, the study is therefore investigating the effect of mushrooming of the independent prophetic churches and its unsupervised leadership, which has dented the image and landscape of the church fraternity; thus, the above questions have helped to guide the research.

KEY TERMS

Independent – Churches which do not affiliate under any denomination or church

Prophetic churches – churches in which prophesy has same or more authority than scriptures

Mushrooming –Rapid scattering of churches without proper biblical formation but in pursuit of healing, prophesy, breakthrough and deliverance.

Autonomy – Without external control or monitoring

Classical Pentecostal – Pentecostal churches which were planted first in African soil e.g. AFM, Assemblies of God and African Gospel etc.

Missionary expansion – The planting of churches, which are made of conversion of the souls through evangelism and disciples making

Unusual practices – are strange and bizarre actions, which are performed when demonstrating God's power by independent prophetic churches (see appendix 4)

Alienated refugees – refers to those who have cut themselves off from family, community and past generations in a belief that it will lead to growth and life enhancement

Positive deconstruction - Is a model layout in Pollard's book, *Evangelism Made Slightly Less Difficult*, the model was designed for the purpose of communication of the gospel of reaching the soul for Christ a bit easier. The model deals with positive deconstruction in a way of taking apart what is erroneous in a person's worldview but replacing it with something better.

New charismatic – Extreme charismatics who are performing bazaar actions to demonstrate God's power.

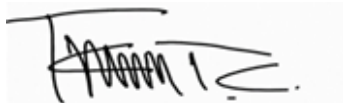
DECLARATION OF THE ORIGINALITY

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Title: The accountability of spiritual leaders in
mushrooming independent churches: a pastoral
response

Declaration

- I understand what plagiarism is and am aware of the University's policy in this regard
- I declare that this thesis is my own original work. Where other people's work has been used (either from a printed document, internet or any other source), this has been properly acknowledged and reference in accordance with departmental requirements.



Signature: _____ Date: 8 August 2020

Prof M J Masango

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This thesis is dedicated to my late father Steven *Gugas'thebekadudlela Nyembe*, whom I was not fortunate to meet but was told of his love and loyalty to his family. His esteemed fatherhood permeated upon me in his absence, I am inspired how he lived his life. Thank you for your life BABA.

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We pass a baton to you, do not apologise, grow into greatness, conquer; rise beyond
circumstances and when you reach there, pass the narratives to generations after you.

Chapter one

The general overview of the research

1.1 Introduction

Independent Prophetic churches are churches which start as a result of leaders (founder) who broke away from mother churches, (and are predominantly within the Pentecostals) in order to start their own churches. This is the regular breaking away of churches by leaders, especially when leaders do not see eye to eye with a current church leader. Hence, in our study the researcher is challenged by the effect, of continued mushrooming of these churches, which have become out of control, because they do not have structures that govern them. There is so much abuse of power among leaders, as they exercise the power in their office. The worst part is that some of the leaders are not theologically trained. This has led to public out-cry from certain community members, for the government intervention in order to regulate and help restore order or put certain requirements for any individual who feels called to start a church. “In these churches, there is an intense religious experience, a vision and a dream that may issue in prophetic speaking, actions, and healing” (Kalu 2013:283).

This has then resulted into too much counterfeit by the unscrupulous who take advantage of the vulnerable people and those who abandon their respective churches to seek supernatural intervention, as most of them will be requested to offer their last hard-earned penny. Shoko denotes, “Prophetic churches represent one of the most popular fastest growing movements in the African church a quarter of the two billion Christians is said to be part of the movement” (Shoko 2006:3). A powerful charismatic leader or a prophet founds these churches. Mpofu (2014) designates, “Prophetic churches seek to determine lifestyle choices based on religious discourses as propagated by the founder leader” (Mpofu

2014:25). The churches members' spiritual life is determined by the prophetic voices and message of the prophet. In addition, Mpofu went on to say "his or her voice and message is perceived by followers to be the voice and message of God. The emergence of the prophetic churches in southern Africa came about because of many pastors breaking away from their churches" (Mpofu 2014:25). Hence, most of these prophets rise as overnight initiators of their own churches without being sent by any church.

Firstly the researcher designates *independent prophetic or new charismatic churches* because these churches are the extension of the charismatic movement or neo-Pentecostals, this is due to the *unusual practices* as Kgatle (2017) denotes in his study, "*The unusual practices within some Neo-Pentecostal churches in South Africa: Reflections and recommendations*". Practices by these churches are bizarre and unusual, Kgatle further states, "eating of grass, eating of snakes, drinking of petrol, spraying of Doom on the congregants and other experiences to mention but few" (Kgatle 2017), to demonstrate the power of God. As practices such as these are a new phenomenon in the South African church history. These churches are a form of charismatic churches who went too extreme in a way probably never seen before. Hence, the researcher denotes new charismatic churches. Secondly, they are independent because most of these churches do not affiliate with mother churches and, are not supervised by any of classical Pentecostals, or by any known charismatic church or mainline church, in terms of accountability and doctrine. Thirdly they are called Prophetic based on showing more interest in prophesy, healing, deliverance, and gospel of prosperity (Fenga 2018:33). These pastors have autonomy and freedom to practice religion the way in which they like. Kalu (2013) elaborates and concurs with the notion:

“Some operated as solo prophets whose charisma drew people to a new understanding of the power of the gospel; others formed new faith communities; still others operated as movements with inchoate leadership, but each affected the interior of Christianity just when colonial ideology colluded with missionary control and triumphalism (Kalu 2013: 283).”

Mpofu further alludes, “There seems to be an identity reconstruction in the spirit of the charismatic religious movement as is clearly manifested through the maneuverings of Christians from the traditional churches to the newer prophetic churches associated with power and prosperity” (Mpofu 2014:24).

The above scholars’ assertions suggest, that independent prophetic churches growth, which they have enjoyed, is the growth, which has emerged as a result of people who are drawn from classical Pentecostal, mainline churches as well other traditional movements. This growth could not therefore be attributed to missionary expansion, if it does, there is a notion that some followers who are attracted to these churches are purely drawn to them seeking prophetic voice, either or miraculous intervention such as healing and deliverance. In most independent prophetic churches, chances for those seekers to be converted into Christianity and made disciples are perceived to be slim. This is because independent prophetic churches are churches, which are centered around the “prophet” whose prophetic voice, deliverance and perceived healings is a center of focus, that will scarcely allow the opportunity of making disciples.

Furthermore, the independent prophetic churches entice a crowd from different communities’ classes, gender and age groups, including the top cadres in politics and the arts. “This makes membership of these younger prophetic churches and/or ministries not to be quite stable” (Mpofu 2014:24). Since there is continuous up and down of members in the

sector as people are hungry for miracles, healing and deliverance and probably will go back to their respective churches. Chitando & Biri 2016 concur, with the notion above that, “Most Christians who constitute the bulk of those patronizing the services have been 'fished' from other Pentecostal denominations and other mainline and/or more established churches” (Chitando & Biri 2016:76). The growth such as this, “Poses missiological challenges for mainline churches” (Mashau 2013). These challenges sweep across the board as not only members from mainline and classical Pentecostals, who are affected by the movement of members. Reformed evangelical members are easily swept away and fall as prey by prophetic movements. Whereas, independent Prophetic churches are planted and growing in numbers daily in the same way. They have in cases managed to pull considerable members from mainline churches, while other believers choose to embrace charismatic practices without parting their own mainline home churches. The main question to ask is what could be the main reason of joining these new Pentecostal churches? Mashau mentions factors like “Spontaneity and dynamism in worship, which includes contemporary music and dance as reason that have managed to attract many young people from mainline churches to prophetic churches and as well as to Pentecostals” (Mashau 2013:2). In order to do justice the researcher would therefore make a distinction in meaning of the terms which, whereof is normally used interchangeable when reference to African Christianity is drawn to attention. These are terms like *independence*, which its usage is mostly connoted with Africa independent church. However, this research opted to use it to mean churches, which are modern in nature, which are mushrooming to be independent from traditional Pentecostal, charismatic, mainline and even from one to the other.

Hence, the researcher sees it fit to bounce back to the African independence churches (AIC'S) brief background, as these are the churches, which had strong impact and have laid a foundation on how Africans perceive a church to be. With the above in mind, let us now understand the background, which forms these churches.

Brief Background of the AIC'S in Southern Africa

According to the researcher's understanding and assumption, independent church refers to churches who gain their independence from western affiliation or control from their mother churches, which were predominantly Europeans and Americans. Thus, these independent churches gained independence in becoming self-government, self-supporting, self-propagating from their mother churches, which were apparently western. In southern Africa, this progress had started earlier among the Xhosa (Sales 1971:67-77). The Xhosa had wrestled for an indigenized church. Smith made a concerned study of some African traditional religious beliefs and practices (Smith 1946:1-30). Smith corrected perceptions, which were held by many, and mostly missionaries about primitive Africans' view of God before Christianity came to existence in Africa. Because of his contribution, the first 20th century realize some variations in attitude by quite a number of missionaries in southern Africa.

Callaway made a thorough study of the Zulu's belief systems (Callaway 1970:18-40). Amanze *et al* also offered help for many African countries on the theology of the AICs (Amanze *et al* 2010). Togarasei *et al* has discussed the faith sector and HIV and AIDS in Botswana (Togarasei *et al* 2011) cited in (Kealotswe 2014: 03). The role of the AICs in the fight against HIV and AIDS has been included. Two issues edited by Werner *et al* (2010), and edited by Phiri *et al* (2013), discuss theological education from a world perspective, attention in the

theological education of the AICs is that their theology is different from Western theology. These contributions and much others, which followed, initiated the edifice of what eventually became African Christianity (Kealotswe2014: 03). Some Western religious and theological scholars such as Parrinder began to engage in serious academic studies of African Traditional Religions and their relation to the Christian faith (1969:7-13) and Taylor (1963:7-17).

The condition was aided further by the evolving works of some African religious and theological academics who expounded further on the resemblances and differences between the Christian faith and ATR (Kealotswe2014: 03). The orthodox cases are the contributions of (Mbiti 1975) and (Setiloane 1976). These contributions have made it possible for Western missionaries to understand that Western terms of the Christian faith are not effective for Africa. Hodgson (1982) provided an enlightening explanation of the idea of God among the Xhosa. Such detailed studies concentrating on dissimilar African ethnic groups and tribes has aided the Christian religion and the missionaries to realize that Africans have very strong religious beliefs, which need to be considered when one spreads the gospel message. In addition, they needed to be applauded for such contribution, as one, which helped turn things around, about how the gospel of Jesus needed to be transplanted in the African soil.

Furthermore, Daneel did carefully study in debating the main beliefs of the AICs on the key dogmas and theories of the Christian religion such as Baptism, Holy Communion or Sacraments in general, Eschatology, Salvation etc. The AICs plainly comprehend these dogmas from the Bible, and they interpret them from the African understanding of such beliefs (1987:245-273). In South Africa, West made a very decent study of the progress of

the AICs in Soweto near Johannesburg and how they functioned at an ecumenical level (West 1975:142-170). These activities were studied as independent expressions of the Christian faith. Vilakazi *et al* made a very good study of the Amanazaretha of Isaiah Shembe (Vilakazi *et al* 1986). They viewed the church as a revitalization of African society. Shembe the initiator was a very fervent Methodist, who had strong desire to indigenize a church and make it appeal to Africa setup; hence, his desire and zeal without a proper theological knowledge cost southern African Christianity landscape dearly. Oosthuizen (1986) amended a collection of tutelages from the different parts of South Africa giving some thorough studies on the numerous facets in the lives of the AICs (Oosthuizen 1986). These articles were written from the point of view that the AICs are genuine expressions of African Christianity. Oosthuizen (1992) further edited a book, which enclosed an ample wider area, debating numerous features of the lives of the AICs in the southern African region. All the articles focus on numerous facets of the lives of the AICs as expressions of African Christianity.

The above contributes to this research by supplying us a profound background, which lay a foundation that, what we see, as pillars of independent prophetic churches (IPC'S) - are persuasion of prophecy, healing and deliverance. This has been so central to African religiosity pioneered by the AIC'S. Hence, a link between two schools of thoughts with vast similarities, as well as dissimilarities is developed. The AIC'S were motivated by wanting to see the gospel message put into their own context, that which could address African needs, (which most scholars concur with as a good motive) which include healing and prophecy, as Andrew F. Walls affirms, "*In traditional Africa, healing was usually performed in a religious context*" cited in (J. Kwabena Asamoah-Gyadu 2008: 44-45). Thus, their quest in wanting to achieve that, led to jeopardize a central message of the gospel, hence, gospel message need

to remain the same to all generations, ethnicity, and nationality, and was replaced by African Traditional Religion (ATR) belief system, which is still embraced by indigenous churches. On the other hand, independent prophetic churches and their obsession to prophecy, healing, deliverance and prosperity have in the same manner put the central message of the gospel into jeopardy and overshadowed its centrality. In addition, replace it with obsession to wealth, power and mayhem that if nothing is done about it, future generations shall inherit deception and perverse version of the gospel.

Hence, according to this research their mushrooming and unsupervised leadership with no accountability pose a threat to that which is embraced evangelically.

Yet with the above in mind, case study provided below presents harsh realities. A sad situation within the mushrooming independent prophetic churches, which mostly took place in South African townships. Thus, a following case study intends to share the narratives of Muzi (not a real name) a young pastor. A story by: News/South Africa, by Promise Marupeng (07 December 2018 2 min read)

Case Study

The pastor accused of rape hid in the dock at Soshanguve magistrate court, ironically using material by an organization opposed to abuse in churches. His alleged victims were boys / Muzi Hlengwa. A 30-year old pastor allegedly raped boys and young man after telling them they were the “chosen one” in his church. The pastor from Soshanguve, North of Pretoria, is alleged to have been abusing a group of boys that were attending a ministry school at his church to graduate as pastors themselves. A now 19-year old victim said he was 16 years when the abuse started.

He said he had been staying and sleeping at the ministry's premises (real name withheld) for three years to train as a pastor.

"It started in 2015 one night when he woke me up while I was sleeping with other boys in another bedroom that we shared as junior pastors, "the teen said, the pastor called him to his bedroom and told him that he was the chosen one". "He said God has chosen me to be his protector." He anointed himself with oil over his body and started kissing me, while I was shocked. He then penetrated me.

The above story raises several questions that will help the researcher to research problems presented by mushrooming churches, which will help guide this research:

1.2 Problem Statement

The problem area that necessitated this research is the mushrooming of churches who break away from mother church in order to form their own churches, without being accountable to any authority, or structures of the church and unsupervised leadership tendency, which has affected the African religiosity. These present a real challenge to the caring of human soul, which will have negative consequences of promoting a culture of acting as one pleases with little restraint among the church leaders under study. The current state of affairs is unhelpful particularly because there is a lot of abuse and taking advantage of the vulnerability of the masses in the face of poverty, incurable diseases and untold suffering. These practices raise questions about the Christian religion and its practices.

Research questions

- What causes people to break away from mother churches in order to form churches without being accountable to any authority, or structures of the church?

- Do leaders need theological training in order to start a new church?
 - Can the claim, report straight to God be justifiable in ministry?
 - Have these tendencies of unaccountability led to chaotic state, which, currently have pluck the church in South Africa?
 - Can the situation we current have that, if anyone feels like starting a church should do so without having being examined of what his /her intentions are?
(As we see in the case study)
- ❖ The main question to ask is, are these new mushrooming churches a good way of pastoring to people?

The study investigates the effect of continued mushrooming of churches and pastoral accountability as focus, this situation is challenging caring of souls searching currently.

1.3 Research Gap

Literature, which reveals the phenomenon of independent prophetic churches, is quite increasing. Considering that it is quite a new trend, which still needs a big deal of research. Recent literature refers to these new churches as Neo-Pentecostal churches, based from the fact that they took their roots from classical Pentecostal churches. Hence, according to this study, we have chosen to call them Independent prophetic churches. Independent – for the fact that they have become independent from their mother churches. Prophetic – because prophecy plays a central role in their liturgy. Hence, independent prophetic in South Africa refers to churches that have traversed denominational borders. These are churches, which idolize prophecy, miraculous healing, deliverance, prosperity and the “Performing of strange church recitals often performed by charismatic and highly influential spiritual leaders” (Kgatle 2017). Thus, their tendency of “unusual practices” according to Kgatle “Such as

eating of grass, eating of snakes, drinking of petrol and spraying of doom on the congregants within some of these churches” (Kgatle 2017), has caused religious unrest in South Africa. This is a phenomenon, which has recently caught number of researchers to explore as a study. Henceforth, this one is written in order to close the gap that those who have written on the subject did not address. Mushrooming of these churches (as the main gap of the study) and its chaotic state of its leadership, which mostly, do not account to any structure and is unsupervised. This raises problems for a researcher, as a matter, which need to be studied.

1.4 Qualitative Research Methodology

This section highlights the research methodology that I will utilized in order to carry out the study. Hogan, Dolan and Donnelly 2009 assert, methodology determine the kind of research to be conducted. It should come prior to the carrying out of actual research (Hogan, Dolan and Donnelly, 2009:02). Hence, this section covers the Research models, research designs, population and sample description, data collection instrument, data analysis and ethical considerations, consent letter from churches to be interviewed and questions (thus, most of these themes will be covered and be expanded in methodology chapter which is chapter three). The researcher chosen narratives theory of Wimberly (2000), (which will be elaborated further on chapter three) on “Alienation and Re-incorporation of relationships” a mentoring model, which will be supported by Pollard (1997) on positive deconstruction. These models are aimed at developing a pastoral care that is both therapeutic and transformative as follows:

Wimberley Narrative Theory

Wimberly (2000) on Nurturing and Restoring Broken Relationships on Alienated refugee is informed by ideological belief system that, self-actualization should lead to autonomy.

When such a view is carried to the extreme, it results into the belief and conviction that, being a self comes from being disengaged from significant relationships and standing completely alone (Wimberly 2000:20). They are refugees because of self-imprisonment and deportation in which they have imposed on themselves. Hence, pulling away of independent prophetic churches from mother churches and proper structures, have led to disengagement from significant relationships of brotherly hood and fellowship of saints and completely standing alone have in most cases caused challenges which led to independent prophetic churches leaders to hurt themselves and those who surround them. Thus, this is the act to impose sanction upon themselves. According to Wimberly (2000) they have been misled by the society into thinking that, cutting themselves off from family, community and past generations will lead to growth and life enhancement. Thus, Wimberly's term relational refugees refers to those who have become homeless, primarily because they have cut themselves off from community of the living and of the ancestors. They are detached and without connections with others who promote self-development, consequently, they withdraw into destructive relationships. Hence, according to Wimberly, in order to find means to heal relational refugees and restore them to nurturing relationships that will enable them to become completely liberated self, Wimberly suggests the formation of mentoring relationships as a major vehicle for achieving liberated selfhood.

Wimberly denotes,

“Relational refugees are all alone, trying to find their way in the world. They feel abandoned by significant others as they try to sort out what is valuable and important. With mentors as guides, relational refugees become pilgrims, who can

feel at home in the world, to participate in the life of a significant faith community, to engage in a purposeful and meaningful future” (Wimberly 2000:27).

In the same note, independent church leaders and members, who broke away from these churches are being misled into thinking that, cutting themselves off from family, (which are mother churches) will lead them to growth and life enhancement, this is actually how the independent prophetic churches leaders took a stance to be on their own, which in actual fact have led to a chaotic situation. Wimberly can help us examine broken relationship. On the other hand, Pollard will help to analyse the problem of mushrooming churches by entering the space of these churches and by deconstructing them and coming out with the reason why they grow. (His concept of positive deconstruction and Wimberly’s nurturing and restoring broken relationship on Alienated refugee will be shared further in the methodology and healing methodology chapter, which is chapter three and six respectively.

Pollard theory of deconstructing and reconstruction
Pollard says. “The process is deconstruction; I am helping people to deconstruct (that is to take apart) what they believe in order to look carefully at the belief system and analyse it (Pollard 1997:44). The process is positive because this deconstruction is done in a positive way in order “To replace false-belief or error with something new and better” (Pollard 1997:44).

With the above in mind Pollard will be helpful in helping to deconstruct independent prophetic churches’ leaders and members’ belief system or worldview, (we include members because according to independent prophetic churches, leaders emerge from membership). In order to analyse their pastoral accountability approach to reconstruct a new one, Positive deconstruction will therefore allow me to enter into the space of independent church leaders, aspiring leaders and members, who are caught and trapped in

the erred belief system of leadership, which led to refusal of submission under a structural leadership with accountability. This section will be elaborated extensively, topics such as research designs, population and sample description, data collection instrument, data analysis and ethical considerations will be added in this chapter for a thesis purpose.

Qualitative approach Grounded theory

Dezin and Lincoln (1998) define qualitative research as multi-method in focus, involving an interpretative, naturalistic approach to its subject. Meaning that in qualitative method, one will be attempting to study things in their natural setting, trying to interpret phenomenon in terms of the meaning people bring to them (Dezin and Lincoln 1998:3). Correspondingly, qualitative research defines as an interactive inquiry in which researchers collect data in face-to-face situations by interacting with selected persons in their settings (field research). Qualitative research describes and analyses people's individual and collective social actions, beliefs, thoughts and perceptions (McMillan & Schumacher 2001:395).

Hence, grounded theory is a qualitative research method that was developed during the 1960s by two sociologists named Glazer and Strauss. In this method, theory is developed based on the data collected. The data from which theory emerges is obtained in a systematic manner based on social research (Strauss & Carbin, 2004: 1-2) and (Neuman, 2000: 146).

Thus, the researcher chose the qualitative approach due to the nature of the study.

Hammersley (1992), denotes, following distinctions are said to make qualitative and quantitative research incompatible bedfellows: (1) that qualitative research uses words while quantitative research uses numbers; (2) that the former focuses on meanings while the latter is concerned with behaviour; (3) that the former relies on an inductive logic of inquiry while the latter utilizes the hypothetic-deductive method; (4) that qualitative

research lacks quantitative research's power to generalize (Brannen, 2004:283). Qualitative attempts to get to the core of what precisely led to decisions, or choices, that were made and how these choices came to take form (Hogan, Dolan and Donnelly, 2009:03). In other words, qualitative researchers are interested in understanding the meaning that people have created; and how they make sense of their world and experience they have in the world of their own, in this case, leaders who have thought that to embrace the notion to be on their own being disconnected from mother church is an ideal move. The interest is to get to the core of independent churches perspective on the challenge of accountability and mushrooming. For Struwig and Stead (2001) "It is generally in the nature of qualitative research to be interested in understanding the issues from the perspective of the research participant" (2001:12). The researcher opts to employ semi-structured interviews, which is combined structured and unstructured; it is chosen in consideration of the flexibility of the interviewer and interviewee.

The Explanation of Participants

The participants will be provided with a thorough explanation of the reasons for the study, aims and objectives and regarding adhering to ethical standards and interpreting data collected from the participants. In the context of this study, the participants are essential as they contribute their knowledge acquired from practical experience of and exposure to the phenomenon.

A fundamental step in all theory development is the formulation of carefully grounded research questions (Mats Alvesson & Jörgen Sandberg 2013:01). This research comprises of one set of questionnaires, which have been compiled by the researcher (See appendix 1). The first one focuses on Classical Pentecostals Churches ministers and their leaders. The second one concentrates on the mainline churches, which will seek to focus on church

leaders and hopeful ministers as well. The third one on independent Prophetic churches ministers and leadership. These categories are selected in order to get an unbiased understanding of the phenomenon as they are governed differently. The in-depth interview or questionnaire will be the appropriate method to choose, since the topic might be sensitive in nature mostly for the independent prophetic churches (Morris A. 2015).

Comparing of question with research problem

Welman *et al* recommend the comparing of questions and research problem for consistency. To determine whether questions are correct enough to elicit the required information. The draft questionnaire must be pretested as a dress rehearsal prior to the actual study (Welman *et al*, 2005: 167). The author will then attach all the answer sheets and reflects on them in three different groups – Group 1 will be of Pentecostal churches, group 2 will be of the mainline and, group 3 independent prophetic churches (These will be further explained in methodology healing chapter). Only pseudonyms will be used instead of participant's real names. The researcher has chosen for this research to be conducted on interviewee's venues for he thought this would allow them to feel free in their home environment unlike in someone's place. Therefore, the actual space where you interview someone can sometimes make a difference (Rapley, 2004:19). The actual research study will take place 20 June 2020. The research is to be done in Phola Ogies, Mpumalanga of which this was an easy access point for the research because it is a residential area for the researcher and it is a church grouping in which the researcher is familiar with, as Schurink denotes, "the qualitative researcher will use purposive sampling methods by identifying access points (settings where subjects could be more easily reached) and selecting especially informative subjects" (Schurink in De Vos 1998: 253). Hence, a researcher has chosen his surrounding village for a research to be conducted with some exceptions of those

who could be only be reached by sending to by emailing questionnaire. According to Peter Reason, participants in the given research should be treated as co-researchers in a true sense, for the maximum benefit of a research (Reason, 1994:10). Thus, in this research a researcher is intending to treat subjects in the name of church leaders, ministers, superintendent, and Bishops in a same manner.

Ethical considerations

Ethical issues are always paramount important when doing research. It is essential that the research participants' anonymity be protected throughout the research. This was done using fictitious names. The researcher will use the principle of respect for persons (and use of ethical and confidential ethics, according to University standard) and pledges to be sensitive (Babbie, 1989: 472), when conducting the interviews and ensures that all collected information remained confidential. Murphy stressed the importance of —assuring the participant's confidentiality (1980: 88). The considerations of ethics help the researcher to strike a balance between seeking scientific knowledge and protecting the research participants (Bless 2013:27). There are several considerations to which the researcher should pay attention, but the following were the most appropriate (see appendix 2 for consent letter).

Informed consent and voluntary participation.

Participants were made aware of the purpose of the study (Kumar, 2005: 212).

Which involves how the research could contribute to a better understanding of the phenomenon of independent prophetic church and leadership accountability.

Withdrawal from the research

The fact that participants could withdraw from the research at any time, with no negative consequences for them, was stated in the letter of informed consent (Bless *et al* 2013: 143-144).

Permission to record

Permission was also asked to digitally record the interviews. The opportunity for counselling in case participants experienced emotionally distress due to the research, was explained (Bless *et al* 2013: 33; Kumar 2005:212).

Deception of participants

The researcher ensured that no deception occurred during the study. He provided the research participants with detailed and accurate information on the research and did not mislead the participants in any way (Strydom 2011: 119)

The Reliability of the findings

Reliability has to do with the outcomes of the research and relate to the credibility of the findings. In determining whether our findings are reliable, we need to ask ourselves: Will the evidence and conclusions match up to the close scrutiny (Raimond, 1993: 55)? Researchers are aiming to produce valid and reliable findings (Merriam, 1998: xiv). The reliability also refers to the extent in which research findings can be replicated, meaning if the study is repeated; will it submit the same out-comes.

1.5 Aims and objective of the study

The major aim of the study is to explore the effect of mushrooming and unsupervised

leadership within the independent prophetic churches, its tendency of unaccountability and

the impact it has on church in South Africa, and to empower its leadership pastorally, for them to be able to construct, a structural order of accountability in order to set a tone for future generations.

The following objections will be pursued in order to achieve the aim

- Investigate the independent prophetic churches claims that, they are accountable to God.
- Analyse the effect of a culture of unaccountability amongst the independent churches and its impact upon the image of the church.
- Recommend intervention strategy for the independent prophetic churches.
- Prevent further exploitation of those affected by the practices associate with mushrooming and unsupervised leadership.
- **In addition a reader need to be made aware of the following:**
 - The emphasis of this research was based on mushrooming more than on unsupervised leadership and accountability. Hence, that is a reason why the literature review (chapter 2) of the study is predominantly expounded on a mushrooming literature.
 - Hence, a reader need to be informed that the research gap which, has been identified is mainly on mushrooming
 - The reader will realize that I have used precisely their names, because they have given me permission to do that (see appendix 3 for the permission given to me)

- Covid-19 interrupted the lifestyle of how I was to do the interview and hence, I had to do it alternatively in a questionnaire format, as it is mention in the methodology introduction (chapter 3).
- The reader need to take note that, the study has chosen to employ mark 10: 32-45, because a passage depicts the abundance of servant hood leadership style imageries, which the IPC need to uphold in order to transform their leadership style and do away with autocratic tendencies which they have upheld.

1.6 The relevance of the study in practical theology

Practical theology is a field that prides itself on taking human experience seriously.

It strives to understand this experience as a place where the gospel of love towards others is grounded and lived out. Ackermann and Bons-Storm defined practical theology as a —discipline, which is essentially involved with living, communicating and practising the life of faith|| (1998: 1). Similarly, Browning *et al* states that, Practical Theology must be more than methodological; it must do theology. It should therefore do it in such a way as to illuminate Christian practice in religion to life’s concrete problems and issues (Browning 1985: 15). According to the above assertion, matters, which involve, study of mushrooming of independent prophetic churches and chaotic state of leadership, are matters, which are practical in nature and thus are pastoral care challenges, which deals with problem faced in churches, community and people. Therefore they are relevant to be treated in the practical theology field. Willows and Swinton assert that, Practical Theology is “the concern that faith which is made manifest in practice, taking seriously the potential transformative nature of faith and or experience” (2000:15). In summary, Practical Theology therefore helps to

understand and experience human experience in order to care for the individuals involved as people of God.

1.7 Motivation of the study

The researcher is a minister in the Africa Independent Reformed church with a Pentecostal background of having been a minister in the independent church. Hence, he is motivated to see and improve the state of the affairs in the independent churches. The researcher feels obligated to embark in the study of this nature in order to contribute toward the improvement of independent churches securing structures, which accommodate accountability, which will see them restoring a dignified church environment in order to win the world to Christ; this is amongst the things, which motivated the researcher to pursue the study of this nature.

1.8 Limitation of the study

The researcher anticipates challenges and resistance from church leaders who have openly stated their refusal and suspicious of government proposal to regulate the religion. Yet this study is not going to dwell into that, but this study is looking at the escalation of independent churches and problems associated with accountability of leaders within church spectrum. This is to say that, the church should regulate its own leaders but under a state supervision, not the state regulates the entire religion, which will put a church together with pagan beliefs, of which this is what makes church leaders to be suspicious of the government proposal. Hence, this study is not going to ignore or put aside the discussion of possibilities of a state regulating religion, which will call for a church to compromise its values and core foundations. Thus, limitations and resistance are anticipated from leaders who do not support state regulating religion with a church included.

1.9 Chapters Outline

Chapter 1

This chapter focuses on the overview of the research proposal, problem

Presented, the aims and objectives to be achieved, relevance of the study, research gap, and motivation.

Chapter 2

Literature Review

Literature review will be based on researching the African and western writers,

Concerning the phenomenon of mushrooming of independent churches.

Chapter 3

This chapter will look on the methodology of the study, based on Wimberly and Pollard (as they are already been briefly presented in this chapter).

Chapter 4

I will be exploring accountability within independent churches, in view with relevant literatures.

Chapter 5

Interviews, Case Studies, focus groups and Empirical Findings of the study in line with

Epistemological framework (considering the views of both African and

Western perspectives)

Chapter 6

Analysis and Healing Methodology (in line with methodology prescribed in chapter 3)

Chapter 7

Findings, Recommendations and Conclusions

1.10 Preliminary Conclusion

This chapter has dealt with topics, which include study proposal and framework planning, which a study will undertake. To begin with, the researcher narrated a real story, which portrays at glance, the narratives, which involves a phenomenon of mushrooming of independent churches and problems connected with it. Mostly the unaccountability of leadership, whereby a leader does not account to his/her mother bodies. The problem statement, aim and objectives, the relevance of the study in Practical Theology, limitations, research gap, motivation of the study, methodology, follow this and chapters outline accordingly. The next chapter will focus on reviewing literature surrounding the study of Mushrooming of independent churches and troubled leadership, who do not account.

Chapter Two

Literature Review

2.1 Introduction

DEFINING OF LITERATURE REVIEW

The literature review is a description and critical analysis of what other authors have written on a given subject matter and while focus on the research question and objectives (Saunders 2009). Saunders (2009) proposes, “The literature review should reflect current thinking as far as possible”. Literature review discusses related literature and relevant secondary data from a comprehensive perspective, moving to more specific studies that are associated with the problem. Literature review refers to the original source of data. It must emphasize on the important results and conclusions of other studies explaining the need for the proposed work to appraise the shortcomings and/or informational gaps in the secondary data sources. According to Cooper, “literature review is the examination of recent (or historically significant) research studies, company data or industry reports that act as a basis for the proposed study” (Cooper 2003). Dooley (2004) further contends “literature review must look at available data, which addresses the research question, and it must seek to establish facts that can be agreed upon and suggesting new explanations to reconcile the conflict” (Dooley 2004). Taylor (2008) said, “Literature review is an account of what has been published on a topic by accredited scholars and researchers. Literature review must be defined by a guiding concept such as research objectives and problem statement” (Taylor (2008).

Hence, this chapter aims to explore literature, which entails the emerging and rapid growth of Independent prophetic movement and its unsupervised leadership in the South African church context. It is going to look at how this has brought a situation out of hand. Hence,

our exploring of literature will take a backward step and commence from the literature, which covers the “African independent churches” (AIC) concept, how it become the powerhouse in the African continent. We will look at how its theology has developed, in order to give birth to African Pentecostalism and led to deviancies such as prosperity gospel, until to the current fastest growing new charismatic or prophetic movement which has in many ways threatened to shake the foundations of what has been embraced evangelically. Thus, its influence and dominance led to much distress and outcry in the South African church affairs. In the process of exploring the theme, “The researcher needs to be mindful of personal views on the subject at hand, that try to do fairness to scholarship and fairness to the theology of the independent prophetic movement should be maintained while also listening to the conscience pertaining self-critique” (Mpfu2014: 15). In an endeavour to do so, the chapter will then cover following topics:

Several terminologies, which embroils African Independent Church’s and other related expression. Defining of new charismatic or Independent Prophetic Churches, a phenomenon in which a researcher will focus the study. We will then take a backward step to enquire on the growth of AIC as a movement powerhouse in Africa, in order to tap on the background of African Christianity. We shall look at the Setting of the stage for the Charismatic as a movement to emerge, which shall further investigate the background of the charismatic as movement. We will check on the contrast between charismatic movement and Pentecostals. Then the chapter will embark on striking a distinct difference between charismatic movement and African traditional religion. Witchcraft mentality’, which points all problems to the devil and his agents, shall be looked at. We shall also explore the movement input to advance Christianity in Africa. We will then look at how African Christians are attracted to Pentecostal theology as their adopted theological framework and

other factors, which help the African Christianity to emerge. We will then look at the biblical view, which support the concept “born again”, and further exploring its meaning of victorious life over life challenges. We will discover how “born again” were conquered by prosperity gospel. This chapter will then reach its climax when unpacking the crux of the matter, which is the emergence and mushrooming of Independent prophetic churches in southern Africa, South Africa in particular. Followed by the out-lined factors, which are attempting to cater the explanation as to why an *unusual practice* is making such following. In addition, we will be looking at how African Christianity need to adhere to a call to prophetic preaching in a biblical point of view especially taking from the Old Testament perspective. The chapter will finally look at the tendency of the independent prophetic movements in question, to treat sin lightly and its moral fibre to be questioned.

2.2 Terminologies

In an attempt to understand the phenomenon of African Independent Churches, several terminologies have been proposed as variables. “Separatist churches” imply they have broken away from historic churches, “Spiritual” or “Pentecostal” emphasises the Holy Spirit and the emotional renewal of Pentecost, the “Ethiopian Movement”, which emphasises African control of their own affairs in religious and secular fields. Another “renegades” from the mainline churches are Zionists and Apostolic (Pobee 2002:1).

Scholars have come to differ as far as the terminology of African Independent Churches is concerned. Steven Hayes have acknowledged the most noticeable problem that characterises the discussion about African Independent Churches as reflected in the synonym itself: AICs. He inspects what the “I” stands for. “Some people insist it should be “independent” or “instituted” or “indigenous” (Hayes [nd]:1-2). The conception and interpretation of perspectives varies. Associations opt for the term represented by “I” and

stick to it (Hayes [nd]:1). Some researchers prioritise “African Independent Churches”, rather than “Native Separatist Churches”, which is obviously tainted with ruins of colonialism

For Hayes a church that exhibits four distinct features qualifies as an African Independent Church:

- African Independent Churches are bodies that have originated in Africa and are not dependent on any religious groups outside Africa for funding, leadership or control.
- African Initiated Churches are those that were started because of African initiative in African countries but may be affiliated to wider bodies that include non-African members.
- African Indigenous Churches are those that have and retain an African ethos, and whose theology has developed a distinctive flavour.
- African Instituted Churches whose establishment and growth have taken place on African soil (Hayes [nd]:2).

Nonetheless, one would sum up briefly that, African Independent Churches are African Instituted Churches or African Indigenous Churches founded by Africans without reference to mission churches. They combine African traditional religious worldviews with Christianity.

2.3 Defining of new charismatic or Independent Prophetic Churches

New charismatic or independent prophetic defines a new trending movement of churches mostly populated in South Africa, which are “Still in their infant stage, range from three to eight years old, still have no buildings, some of them are in the process of acquiring land to build their church buildings, others have bought land” (Fenga 2018:32). It is in the premises

of these trending movements a study will gaze its focus. Therefore, the researcher knows when he engages a research, which involves movement who took their origin from Pentecostal churches one may not avoid defining terms used and those which were used by other scholars over the past. Hence, the researcher has chosen to utilise new charismatic or independent prophetic churches to communicate home the nature of the phenomenon this study is exploring within the South African context. Firstly the researcher refers to them as *new charismatic or independent prophetic* bearing in mind that these churches are the extension of the charismatic movement or neo-Pentecostals, this is due to the *unusual practices* as Kgatle (2017) states in his study, *“The unusual practices within some Neo-Pentecostal churches in South Africa: Reflections and recommendations”*, has notified. Kgatle denotes, “Practices by these churches which are bizarre and unusual include, among others, are the eating of grass, eating of snakes, drinking of petrol, spraying of Doom on the congregants and other experiences, to demonstrate the power of God” (Kgatle 2017). As practices such as these are a new phenomenon in the history of South African church. These churches are a form of charismatic churches who went too extreme in a way probable has never seen before. Secondly, they are independent because, most of these churches do not affiliate or are supervised by any of classical Pentecostals. They are not supervised by known charismatic church or mainline church, in terms of accountability and doctrine. Thirdly, they are called Prophetic based on showing more interest in the “Prophetic preaching, healing, deliverance, gospel of prosperity” (Fenga 2018:33). Most of the time leaders of these churches show arrogance when interrogated about where they base most of inexplicable actions, which they have committed which have changed the church affairs in southern Africa, South Africa in particular. Hence, this research wants to draw a thin line between these new charismatic or independent prophetic movement and charismatic or neo-

Pentecostal movements, as we have known them, in order to avoid generalisation, which has been made by many scholars over the past, but strive to be specific and precise when discussing topic, which relate to Pentecostals. Thus, it is significant to show that, dissimilar scholars have different names for these churches. Kgatle (2017) agrees, these are churches, which includes “Rabboni Centre Ministries led by Pastor Daniel Lesego, End Time Disciples Ministries led by Prophet Penuel Mnguni, Mount Zion General Assembly (MZGA) led by Pastor Lethebo Rabalago and Incredible Happenings Church led by Pastor Paseka Motsoeneng a list goes on” (Kgatle 2017). This is to name few, considering that their disciples which are mushrooming week in and week out in south African townships, aspiring to be at the same level with mentors, are not covered by the media. Pictures and stickers of prophets are bought, hanged and pasted on their vehicles for protection. Baloyi is pointing out, “These churches used to be critical of the same practice when members of the Zion Christian Church used to buy pictures of their leader, Barnabas Lekganyane, it is now time for them to eat humble pie, since they are now guilty of the same practices” (Baloyi 2018: 63). With the above in mind the researcher will endeavour to look at the formation of the AIC’s, a movement, which laid the foundation of African Christianity as we now have.

2.4 The growth of AIC as a movement powerhouse in Africa.

Independent churches are Christian bodies in Africa established because of African initiatives (Shoko 2006:2). The growing of Africa independent/Indigenous Churches as a movement in African Christianity is traced back to the end of the 19th century and early 20th century. “It was initially pioneered by African prophets who had a strong conviction that they had been raised and mandated by God to convey the message of Christianity to African people as a message of salvation that need to address African concerns and situations” (Akrong 2011: 32). Christian religious innovation has been ongoing in Africa since

the early 20th century. “It started with indigenous charismatic prophets calling on people to turn over their old deities and submit to the lordship of Jesus Christ” (Asamoah-Gyadu, (Johnson 2017: 336). The motive behind the formation of the movement had no ulterior motives but African Christians themselves wanted to put the gospel message into their own context, that which could address African needs and fit into their spiritual religiosity. The AICs gave Christianity a cutting edge by emphasizing key elements that are central to African religiosity. These include healing and prophecy. On how they managed to present healing for instance as an integral element of Christian salvation building on indigenous worldviews. In traditional Africa, healing was usually performed in a religious context; the time and manner in which medical missions developed prevented (in most areas) a smooth transition from the old religion of healing to the new. Andrew F. Walls denotes, “It was the independents who made the logical connection: If the Christian was to trust Christ and not entreat the old Powers, should he not trust Christ for all the things for which he once entreated the Powers”? Sited in (Kwabena Asamoah-Gyadu 2008: 44-45). What the independents have done time and again is to challenge the half- Christian who goes to church respectably, but then in secret, and with guilty feelings, goes off to the diviner to seek the cause of sickness and the way of healing. The earthiness of African life demands that African salvation shall be as solidly material as biblical salvation.

Thus, the role played by black churches in ensuring that they possess a theology that could help them relate to their circumstances and still insist on being Christian (Tshaka 2015: 01). In this regard African leaders took a stance considering the uniqueness nature of African continent challenges and woes such as socio economic and political, lack of infrastructure, Poverty, sickness, witchcraft, decease and destitute. These and other frustrations led to some African leaders to deliberate that, type of Christianity, which was conveyed to African

soil from the west, do not really solve type of challenges faced by African continent and its people. Hence, this raises a need for the gospel to be contextualised and made fitting to African conditions and situations. Thus, it is notable according to Akron that “The emerging of contemporary Pentecostal movements and the African Indigenous churches around the end of the 19th century and early 20th century as movements, was actually in the quest for deep experience of the divine in the lives of African believers” (Akron 2011: 33). The ministries of these itinerant prophets led to mass conversions culminating in the formation of what became known as the African independent/ instituted/initiated churches (AICs) For the best part of the 20th century the AICs defined what counted as Christian in an African indigenous sense (Asamoah-Gyadu, (Johnson 2017: 336).

2.5 Setting a stage for the Charismatic as a movement to emerge

Thus, all these developments mentioned were setting a stage for the Charismatic as a movement to emerge thereafter. Hence, it is labelled as a form of African Pentecostalism with effects from evangelical Christianity and the faith movement of America and Europe.

“The movements in question were constituted to offer an alternative Christian religious spirituality to that available through the ministries of the historic mission denominations” (Asamoah-Gyadu, (Johnson 2017: 336). Therefore, based on its Pentecostal background, it has also been branded as Neo-Pentecostal. Thus, the charismatic movement message is coined very simple and straightforward as Akron denotes,

“The power of the Holy Spirit is available to deal with all types of problems, including protection from witchcraft, deliverance from ancestral curses, deliverance from demons and witches that prevent women from getting husbands and spirits that make married women barren, demons that may hamper the prosperity of traders and prevent workers from getting promotion or students from passing examinations or couples from stable marriages, and

demons that may block opportunities to travel abroad to improve one's lot" (Akrong 2011: 34).

This therefore denotes that Charismatics were keen to see Christianity applicable to these African challenges mentioned. Hence, the charismatic movement message is then dominated by key words such as total wellbeing of the believer, especially the born again— progress, blessings, opportunities, victory over evil and prosperity. "The bottom line in the inspiration behind Christian religious innovation in Africa was dissatisfaction with a brand of faith that did not adequately address African religious needs at the deepest levels" (Asamoah-Gyadu, (Johnson 2017: 337).

2.6 Background of the charismatic movement

Names and descriptions related with Pentecostalism have come to mean dissimilar things in different backgrounds. According to Kwabena, when the expression 'Charismatic', used in Ghana for example, it is to some extent different in meaning from Western European context. In the Western context, Charismatic movements are usually renewal groups emerging within older and more firmly established historic mainline denominations. In sub-Saharan African countries, on the other hand, the expression 'Charismatic' is used more in reference to the new wave of independent Pentecostal movements (Kwabena 2005:01). Hence, one should note that despite their indigenous African roots, they are greatly inspired by North American, neo-Pentecostal, televangelist movements with their mega-church philosophies, world-dominating agenda for Christianity and religious entrepreneurial drives which encourage believers to interpret their salvation into more practical daily successes in business, education, economics and family life.

Thus, charismatic movement is a kind of Christianity, which can be traced mostly in the developing nations like Latin Americans and in Africa, in the search for the gospel, which could address their needs. In Africa, we learn that this was then attained through the instrumentality of what has been described as African independent or indigenous churches (AIC). The AIC movement has been designed mainly by the queries, which were posed by African Christians regarding the gospel, which is much to do with *how Christianity can solve or deal with problems encountered by African Christians*. Its point of departure is the application of the spirituality of Christianity to daily routine issues and challenges which were faced and were very much part of African traditional religion. From African perspectives, the missing links in Western mission activity were the lack of emphasis on the charismatic work of the Holy Spirit as current reality and the inability to engage constructively with what Kwame Bediako refers to as the “Primal imagination, that is, the anterior systems of belief on which indigenous cosmological ideas were founded and with which the gospel had to necessarily engage” (Asamoah-Gyadu, Johnson 2017: 337).

2.7 Contrast between charismatic movement and Pentecostals

Thus, it is significant to comprehend traditional Pentecostalism in order to have an improved understanding of charismatic movement. It has been branded as Neo-Pentecostal base on its Pentecostal background. Classical Pentecostalism denotes to a movement that believes in salvation through confession. Classical Pentecostalism uphold the baptism in the Holy Spirit followed by the gifts of the Holy Spirit, particularly the gift of speaking in tongues. “The Holy Spirit baptised person to live a holy life. The saved person is patiently waiting for the second coming of Jesus. As such, the gospel of classical Pentecostalism is a full gospel” (Kgatle 2016:138), Sited in Kgatle 2017. Whereas, opposed to classical Pentecostalism,

Neo-Pentecostalism idolizes the miraculous, healing, deliverance; success and the enactment of bizarre church performances often performed by charismatic and highly influential spiritual leaders. “Neo-Pentecostals are 'new' Pentecostal in orientation because they are said to be trans-denominational (not bound by denomination), socially relevant, unorthodox, non-dogmatic and cosmopolitan- as compared to their Classical Pentecostal forerunners” (Akrong 2011: 38). Charismatic movement reflects a popularised version of Christianity that delivers for the third world peoples through establishment of psychological and practical aids. The movement helps people survive both socially and psychologically. “Neo-Pentecostalism provides participation, support, emotional relief, and sense of belonging” (Khanyile 2016: 15). Charismatic movement is presently shifting Christianity very powerfully. “The religion of salvation becomes a human-centred programme for the attainment of health, wealth and success” (Simojoki 2002:271), sited Kgatle 2017). The Neo-Pentecostalism revolves around personalities. Dissenters champion it, often from mainline churches and or classical Pentecostals, “Who believe that their spiritual gifts are choked by rigid structures of ecclesiastical authority” (Mochechane 2016:6), Sited Kgatle 2017.

On the contrast between the two it is notable that charismatic viewpoint of being born again has some links with Pentecostal doctrine, but charismatic is assumed and understood as a type of salvation with an “extensive version which cater for a disadvantaged African fellow on how one need to be material and prosperity empowered and its wellbeing looked after” (Akrong 2011: 38). Hence, the material part of it has ever since took centre stage over the time and dominated the gospel message, which is the salvation of humankind. Thus, “The growth of these churches poses missiological challenges for the evangelical adherence” (Mashau 2013:1).

On the other hand, orthodox Pentecostal viewpoint of the gospel of salvation, which is constant with the pietistic idea of salvation, still puts much stress on the salvation of the individual benefits, which is more typical of fundamental moral and spiritual conversion.

Thus, Asamoah-Gyadu argues, “Pentecostalism, among other things, is a refusal of the kind of rationalism that go with western forms of Christianity and puts forward Rudolph Otto's idea of the Holy as a reason for its appeal. The triumph of Pentecostalism is since it gives an instantaneous experience of the power and presence of God. Holiness, discipleship, prayer and commitment in terms of classical pietism are presented as hallmarks of true spirituality” (Balcomb 2011: 23). Just as European Pietism was a response to the cold orthodoxy of the Protestant church, so Pentecostalism is presented as a reaction to the nominalism and rationalism of mainline western Christianity.

Therefore the holistic Pentecostal understanding of the gospel is conveyed in individual categories because of the emphasis on the changes expected, which must happen thereafter in the moral and spiritual life of the believer (Akrong 2011: 39). Henceforth it should be noted that, although charismatic movement ascend from Pentecostals, there is still an enormous distinction between the two to be noted regarding theological framework diversity and adjustment in terms of their worldview. Hence, Akrong denotes, “the charismatic viewpoint of the gospel is also seen in individual terms but not only limited to the power, which transforms spiritual, and moral; it furthermore upholds prosperity and the victorious life” (Akrong 2011: 39). However, the moral and spiritual transformation being dominated by prosperity is a reason, which has cause commotion to those who are evangelical loyal and adhering.

Henceforth, the primary distinct between the charismatic concept of salvation and classical Pentecostalism is that, the latter put more stress on moral and spiritual transformation, in the former the moral and spiritual transformation is uphold as the prestige, which makes one meet requirements to enjoy wealth and prosperity. Such viewpoint of the gospel which stresses on prosperity as principal focus is based on the fact that believers have had their sin paid by Christ through his sacrifice on the cross, But then what is left is to inherit as a born again that, which is ours by right as children of God, a reward which is material and prosperity (Akrong 2011: 39). Mpofu states, “Critical to this type of Christianity are the images of power and prosperity, which are understood as signs of faith to those who fear the Lord” (Mpofu 2014:2).

2.8 A distinction between charismatic movement and African traditional religion

Incoherently, the charismatic movement unreservedly isolate itself from the African traditional religion as it perceives it to be demonic, unconverted and its devotees still need to be saved (very much like the message of missionary theology) (Akrong 2011: 32). Hence there is enormous divergence between the two movements, but generation which are to come may not perceive a difference, as equally may be likely pursuing same interest which is wellbeing and material accomplishments. Thus, it differs extremely with the gospel message commissioned by Lord Jesus in the gospel of Matthew 28. Therefore, the model of salvation which underscores the charismatic ‘born again’ idea is a view of salvation which embraces both dimension which is moral and spiritual transformation as well as existential and material wellbeing (Akrong 2011: 39). Generalisation need to be avoided when one speaks of the two movements. We have noticed in much instances mistake committed by some scholars to put charismatic and African traditional religion in the same category. It might have some similarities, but the underlying line is simple and clear, one is perceived to

be born again, which is saved by accepting Christ as Lord and saviour on the other hand ATR, which stand for African traditional religion based their faith on God but through ancestral as a medium. Which put more emphases on intermediaries such as ancestors, priest, and other mediums. Theologians who defend the African knowledge of God before the gospel came in Africa, base arguments on saying that God is so awesome and unapproachable that petitioners cannot reach him except through his intermediaries. "Then the only persons worthy to approach God are those nearest to him in rank and those are the glorified ancestors or the great deities who are nearest to him" (Maleke 2014). Hence, according to ATR belief system adherence Mbiti (1975) states, "when man dies, his soul first roams around his homestead or neighbourhood, after the funeral rites, the soul is believed to have joined the other ancestral spirit in the spirit land where it lives more or less the same life it lead on earth" (Mbiti 1975) there is no hell or heaven, and no resurrection. Any concrete evidence does not support this standpoint. One of the theologians confirm this observation: "Africans Whilst claiming that their ancestors are alive in the spirit do so without any concrete evidence...." (Sawyer, 1970). Yet all Africans assert that they do relate to the dead. This belief is unchallenged by the prominent African theologians such as Sawyer himself and Mbiti. "All of us Africans feel that our deceased parents and other ancestors are close to us" (Sawyer, 1970). "The living dead are still people, they return to their human families from time to time, and share meals with them, however symbolically" (Mbiti 1971). Whatever others may do in their own countries, our people live with the dead (Beata, 1955). This notion is upheld by ATR adherences and thus, make a distinction between charismatic movement and African Traditional Religion.

2.9 Witchcraft mentality', which points all problems to the devil and his agents

Thus, as the stress on material prosperity become the focus of salvation, this has led to suspicious tendency that every evil befallen to humankind is point to demons, in a sense that the “demons embark on obstructing one’s prosperity. According to this assessment, “evil in the form of demonic interferences, prevent and deprive the ‘born again’ to flourish and right to access to prosperity” (Akrong 2011: 39).

Witchcraft is a reality in Africa because there are indeed witches – people with distorted but very strong personalities (Olamedi 1980:2). African people witchcraft mind-set is not based on fallacy; it is in existence and practical. “Witchcraft people generally believe that African religion is expected to deal with the effects of evil caused by demonic spirits and witchcraft” (Gyadu 2006 Cited in Baloyi 2018: 57). This puts pressure on the Pentecostals who intend to compete with the AIC in the same space. According to Phaswana (2008), “many families and tribal fights have been orchestrated by witchcraft and the fear it instils into African people” (2008:150). Okeja (2010) goes on to argue that even the most educated African people believe in witchcraft (2010:8). Tangelder (2012) argues as follows: “For the Western mind it is almost impossible to realize the power witchcraft has over the black South Africans.” This is not an exaggeration; the above statements are typical of how black South Africans fear witchcraft. They will do anything, including spending their last cent, if it means that they can avert witchcraft. “Among the Yoruba people in Nigeria (just like in many other African tribes), witchcraft is believed to be one of the major causes of death” (Baloyi 2018: 62). It is on this fear that most Pentecostals capitalise to capture the attention of the people. The invitations of many evangelical Pentecostal churches are accompanied by promises of miracles. One of the most common activities that form part of their services is witnessing people being freed from demons and witchcraft, which is said to cause all kinds of

misfortune. “Not many adverts indicate that the focus is on preaching and listening to the word of God” (Baloyi 2018: 57). Demonology has since used as a reason for problems and difficulties in one’s life. It has led to what has been described as a ‘witchcraft mentality’, which points all problems to the devil and witchcrafts. “The reality of this type of Christianity shows that people’s faith response is deeply conditioned by their environmental factors, which also define how worship should be conducted” (Mpofu 2014:4). Hence, it has been pointed out that, it is this type of mind-set, which has created an unhealthy dependence of Christians on men and women of God instead of God. This has since elevated so-called prophets and the (Man of god) to an extent that they are almost to Jesus Christ level the owner of the church. LeClaire (2013), who wrote much about witchcraft, is spot-on when he argues, “Because of people’s fear of witchcraft, they cannot brace up their minds and be sober as demanded in 1 Pet.1:13. The fact that people are always preoccupied with witchcraft takes away their freedom to serve God peacefully” (2013:1) Cited in (Baloyi 2018: 61). Therefore, the people who run to churches nowadays are not doing it because they want to be Christians, but because they want to be protected against the powers of witchcraft. The other problem is that every bad thing that happens in our lives is alluded to witchcraft. This Gospel teaches that whenever you become a Christian and are anointed, you become immune from any sicknesses or challenges of this world. “This perception is refuted by 1 Cor.12 where Paul was sick and after saying three prayers, there was still no difference to his sickness” (Baloyi 2018: 61). It is noted with regret that Pastors who are practioners of the witchcraft gospel dedicate more time to dealing with issues concerning witchcraft than paying attention to preaching the Gospel. “People will be psychologically absent for the rest of the service, until the demons start talking and then they will become active participants” (Baloyi 2018: 61). There is enough evidence that most people who rush

to churches where the issue of witchcraft is over emphasised do not always intend to listen to the preaching of the Gospel.

2.10 The movement input to advance Christianity in Africa

In his book *Christianity to Save or enslave* maintains, “Historical research has revealed that a church which becomes relevant is the one which creates space for growth and attracts social attention in its proclamation of the gospel” (Gifford 1998:13). In line with the notion, Gifford further presented “one would deduce that newer charismatic Christian movements have indeed become relevant churches in the African Christian landscape” (Gifford 1998:13). In terms of being socially appropriate, which has resulted into a tremendous growth and attention. “The message of the gospel of prosperity is declared as the will of God to enable the believers to make the best of rapid social change” (Gifford 1998:13-17). In his investigation of efficiency of the Christianity David Maxwell denotes “The church has a crucial role in society, to save and not to enslave” (1998:350). Maxwell demonstrate that even though these churches are inclined by commercial ethos and the essence of capitalism they have develop attractive destination to be on Sunday because of the appeal to the emotional requirements and worries of their congregants. Thus, the contributions of the classical AICs, the contemporary Pentecostals and the charismatic to African Christianity have been phenomenal. As Christian churches, however, we ought to evaluate them not just in terms of numerical or sociological impact, but most especially in terms of transformational discipleship yet it need to be noted that the implications of their existence for transformational discipleship is still a work in progress (Asamoah-Gyadu, Johnson 2017: 336). More recently, Allan Anderson has also written *African Reformation* in which he sustains the view that the AICs, the Pentecostals/ charismatic and prophetic churches have

subsidized significantly to the growth of Christian presence in Africa (Kwabena Asamoah-Gyadu 2008: 46

The role of the movement toward the growth of Christianity in Africa resulted from the fact that the movement was able to enhance vital essentials of African spirituality the presuppositions for the adoption of Christianity as a religion that can address the salvation, which concerns Africans. This has since allowed Africans to use categories derived from African culture as the medium through which the Christian message could be translated. Hence, the movement introduced a process, C.G. Baëta was one of the pace setters in that field of study, and his works will remain important reference points for all those seeking an understanding of Christian religious innovation on the continent of Africa. Baeta referred to the schizophrenic phenomenon of being a church member during the day while seeking protection from traditional shrines at night as 'braces and belt' Christianity, an attitude of religious syncretism quite common in Africa (Kwabena Asamoah-Gyadu 2008: 47). Taylor, an English clergyman who himself served as a missionary in East Africa, in his book *"The Holy Spirit and Christian Mission"* writes,

"In Africa today it seems that the incalculable Spirit has chosen to use the Independent Church Movement for another spectacular advance. This does not prove that their teaching is necessarily true, but it shows they have the raw materials out of which a missionary church is made— spontaneity, total commitment, and the primitive responses that arise from the depths of life", cited in (Asamoah-Gyadu, Johnson 2017: 337).

Taylor's submission tells so profoundly about the potential the independent prophetic church movement carried. Hence, he categorically notes with regret the content, which is

carried by their teaching. Several scholars have also observed and concur about the passion and commitment the movement have, which need to be proper disciple and can be achieved through theological training. “Organisation of the AIC Consultation on Theology and Ministerial Formation that was held in Kenya, Nairobi from 1 to 3 December 2009, emphasised the theological expansion among the AIC's” (Molobi 2013).

Thus, above scholars submission suggests that there is more, which need to be done in terms of transforming theology of these movements, which could make them to be more Christ centered and embrace biblical discipleship approach and be less, occupied by material tendencies. Thus, the stress on what God can do and what he does for a believer tends to ignore other rich aspects of the Christian faith like “humility, pain and suffering, endurance and the reality of persecution and tribulations” (John 16: 33).

2.11 African Christians found theological framework in Pentecostal theology

The religious culture and theology are usually inspired by the charisma of a particular prophet, seer, or pastor, as their founders were mostly called (Asamoah-Gyadu, Johnson 2017: 338). Furthermore, the spiritual viewpoints of Pentecostal theology provide to African Christians a theological frame of reference that validate their theology of salvation, which conveys spiritual answers closer to their direct needs and concerns. Thus, once “Pentecostalism had been contextualized and understood based on the African worldview, it was seen as a form of Christianity applicable to African salvation and problems” (Akrong 2011: 33). Cyril Okorochoa maintains that Africans are fundamentally and incurably religious and says that the essential feature of African spirituality is to do with power. The world is populated with invisible and stubborn spirit forces, locked in internecine battle at the centre of this battle is humankind so then, to succeed in life and "make it", “One must learn how effectively to negotiate the obstacles created by these warring forces competing for

humankind's allegiance and loyalty" (Balcomb 2011: 23). One must learn how to bind and manipulate these invisible forces to one's benefit, therefore power is essential element. Hence, according to Balcomb in such a situation, creedal formulations, religious form and dogma are of little significance. The people follow a God who acts. Hence, African spirituality consists of communalism, holism, reciprocity, generosity, and mutuality and interdependence.

Okorochoa notes, these characteristics of African religion should be taken seriously by a church for the gospel to relate well into African life, for they have missiological implications because they constitute the soil into which the seed of the gospel must be sown. Otherwise, he says, "The church grows in number and often several miles wide, but only a few inches deep (Balcomb 2011: 23). Gichaara denotes, when contemporary Christianity came to the coast of Kenya in the Middle of the nineteenth century, the first converts were runaway slaves, including those that had been rescued from the Arab dhows. The other groups of converts were mainly the people who lived on the margins of their societies, for example, the poor, the social outcasts, and people with disability. These early converts have been described as the "deracines" of tribal society (Gichaara 2014: 253). It is likewise important to point out that the narratives of our Lord Jesus Christ has been told, is told, and it will remain to be told within the jurisdiction of people's circumstances, worldview and eventually their environmental circumstantial. Hence, "The way in which people's respond to the gospel message will always be determine by people's emotions and fears as well as their anticipations" (Mpofu2014:6). Thus, this contributed immensely for African Christians to seek to associate with kind of theology, which will provide answers and speak to address continents predicaments. Hence, African Christians found home and theological framework in Pentecostal theology.

2.12 Other factors which helped the emergence of African Christianity

Amongst factors, which motivated the rise of African Christianity independency, is ascribed

to a connection, which was obvious in a time between the colonial system, which was

labelled notorious, and commissions, which were responsible for sending of missionaries.

Gichaara denotes taking it from Kenyan perspective that, the emerging of African

Christianity, which has nurtured and shaped a nascent African Theology, has been a religion

of the poor and the downtrodden since inception. This has far-reaching implications when it

came to the colonial era, whose administration imposed a much more hierarchically ordered

society than the traditional African one. The newly introduced colonial system was a

pyramid super structure, with the White colonialists and missionaries on the top end of the

super structure and the Africans on bottom. It is further stated that, Africans, who were

converted to Christianity did so not driven by the idea of heaven in their conversion. The

Africans came to the missionary churches persuaded by more temporal and mundane

reasons. Gichaara denotes Christianity came to the coast of Kenya at the peak of the slave

trade. Many of the runaway slaves who ended up at the mission stations did so to seek

refuge from the hostilities of the Arab slave traders, as opposed to purely religious reasons

(Gichaara 2014: 253). Thus, this tells more about the Kenyan context of that particular time

ignored which was to be utilised to the advancement of the gospel. Hence, allies between

colonist and missionaries did not do justice to the transplant of the gospel message to an

African soil. This then attributed to an emerging theology that takes seriously the social-

economic as well as the spiritual well-being of the people through time and history. Hence,

the reading of Christian texts followed this; African Christians have come to believe that all

human beings are equal and important before God irrespective of colour or social status.

According to Gichaara this was an emerging theology that anticipates a future hope

enshrined in the temporal things of life, while at the same time, expecting the Eschatological Kingdom of God. This, in sum, is African theology in the Kenya context. All the mayhems promoted in colonial system, which were a sending nation of a time, the socio-economic oppression, poverty, sickness and disease played a critical role for African Christian to want Christianity, which was to speak and address African needs.

2.13 Biblical View

The essence of the biblical concept of 'born again' '*Unless a man be born again, he cannot see the kingdom of God John 3:3.*' This biblical theory relates to the eschatological destiny of every believer. According to 1 Peter 1: 23 it is viewed as a new status for a Christian: '*you have been born anew, not of mortal parentage but of the immortal through the living and enduring word of God.*' In 2 Corinthians 5: 17, It is also described by Paul that 'born again' status is the instance of the conversion which occurs when one turn out to be a new creation in Christ because of the familial relationship with God through Christ: 'I will be a father to you and you shall be my sons and daughters.' The biblical concept of being born again implies a new status that distinguishes one from the old nature through new attributes that the new creation brings.

Thus Ephesians 4:23-24 states: '*...you must be made new in mind and spirit and put on a new nature of God, which shows itself in the just and devout life called for by the truth*'. In other words, this shows that the theological idea of being born again implies an inward spiritual experience that is conveyed in a qualitatively high moral life. The mainstream Protestant doctrine of salvation focuses on justification by grace through faith. The focus of this view of salvation is the legal status one acquires before God as result of justification. However according to Akrong, this juridical interpretation of salvation contrasts sharply with

the Pentecostal theory of salvation, which is based on experiencing the benefits of justification in the form of holiness and sanctification (Akrong 2011: 36).

2.14 Born again means victorious life over life challenges

The Pentecostal maintains that as children of God by adoption, they can refer to God a Father as they now belong to the family of God with all the privileges of children of God. As a result, the born-again person can live victoriously over the world and be set apart for Christ to be sanctified as a saint. This Pentecostal understanding of ‘born again’ is interpreted in Charismatic theology as a new spiritual status. “This status enables believers to face personal, spiritual, social and economic problems based on the assurance that they have access to spiritual power on account of the status they have acquired as children of God” (Akrong 2011: 37). The several charismatic ministers have expressed views on the ‘born again’ concept that bring out the theological reinforcement and ontological structure of the concept. As Rev Dr. Koranchi Ankrah, the General Overseer of the Royal House Chapel taught that we are all creatures of God but not all of us are children of God—only the born again are the children of God. Because they are born again, they have these rights: prosperity, deliverance and protection from the devil, wellbeing and success, and the privilege to call on God and God being obliged to help them (Akrong 2011: 37). The question remains, ‘What are the attractive factors, which grow the movement? Is this genuine faith or an economic response to the movement’s promises” (Mpofu 2014: 5)?

2.15 Born again conquered over by prosperity gospel

Thus, it is unfortunate to note that as the passage of time tick the ‘born again’ are no more enjoying the same reputation and respect as they used to, before the beginning of the charismatic movement. “This is because prosperity has taken a centre stage and centrality to the born again than their moral uniqueness” (Akrong 2011: 31). Being ‘born again’ has

since turn out to be a function of the new prospects of self-definition, which linked the spiritual benefits of being born again to the creation of a new social identity with possibilities of a victorious and prosperous life. “It was then presented by Charismatic theology as a surety of the victorious life and prosperity assured in the Bible because when one is born again, he/she obtains a lawful prestige as a child of God which qualifies one to an inheritance of prosperity and success in life” (Akrong 2011: 35).

Briefly, charismatic movement has then become a home for those whose lives are devastated by difficulties of life and in need to reform and reconstruct themselves for the better. Those who turned to drugs and alcohol as a way of coping with the social displacement found in the ‘born again’ conception a chance for a fresh start. According to Akron, this category of ‘born again’ thus became the preeminent status of belonging to the family of God which will then confer one the privilege to the material benefits of the spiritual birth. “It was thus seen as a status that brings about the type of spiritual and social transformation which empowers one to deal with the debilitating forces of social change” (Akrong 2011: 35). They have therefore been “given to them by God, spiritual awareness which will allow them to imagine a ‘break-through’ and for they are children of God whatsoever they will visualize comes to pass” (Akrong 2011: 38)). Thus, we need to acknowledge, “Pentecostalism grows from among the believer’s context and is influenced heavily by the believer’s environment and religious worldview” (Mpofu 2014: 16). Hence, it seems there is a uniqueness renovation in the essence of the religious movement as is clearly demonstrated through the movements of Christians from the traditional churches to the newer independent prophetic churches. “This newer movement slightly differs from the former as it tends to associate with power and prosperity” (Mpofu 2014:24). Meanwhile other devotees elect to hold charismatic practices without parting their churches but quite

several members and followers have and are daily attracted to these new up and coming prophetic churches.

2.16 The rise of Independent prophetic churches in southern Africa

Independent prophetic churches denote one of the greatest prevalent increasing movements in the African church. “A quarter of the two billion Christians is said to be part of the movement” (Shoko 2006:3). This advance and development, nevertheless, is captivating mainly in the new religious movements, “Predominantly the prophetic churches, because of their stress on the prophetic ministry characterized by performance of healing miracles and predicting the future” (Kgatle 2018: 4). Hence, there is a thin line between charismatic as discussed above and newly mushrooming independent prophetic movements. A powerful charismatic leader, a prophet, found these churches, they pursue to a lifestyle picks built on religious homilies as proliferated by the visional leader. The spiritual life of the members is determined by the voice and message of the prophet; “In addition, his or her voice and message is perceived by followers to be the voice and message of God” (Mpfungu 2014:25). The membership of these younger “Pentecostal prophetic churches and/or ministries is not yet quite stable and there is constant movement within the sector as many seek miracles, healing and deliverance” (Kgatle 2018: 4). Thus, “number of followers who constitute the bulk of those attending the services have been 'fished' from other Pentecostal denominations and other mainline and/or more established churches” (Chitando *et al* 2016:76). What makes independent prophetic churches in southern Africa appeal more? It is the capability to reply to the circumstantial and realistic demand confronted by the contemporary city followers, plus domestic and socio-economic challenges. “The prophetic ministries attract people from different social classes, gender and age groups, including the top cadres in politics and the arts” (Kgatle 2018: 4). Their rise

in furthest parts of Africa happened under situations of economic, political and social adversity, “Which were accompanied by low wages and quality of life, the absence of social services and the withdrawals of the welfare frontiers of the state” (Chitando & Biri 2016:75). Bulk of their followers is pulled from Pentecostals and charismatic congregations; however, they have nevertheless managed to attract considerable followers from mainline churches.

The rise of independent prophetic churches started as a result of a leader breaking away from mother churches in order to start own church. Whereas much counterfeit and abuse of loyal members is being reported. “In these churches, intense religious experience, vision, dreams, prophetic speaking and healing play a central role” (Kalu 2013:283). Charismatic leader or a prophet is obviously a founder and exalted to the level of God’s deputy or a mediator between God and man, as he will be known as “the man of God”. In Southern Africa the escalating of Independent prophetic churches became uncontrollable as many pastors (or even church members) mainly from Pentecostal and charismatic churches continue breakaway from churches to start their own. They will have liberty to exercise their own religion the way in which they feel like doing. In South Africa, this has even evoked the community for a state intervention as the cases of abuse, rape, commercialising the gospel escalate.

Kalu elaborates, “Some operated as solo prophets whose charisma drew people to a new understanding of the power of the gospel; others formed new faith communities; still others operated as movements with undeveloped leadership even, but each affected the interior of Christianity just when colonial ideology colluded with missionary control and triumphalism” (Kalu 2013: 83).

The fact that this involves leadership, which is underdeveloped and theologically untrained poses, a lot of risk in the way in which how Christianity should be handled. Thus, this has raised eyebrows of the international society and call for government intervention, particularly in South Africa. Mukwakwami's remark of a "powerful influence that the new Christian movements exert in human faculty of judgement lead him to conclude that such a religious phenomenon has emerged as a subtle power indeed" (2010:01). I concur with Mukwakwami's statement because the authenticity of the independent prophetic movement in the African Church landscape is quite remarkably huge. It controls the supporter's actions and thinking patterns. "It has become the global heartbeat, throbbing as a certainty in many lives" (Mukwakwami 2010: 01) cited in (Mpofu 2014: 19). In this whole process Mukwakwami denotes, "people become bendable, they consent to the will and so-called truths delivered by Prophets, Messiahs, Seers" (2010:29). It then poses fear as one observes these converts unreservedly, extraordinarily surrendered all their being and all they have to these men and women of God. In a way, that raises lot of questions to one observing. In this whole drama lies an elusive spirituality, which is determined by both anxiety and a faith reply.

Anderson asserts, "The newer charismatic and prophetic movements; as they are popularly called tend to respond, to the existential needs of the African world view". Surprising enough the movements produce huge crowds who live in fear of the spiritual realm in the context of life challenges and experience" (Anderson 2001: 168). Anderson further alludes "One such fundamental factor that appeals to the fears and faith of the believer is the prayer for healing and problems like joblessness and poverty, deliverance from demons and the occult and prophecy" (2001: 168).

This issue is a strong foundation for the enormous effect and progress for the independent prophetic churches. Kgatle states, “These churches are known for their refusal to affiliate with established denominations in South Africa. Some of these churches also refuse to be part of the South African Council of Churches (SACC). They are also known for ministering relevantly to the needs of the people as opposed to classical Pentecostalism that is perceived as western and irrelevant. These churches offer an alternative to daily challenges of public life like sickness, joblessness, poverty, etc. These churches also offer a range of prayers for the affluent so that they can protect their wealth and keep on growing economically” (Kgatle 2017). Deliverance remains a core in South African new charismatic independent prophetic movement; the vital of speaking in new tongues reduces in contrast to the ministry of deliverance. New charismatic or independent prophetic “Also provide alternatives in the forms of anointing oil, blessed water, calendars or handkerchiefs” (Torren 2015:113), cited in (Kgatle 2017), these are items which are highly commercialised including the one on one session with a man of God. Hence, these are churches, which are usually “Leader centred” (Akron 2011: 36). Mushrooming churches in South African context are mostly charismatic with Pentecostal element but are classified by “tag new charismatic or independent prophetic churches based on bizarre and unusual practices.” Within them, comprise, among others, the eating of grass, eating of snakes, drinking of petrol, spraying of Doom on the congregants and other experiences (Kgatle2017), as practices such as these are new phenomenon in the history of South African church. Hence, Kagtle refers “unusual practices, as they have caused the Cultural, Religious and Linguistic Communities (CRL) Rights Commission to start a debate on the commercialisation of religion and abuse of people's belief systems. The practices have also caused “the CRL Rights Commission to ask if religion should be regulated, CRL Rights Commission” (2016: 03). The unusual practices

within the new charismatic or independent prophetic movement are discharged at several churches where the occurrences took place. According to Kagtle *“Churches include Rabboni Centre Ministries led by Pastor Daniel Lesego, End Time Disciples Ministries led by Prophet Penuel Mnguni, Mount Zion General Assembly (MZGA) led by Pastor Lethebo Rabalago and Incredible Happenings Church led by Pastor Paseka Motsoeneng”*.

South African major newspaper The Star reports,

“Drinking of petrol was quite unfortunate because fuel is corrosive when ingested and not only does, it affects the intestinal region, but it also affects the nervous system. It causes excitement, as though someone has taken drugs. That would explain the strange behaviour reactions after ingestion in the people who drink petrol. Drinking petrol also posed a danger to the respiratory system, resulting in difficulty in breathing and pneumonia, among other issues. The eating of grass is equally unfortunate because humans could not digest it, as doing this requires a special enzyme, such as those found in the digestive systems of herbivores. Humans do not possess these enzymes” (Star 2014).

The worse part of it is a fact that there are individuals who still are backing the pastor for doing hazardous acts to humankind. The Star reports as saying that “the pastor is a son of God who was sent to heal people's souls” quoted one of the congregants at Rabboni Centre Ministries. The congregant said, “I believe in Pastor Lesego and everything he does”. The congregant continued to say, “People can have doubts, but the pastor has proven himself over the past years.” One of the women who drank petrol and became ill was now fine. According to the congregant, “people should stop badmouthing the pastor and the church” (Star 2014).

“Prophet Penuel Mnguni of End Time Disciples Ministries, apparently mentored by Pastor Lesego Daniel in the performance of miracles, ordered church members to eat snakes and performed other unusual practices in order to prove that nothing is impossible with his God” (Maluleke 2015:39). Maluleke further states, “practices which called for the attention of the CRL Rights Commission reported by the media included the feeding of live rats and snakes to his congregants and even locking some of them in a deep freezer, driving over people, etc. There have been numerous other unusual practices that have been reported as being the norm in other religious circles” (CRL Commission 2016).

Pastor Lethebo Rabalago of MZGA is another apprentice of Pastor Lesego Daniel. They convey the similar divine and ministerial DNA. The unfamiliar acts by Lethebo Rabalago comprise spewing the followers with Doom to prove the power of the gospel. Lethebo Rabalago of MZGA, in Limpopo, has acquiescently posted photographs on his Facebook page of him spewing his followers with Doom Super Multi Insect Killer to remedy numerous illnesses. A post was captured as if quoting a congregant, saying: “I came here with a pain on my back and stomach. Now, after the prophet sprayed me with Doom I am healed. My nose was blocked for a week, but after the prophet sprayed me with Doom, I feel healed. I thank God for healing me” Report by (CNN 2016).

Pastor Paseka Motsoeneng is not in the same group of Lesego Daniel, Penuel Mnguni and Lethebo Rabalago. He is in his own group and has a dissimilar and exceptional ministry. However, Motsoeneng, who is a front-runner of Incredible Happenings Ministry, is likewise branded for executing miracles on the followers of his congregation that can be grouped as unfamiliar practices. Motsoeneng is alleged to have healing powers, and has enticed thousands of followers, including known people, to his Incredible Happenings church,

located in the east of Gauteng. Citizen reports, “it is alleged that he sometimes fondled the private parts of his female congregants while praying for them” (Citizen 2015b). These are top of the range independent prophetic ministries, which have breed after their own likeness many mushrooming ministries, which do not have proper structures for accountability, with leadership unsupervised.

Kgatle in his analysis of possible explanations for these unusual practices has outlined in detail the theological, psychological, and socio-economic factors as follows:

2.17 Factors, which offer explanation

2.17.1 Theological factors

In addition, he mentions:

- (I) *Anti-institutionalism* or not affiliating denominational as these churches have no connection to whichever mainline Christian churches or classical Pentecostal. On the other hand, Kgatle (2017) acknowledges, ‘While this might be true, it brings to question as to why other innumerable ministries in South Africa that are non-denominational but do not feed people with live snakes, make them drink petrol or drive their cars on them (Kgatle 2017). Kgatle mentions, “Ministries like Grace Bible Church, which continue to serve people with faithfulness” (Maluleke 2014) cited in (Kgatle 2017).
- (II) *Anti-intellectualism*; He noted that the *maximum* of the pastors of these movements have not obtained appropriate education in training for a full-time ministry work. Intense training, which includes doctrinal values and administrative duties of the pastor in ministry, “As most of the pastors in Neo-Pentecostalism, reject such a training, let alone academic activities of theological field” (Maluleke 2014) cited in (Kgatle 2017) .

- (III) Kgatle denotes, “These pastors take advantage of the value system of Christianity in South African society, particularly among black people, some of whom have a blind loyalty not only to the contents of the Bible but also to the self-appointed leaders of the word of God called priests, pastors, prophets, took advantage because religion is the industry which does not demand people to comply with qualification you only need an above-average command of the English language, an edifice for assembly, a pair of shiny suits, loud speakers and public speaking skills” (SA Local Newspaper 2014) Cited in (Kgatle 2017).
- (IV) These actions seem to destabilize and reduce women in society. They are a sign of *patriarchy*. The primary fact of resemblance is the fact that people who were signified partaking in the church routines were mostly women. The pastors stated above as perpetrators are all men.

2.17.2 Psychological factors

(v) *The unfamiliar practices are a sign of hypnotism.* Hypnotism is a state of human

Awareness concerning attentive attention and condensed peripheral cognizance and an enhanced capacity to respond to suggestion. Hypnotism is defined as the healing of diseases by charms and rituals. “The pastors in question may have hypnotised their congregation so that they could control them by using group hypnotic techniques” (Maluleke 2014) cited in Kgatle 2017).

2.17.3 Socio-economic factors

(vi) On socio-economic factor Kgatle states, “With fewer than 10 million (out of 51 Million) South Africans on medical aid, it means that more than 80% of South Africans have no medical insurance. Add to this scenario an unemployment rate of more than 25%, the 3.5

million young South Africans not at school, work or being trained in any skill, as well as a failing public service and education system” (Maluleke 2014) Cited in Kgatle 2017). This is a tremendously lush hunting ground for the Lesego Daniel, Penuel Mnguni, Lethebo Rabalago and Paseka Motsoenengs of this world. Without medical insurance, jobs and education, numerous persons are searching for speedy, inexpensive, one-stop permanent answers to all their well-being and monetary challenges.

2.18 Adhering a call to prophetic preaching

Vincent F. Fenga and; CAS Wepner, (2018) in their article *‘Prophetic preaching in the socio-economic and socio-political crisis of Zimbabwe’* argue, “Prophetic preaching is approaching the biblical text with a view to interpret it as preaching in a context of poverty. It is done from the perspective of the poor, in terms of their need for justice and righteousness” (2018:01). De Gruchy denotes, “the prophetic preacher should not be afraid to name the injustices, the oppression and the sources of the oppression in the context within which he or she preaches” (Fenga & Wepner 2018).

Tisdale (2010) in her work *Prophetic Preaching*, present a careful description of prophetic preaching, “Prophetic preaching happens when the preacher has the courage to speak truth to authorities not only in the church but also in the society where people are living; hence it is countercultural” (Fenga & Wepner 2018).

There is extreme evidence in the bible to support the above scholar. Prophets in the Bible were not scared to confront the evils of the day. For example, Nathan confronted David (2 Sm 12); Jeremiah challenged Jehoiakim (Jer 22:13ff) and Zedekiah (Jer 34). Samuel confronted Saul (1 Sm 15:10ff), Amos condemned Jeroboam (Am 7:10ff) and John the Baptist rebuked Herod (Mt 14)”. Thus, prophetic ministers should tread in the path of those

men of the past who survived a prophetic life and be manage to contest the leaders and the status quo. Tisdale (2010) farther denotes, “the prophets in the Bible always reminded people to go back to the laws God had given them. It is the more task of prophetic preaching to remind people to turn back to the ways of God rather than to relax and concentrate on praise and worship at the expense of justice and righteousness” (2010:4).

A question therefore remains that in a situation as like faced by Zimbabwean people and many other African societies of socio-economic and socio-political crisis is the stance taken by prosperity and prophetic preachers to advertise services in order to address people in a personal level, regarded as biblical stance. According to Vincent F. Fenga; Cas Wepner, (2018) *“If one were to turn to print or electronic media in Zimbabwe, especially Star FM1, one could hardly listen to a radio programme for more than 1 h without hearing from a prophet advertising his or her services. The main words from these prophets are, ‘those who are suffering from any diseases ... those who are looking for jobs ... those who want to get married ...’ People are invited to attend church services or to book one-on-one meetings with these prophets so that they are prayed for to get married or to get jobs”* (Fenga and Cas Wepner, 2018). Is the motive for such meetings hope to address social and political injustices and the case of the poorer as prophets in the bible would? In his doctoral research Fenga (2018) “Compared the Old Testament prophets’ prophetic preaching with that of neo-Pentecostal prophets and finds that neo-Pentecostalism preaching has failed to be prophetic in the sense of eighth century prophets like Elijah, Isaiah, Amos, and Elisha who rebuked the kings, merchants, and priests for their immoral practices” (2018:V). Prophecy as seen from the Old Testament prophets is labeled as an intermediate of communiqué between God and his chosen nation Israel; prophecy was intended to reproach, test and change Israel’s arrogance and follow the decrees and directives of God, which were the root

for their daily lives. Hence, Fenga in his doctoral study has renowned that the neo-Pentecostal prophets have been unsuccessful to encounter this standard established by the antique prophets.

Based on Fenga & Wepner (2018) and Fenga (2018) analysis one would then assume that proper prophetic preaching in a sense of biblical standpoint is needed to be pursuit and prioritise in the African world view.

However, I am of the view that the amazing growth reported in new charismatic and prophetic movement is static in nature, in a sense that it does not lead one to be a disciple of the Jesus, as the Lord commanded in Matthew 28, it is a growth that attaches a convert to the so called “man of God” or the “Prophet”. In many instances, people do not commit their faith to Christ to be his disciples and make others to be disciples as well. The question will be “is the crowd going to stand and remain faithful if the prophet is removed away from them or will go to seek other powerful man of God. Adhering a call to prophetic preaching also means to adhere to the faithfulness of gospel preaching. The original Greek noun euangelion, occurring 76 times in the New Testament, is translated as “Good News.” The verb “euangelizo” means, “to bring or announce the good news.” Both words come from the noun that means “messenger” (Hampton 2004) Cited in (Baloyi 2018: 62). In 1 Corinthians 15:1-8, Paul summarises the basic ingredients of the Gospel, which are the death, burial, resurrection and appearances of the resurrected Christ. If we can put it in summary, the fact of the matter is that the death, resurrection and ascension of Jesus Christ is an extra ordinary message, which brings hope to people and that, is the basis of salvation. Paul went on to say:

“Preach the word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction. For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, and discharge all the duties of your ministry (2 Timothy 4:2-5).”

Here we are admonished and cautioned to stick to the content of the gospel even if trends and deviancies are overwhelming, even if it is not fashionable to do so. We have a mandate given to all who preach, this calls for those who preach to be careful not to preach deviancies.

2.19 A tendency to treat sin lightly and moral fibre in question

David Wells argue, “The church is in danger of losing its moral authority to speak to a culture whose moral fabric is torn” (Wells 1998). If the church moral fibre is in question, the church loses its authority and power to be an effective tool to impact its societies. Hence, God as his agent to bring hope in torn and hopeless societies places her. The fact that the forgiveness of sin attained in the cross by Christ amounts to debt paid, has created a tendency in the charismatic and new charismatic theology to treat sin casually—as something that belongs to the life prior to becoming born again (Akrong 2011: 39). Hence, this has since resulted to the moral and spiritual aspect of holiness that should accompany the experience of being born again being often ignored. Mathews Ojo's paper (2013), which concentrates very specifically on the parlous state of African politics, denotes that African spirituality is limping; the church no longer demonstrates its spiritual prowess in countering

what he calls "the deteriorating political and economic life" in African countries. He then asks the following questions:

“Why are there frequently and deep-rooted moral failures and corruption among Christians who hold political power and are in leadership positions? Why do contemporary African Christians holding political offices not strive to lead good and exemplary lives in the belief that they are preparing for the final events of this age and Christ's return? Or why has African Christian spirituality been unable to find answers to problems of governance?” cited in (Balcomb 2011: 24).

Hence he remarks five areas of "disconnection" between African spirituality and politics -the disconnection between spirituality and morality, between spirituality and development praxis, between spirituality and governance, between spirituality and education, and between spirituality and leadership Mathews Ojo farther stresses a need for Christians “to pioneer and take leadership role in eradicating crisis that Africa finds itself in and apply the gospel to resolve the crisis. He believes that the difference between Pentecostals and other Christians is that they believe in the African Renaissance, that African continent will be liberated and will become great again. Economic and political means are not enough, personal salvation is not enough - there is the need for a revival that will affect the nations of Africa” cited in (Balcomb 2011: 25).

Thus, mushrooming of prophetic type of Christianity in the African continent is said constitute weakening the roots of proper Christianity with conscious and treat such sinful matters lightly. In his doctoral thesis study Mpofu (2014) highlights, a pure preoccupation, in the charismatic New Religious Right Movement, with prosperity and wellbeing as the core of salvation and correct Christian life, he farther expounds, “surprisingly, there is very little

reference to moral and ethical issues from the charismatic prophets who are the founders of these movements” (Mpofu 2014: vii). In his study he further points out about subtle ways of making disciples, instead of what is an already known way, of responding through faith to the gospel proclamation. Such teachings are blamed for the quality and sincerity of faith observed to converts adhering to these movements, as prospective converts are conditioned to pursue after physical benefits as major part of the denotation of salvation than the assignment of Christ. Quite a number is drawn to such meetings to seek miracles and breakthroughs. Whether converts are brought to the reception of Christ through faith or whether Christ is preached as the ultimate point of worship and thereafter followed by discipleship as Christ mandated, remain a question.

2.20 Preliminary Conclusion

This chapter had intentions to explore literature, which involves the emerging and rapid growth of a phenomenon “new charismatic or Independent prophetic movement” and its unsupervised leadership in the South African church context. Hence, it should be noted with regret how the emergence of such movement has brought Christianity and church affairs out of hand. The birth to deviancies such as prosperity gospel, mushrooming of unaffiliated churches with the *unusual practices*, these tendencies have given rise to the fact that the charismatic prosperity message has attracted to itself doubtful characters who exploit the people. The weakness in the emphasis on prosperity as the most important element in salvation has since allowed the moral and spiritual aspects of ‘born again’ to be overlooked as secondary. This has then promoted a limping theology of salvation, which deviated from what Lord Jesus the owner of the church has taught and died for. This has even raised the religious commission’s eyebrows to take a stance, which should regulate religious institutions; as a result, this has caused religious commotion amongst church leaders in

South Africa. These in many ways have threatened to shake the foundations of what has been embraced evangelically. The following chapter will explore the research methodology to be utilized in order to carry out the study.

Chapter Three

Research Method and Design

3.1 Introduction

This chapter will explore the research methodology to be utilized in order to carry out the study. Hogan, Dolan and Donnelly state, “methodology determine the kind of research to be conducted. It should come prior to the carrying out of actual research” (Hogan, Dolan and Donnelly, 2009:02). This chapter will then explore lengthily, on the methodology theories in which this study has chosen to follow. Hence, the researcher needs to take note that, due to unforeseen circumstances of covid 19, which have posed social distancing amongst people; changes with regard to how the study will be conducted have been made. Furthermore, the researcher’s prior knowledge of a phenomenon, will work as an advantage to enhance and to ensure the study does accomplishment its desired outcome. Hence, a researcher can safety states, the results of the study will still be achieved and not compromised despite a change of sample by covid-19 situation. Chapter five will further elaborate to some extent how a study has chosen not to continue with person-to person interview, this was made in order to comply. Hence, the researcher chose the route of capturing data using questionnaire form, to successfully retrieve sufficient data for the study.

Furthermore, the chapter will specify on theories in which the researcher chose to employ in order to bring forth a healing methodology appropriate for the study of this nature. Thus, the researcher chose the narratives theory of Wimberly (2000) on “Alienation and Re-incorporation of relationships” a mentoring model, which will be supported by Pollard (1997) on positive deconstruction as an ideal theory for the study. These models are aimed at developing a pastoral care that is both therapeutic and transformative as follows:

3.2. Wimberley Narrative Theory

Wimberly (2000) on Nurturing and Restoring Broken Relationships on Alienated refugee is informed by ideological belief system that, self-actualization should lead to autonomy.

When such a view if carried to the extreme, it results into the belief and conviction that, “being a self comes from being disengage from significant relationships and standing completely alone” (Wimberly 2000:20). They are refugees because of self-imprisonment and deportation in which they have imposed on themselves. Hence, pulling away of independent prophetic churches from their own mother churches, have led them to disengage from significant relationships of brotherly hood and fellowship of the saints and completely standing on their own, have in most cases caused challenges, which have led to independent prophetic churches to hurt themselves and those around them. Thus, this is the act, which they have impose upon themselves. According to Wimberly (2000) they have been misled by the society into thinking that, cutting themselves off from family, community and past generations will lead to growth and life enhancement. Thus, Wimberly’s terminology “relational refugees” refer, to those who have develop displaced, mostly because they have disassociate themselves off from communal of the living and of the ancestors. They are detached and without connections with others who promote self-development consequently, they withdraw into destructive relationships. Hence, according to Wimberly, in order to find means to heal relational refugees and restore them to nurturing relationships that will enable them to become whole liberated self, Wimberly suggest the formation of mentoring relationships as a major vehicle for achieving liberated selfhood.

Wimberly denotes, “Relational refugees are all alone, trying to find their way in the world. They feel abandoned by significant others as they try to sort out what is

valuable and important. With mentors as guides, relational refugees become pilgrims, who are able to feel at home in the world, to participate in the life of a significant faith community, to engage in a purposeful and meaningful future” (Wimberly 2000:27).

On the same note independent church leaders and members, who broke away are being misled into thinking that, cutting themselves off from family, (which are mother churches) will lead them to growth and life enhancement. This is actually how the independent prophetic churches leaders took a stance to be on their own, which in fact have led to a chaotic situation. Wimberly can help us examine broken relationships, on the other hand Pollard will help to analyse the problem of mushrooming churches by entering the space of these churches and by deconstructing them and coming out with reason why they grow. (His concept of positive deconstruction and Wimberly nurturing and restoring broken relationship on alienated refugee will be shared further on the healing methodology chapter six.

Wimberley’s archetypal is, consequently, accepted as an obtainable source for independent prophetic churches leaders to facilitate their journey toward a transformed worldview, in order to reinstate themselves back into a significant relationships and fellowship, which will enhance stability and self-growth. He therefore calls this process “a mentoring process” (2000:36). Wimberley denotes, “mentoring is a process of ordering experiences, giving priority to certain stories, scenes, roles and attitudes” (2000:36). Therefore, in order to address and engage independent prophetic churches, mentoring process is to be suggested as an ideal mechanism to facilitate transformation, which will see independent prophetic churches with a changed worldview. Hence, this study wants to foresee how positive

intervention can be made in order for leaders among independent prophetic churches be able to facilitate their own structures in order to create a culture of accountability and transparent environment, which will be inherited by future generations. Independent prophetic churches leaders should be mentored within proper structures and their theology be developed into formal or informal form and be made available on high institutions of study. Wimberley states, “Relational refugees need positive relationships with one or more individuals whose attitude they can internalize.” He enhances, “they need to be surrounded by people who have positive attitudes toward them”. Hence, as such arrogances are internalized, “They become the basis for one’s own positive self-image” (Wimberly 2000:23).

Wimberley concedes, “We human are always interested in constructing meaning. But meaning comes into being through the mediation of particular communities” (Wimberly 2003: 15). Wimberley clarifies, “That is to say, through our living together, through socially constructed categories, we each, both individually and communally, construct our definition of what it means to be worthy and valued” (2003:15). Through these, independent prophetic churches the leader can find meaning, of self-worth and significance which will enhance self-growth without a need to cut-themselves off from valuable relationships and be on their own.

3.3 Pollard theory of deconstructing and reconstruction

With the above in mind, Pollard will be helpful in helping to deconstruct independent prophetic leaders and members belief system or worldview, (we include members because according to these independent prophetic churches, leaders emerge from membership). In order to analyse their pastoral accountability approach to reconstruct a new one. Positive deconstruction will therefore allow me to enter into the space of independent Prophetic

church leaders, aspiring leaders and members. Who are caught and trapped in the erred belief system of leadership that led to refusal of submission under a structural leadership with accountability.

Pollard's positive deconstruction is a model layout in his work, *"Evangelism Made Slightly Less Difficult"* the prototypical was designed for the purpose of communication of the gospel of reaching the soul for Christ a bit easier. The model deals with positive deconstruction in a way of taking apart what is mistaken in a person's worldview but substituting with something better. According to Pollard "this is also necessary to even non-Christians; as we sometimes hold error in the worldviews we have" (Pollard, 1997: 89). Pollard articulates, "The procedure is called "deconstruction" for the author is assisting people to deconstruct (that is to take apart) what they believe, in order to look sensibly at the belief and analyse it. The procedure is constructive because this deconstruction is done in a positive way in order to substitute false-belief or error with something new and better" (Pollard 1997:44). During the process of positive deconstruction "elements of truth which individuals already holds needs to be affirmed and recognized yet helping them to discover on their own, the insufficiencies of the underlying worldview which they have griped on" (Pollard, 1997:44). There are four components, which involves the procedure of positive deconstruction, these are "Identifying the underlying worldview, analysing it, affirming the elements of truth, which it contains, and lastly discovering the error in the worldview" (Pollard, 1997:44).

3.3.1 Identifying the underlying worldview.

Worldview denotes the underlying belief, which we hold, which ultimately leads us to interpret a world around us in one way or the other, and sometimes influences the way in which we behave. Most people seem to be unaware of the worldview they have embraced,

which presently accentuates their beliefs and values. Usually, they will simply communicate “a belief or live in a certain way, without knowing or even thinking about the worldview from which their belief or behaviour is derived” (Pollard, 1997:48). According to the author, most Christians are usually not aware of the worldview underlying the ideas of people that they are trying to reach or give care. “They usually work on a surface level; reacting to individual statements or behaviour instead of endeavouring to respond to an underlying philosophy” (Pollard, 1997:49). Pastoral care givers have a huge responsibility lying on their shoulders of endeavouring in trying to understand what is it that people want to reach. Chapter six on our healing methodology will help us then to identify a belief system or worldview, which lies beneath the surface of independent prophetic churches. After having identified what kind of belief system, we will then analysis it according to Pollard theory of worldview analysis.

3.3.2 Analyzing Worldview

When done with identification of worldview, we move to analysing of it, fundamental question need to be asked is, is it true? (Pollard 2007:52). The best way to do this, Pollard uses three standard philosophical tests of truth namely – “coherence, correspondence and pragmatic. This implies that one needs to ask three questions. Does it cohere? (That is, does it make sense?) Does it correspond with reality? Does it work”? (Pollard, 1997: 53). While in the process of asking, three question pastoral caregivers need to look for “elements of truth that they may affirm, as well as an error to be discovered” (Pollard, 1997:53). In our analysis of the belief system of independent prophetic churches, we will then endeavour to use Pollard’s three standard philosophical tests of truth, which is, does it make sense? Does it correspond with reality? Does it work? In this whole process, independent prophetic churches have vast elements of truth in them, which need to be affirmed. This is done in

order to avoid a blunder committed by some evangelical scholars who in most cases will use an over-generalization, which bind independent prophetic churches in one-fold as people who only need to be corrected when tackling issues. Hence, that approach is short-sighted and an erroneous way to go about when we quest to discover elements of truth. After the researcher has affirmed elements of truth in relation to independent prophetic churches, then he will be in a position of discovering of errors.

3.3.3 Affirming the truth.

Pollard asserts, "In the process of positive deconstruction it is worthwhile for pastoral caregivers to affirm the truth in which the individuals already hold. Also, help them to discover for themselves, and the inadequacies of the underlying worldview they have absorbed" (Pollard 1997:55). For the purpose of this study, it would be irrational, as I have already stated above to claim, as some others have alluded in a sweeping-statement manner that independent prophetic leaders and members are delusional and do not believe altogether, there are element of correctness that need to be affirmed in their whole belief system. Therefore, an attitude like that can make it difficult for people who are trying to reach-out to listen to us or want to consider our proposal. Hence, the necessity of affirming what is partly true in that set of beliefs each one hold is unreservedly true. Pollard (1997) rightly professed, "We are uncomfortable to admit that the views or beliefs that other people hold, are at the variant with what we hold to be truth, may contain some truth or a measure of truth" (Pollard, 1997:55). Discovering of error in the independent prophetic churches way of doing things will be made slightly easy when all elements of truth have been discovered. Pollard refers to this approach as positive deconstruction.

3.3.4 *Discovering the error in the worldview*

Pollard (1997) points out that when we analyse or investigate a worldview by using three questions criteria of truth, we are not only attempting to affirm truth but also to help them to discover for themselves those errors which they have been holding on (Pollard (1997:56). In the process we may find that a particular worldview is not coherent, or that it does not correspond with reality, or that it will not work or any combination of the three (Pollard (1997:56). Pollard (1997) affirms it is prerequisite that we identify; it is necessary for us to analyse it, it is valuable for us to affirm the truth that it contains; but it is extremely vital that we discover its truth. The researcher has found Pollard's theory or model of positive deconstruction appropriate in helping independent prophetic leaders and members, to deconstruct their underlying worldview, which is insecurity and delusional but, help reconstruct a new approach in dealing with the situation. Positive deconstruction will therefore allow me to enter into the space of independent prophetic churches leaders and members properly. Pollard's model follows a narrative model, which is favoured amongst practical theologians because it rests upon shared ideas, concepts and field observations.

3.4. Qualitative Research Methodology

Research approach in social sciences comprise two majors namely, quantitative and qualitative. Dezin and Lincoln (1998) assist define qualitative research as "multi-method in focus, involving an interpretative, naturalistic approach to its subject. Meaning that in qualitative method, one will be attempting to study things in their natural setting, trying to interpret phenomenon in terms of the meaning people bring to them" (Dezin and Lincoln 1998:3). Correspondingly, qualitative research defines as an interactive inquiry in which researchers collect data in face-to-face situations by interacting with selected persons in their settings (field research). Qualitative research describes and analyses people's

individual and collective social actions, beliefs, thoughts and perceptions (McMillan & Schumacher 2001:395).

As for the purpose of this study, the researcher selected for a path of Qualitative. “Qualitative approach is multifaceted approach, which explore culture, society and behavior through an analysis and synthesis of people words and actions. Unlike quantitative approach, it does not try to transform verbal symbol into numerical ones, the data remains at the level of words” (Hogan, Dolan and Donnelly, 2009:03). It attempts to get to the core of what precisely led to decisions, or choices, that were made and how these choices came to take form (Hogan, Dolan and Donnelly, 2009:03). In other words, qualitative research is interested in understanding the meaning that people have created; and how they make sense of their world and experience they have in the world of their own, in this case independent prophetic churches leaders and members who have disaffiliated themselves from mother churches structures in order to start their own churches, for them to be self-independent and one person leadership. These in many ways have led many leaders to self-imprisonment to wound themselves and others. Qualitative approach will help to investigate a world as they see and experience it (Thwala 2017:42). Hence exploring certain behavioral pertains and ascertain what led to certain choices in their lives. Qualitative approach advances with the advent of various new type of information technology, as Marshal and Rossman cited in Hogan, Dolan and Donnelly point out,

“qualitative research has traditionally been conducted by means of direct observation of a sample, case studies, personal experiences, introspection, interviews, focus groups but with the advent of new information technology devises, interviews and documentation are now emails, text message, instant messages, on

line chat, as well as various online forums and blogs that can be examine” (Hogan, Dolan and Donnelly, 2009:03).

McMillan and Schumacher (2001) define qualitative research as an interactive inquiry in which researchers collect data in face-to-face situations by interacting with selected persons in their settings (field research). “Qualitative research describes and analyses people’s individual and collective social actions, beliefs, thoughts and perceptions” (McMillan & Schumacher 2001:395).

Thus, in qualitative research, the researcher is concerned with understanding the social phenomena from the participants’ perspectives and therefore interprets phenomena in terms of the meaning people bring to him. Creswell (2007) states, “a qualitative approach to inquiry involves the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is inductive and establishes patterns or themes” (Creswell 2007:37). The final written report from this qualitative inquiry includes the voices of participants and a complex description and interpretations of the problem, and it extends the literature or signals a call for action. In his description of a qualitative research approach, Creswell (2007) provides the following characteristics of qualitative research:

- The researcher as a key instrument. This means that the qualitative researcher is the one who gathers the information.
- Multiple sources of data. Qualitative researchers gather multiple forms of data through interviews, observations and documents, rather than rely on a single data source. Qualitative researchers build their patterns, categories and themes by organizing the data into increasingly more abstracts units of knowledge.

- Participants' meaning. In the entire qualitative research process, the researchers keep a focus on learning the meaning that the participants hold about the problem or issue, not the meaning that the researcher or writers from literature bring to the research.
- Emergent design. The researcher's initial plan for research cannot be tightly prescribed. All phases of the process may change or shift after the researcher has entered the field and begun to collect data.
- Theoretical lens. Qualitative researchers often use a lens to view their studies.
- Interpretive enquiry. Qualitative research is a form of enquiry in which researchers interpret what they see, hear and understand.
- Holistic account. Qualitative researchers try to develop a complex picture of the problem or issue under discussion, which leads to reporting multiple perspectives,
- Identifying the many factors involved in a situation and sketching the larger picture that emerges, Creswell (2007:37-38).

These characteristics of qualitative research as highlighted by Creswell (2007) became guidelines for this study in the sense that the researcher is the one who gathered the information using interviews, observations and documentation as data collecting techniques. After data has been collected, it will be organized into categories. The meaning that the participants hold about phenomenon of mushrooming of independent and prophetic ministries and issues relate to leadership accountability, is going to be the researcher's center of focus. Since this is an interpretive study, the interpretation of the data will be based on what is seen, heard and understood by the researcher. This process

leads to the identification of many factors involved. Therefore, a qualitative approach is ideal to underscore mushrooming and unsupervised leadership in the independent prophetic churches.

3.5. The Explanation of Participants

The participants will be provided with a thorough explanation of the reasons for the study, the aims and objectives of the study. The researcher also —pledges to be sensitive (Babbie, 1989: 472) and regarding adhering to ethical standards and interpreting data collected from the participants. In the context of this study, the participants are essential as they contribute their knowledge acquired from practical experience of and exposure to the phenomenon.

A fundamental step in all theory development is the formulation of carefully grounded research questions (Mats Alvesson & Jörgen Sandberg 2013:01). This research comprises of one set of questionnaires, which have been compiled. In order to address three-group category which are classical Pentecostal churches ministers, leaders and members. The second one is the main line churches which will seek to focus on church leaders, parishioners and hopefully ministers. The third group marked is independent prophetic church ministers, leadership and elders. These categories are selected in order to get an unbiased understanding of the phenomenon as they are governed differently (Tfwala 2016:142).

3.6. Study took a turning point due to covid 19

Questionnaire were initially prepared for the unreachable Participants, which needed to be posted or emailed to them. Hence, a study took a turning point, a researcher needs to make note of the fact that, due to covid 19 epidemic widespread, with social distancing imposed. A researcher was bound to move from plan A to plan B. Meaning that, since a research had

deliberated to utilise both personal interview and questionnaires. In this case, questionnaires were left as the main alternative method to accomplish a study. Hence, the researcher had prior extensive knowledge and acquainted with a phenomenon as he was bred and groomed from the independent prophetic church, which had broken-away from classical Pentecostal. Thus, he was fortunate enough to explore and witness by himself, a number of the unusual practices that normally occurs in these meetings or services of the independent prophetic churches; thus, his prior knowledge of the study will give an advantage in the pursuit of the study. The in-depth interview will then no longer be applicable as a method to pursue a study due to unforeseen situation of covid 19.

3.7. Survey Technique

The survey technique refers to the method, which was used when collecting data to be used for undertaking the qualitative research study. This research study, primary data will be collected using a self-made questionnaire survey. Questionnaires are designed as a combination of both closed-ended and open-ended type questions. They were initially to be used, on a one on one, and also design to reach out to those the researcher might not be able to reach due to distance and other reason (Tfwala 2016:97). However, the questionnaire is still going to accomplish that purpose very well. The combination of closed and open-ended type of question will then help us allowed a room for flexibility and spontaneity as warranted by the direction each participant took. This was made for allowing leaders and members during answering questions, to be able to spontaneously express their feelings, and experience on the subject matter. "As words organized into stories, have a concrete, vivid, and meaningful flavour that often proves far more convincing to a reader" (Miles *et al*, 1994).

3.8. The main techniques of the data gathering are:

- Questionnaires
- Observations
- Prior knowledge and experience of a researcher

Where-as in-depth interview is the most suitable data collection technique for grounded theory research. Due to the nature of our study, mushrooming of the independent prophetic and unsupervised leadership by leaders who refused submission under structured denominations the researcher is aware of the sensitive nature of the study, which will require careful treatment and warmth by the researcher when the study is underway. In-depth interview will help us try to go deep at the heart of the issue. Patton (2002) has assisted us in drawing a distinction between the terms data collection method and data collection technique. Data collection method refers to the systematic approach to data collection. Whist on the other hand, data collection technique has to do with the skill of asking, listening, and interpreting see (Patton, 2002). Hence, the technique and skill of the same nature will be utilized in a questionnaire form by designing question, asking them, listening and interpretation of participants' responses to accomplish best result to the study.

The researcher is therefore choosing to make use of the data collection technique through a questionnaire, which is still appropriate for the study of this nature. There are number of ways, which makes this technique to be of the most helpful in this study. It will help the study in creating eminence data from the ground. In addition, it will help the researcher build listening capacity from participants' responses penned in questionnaire documents, in order to interpret data in accordance with the study. The researcher is therefore convinced

that the preferred alternative technique will be of good help in sourcing of valid and trustworthy data regarding the study of mushrooming of independent prophetic churches and its unsupervised leadership. While processing the data, the researcher will therefore be mindful of the fact that the chosen method of data collection deals specifically with in-depth information, rather than numerical or statistical information. In addition, the data will be collected from a limited number of people or individuals rather than from a large sample. The research will involve adult people, who are ministers, church leaders, and members. The purpose of the interview as well as the research study was clearly explained to each participant, and they are encouraged and made free to ask any questions that they were not very clear about. Participants are notified, at least a week prior to the submission date of the questionnaire to them, in order to afford them enough time to be well prepared. Hence, the researcher's plan to conduct the interview was upset and thwarted due to unforeseen covid 19.

3.9. Types of interviews

The researcher is quite aware that, there are three types of interviews in research, mainly: structured, semi-structured, and unstructured interviews (Welman *et al*, 2005: 165).

3.9.1. Structured interview

In a structured interview, the interviewer went through a compile questionnaire in his interview schedule to a respondent face to face. During this process, the interviewer records the responses. In this case, the interviewer is more or less restricted to the questions, as they appear in the schedule with little freedom to deviate from it (Welman *et al*, 2005: 165).

3.9.2. *Unstructured interview*

Unstructured interview is informal and are used to search in-depth the area of interest. No prepared list of questions to go through. Whilst the researcher needs to have a clear idea about aspect or aspects, which he or she wants to explore (Welman *et al*, 2005: 165).

3.9.3. *Semi-Structured interview*

The interview between these two extremes are usually called semi-structured interview.

The semi-structured interview is the means of trying to balance structured and unstructured. In this type, the researcher has both a list of themes and questions to be covered. In this given study, the researcher had aims to use semi-structured interviews (This should have covered both formal and informal conversations) with the research participants. The informal conversations allowed the interviewer to follow the direction that the participants took, and concurrently probe the participants within the topic of interest. While on another hand, formal structured questionnaire would have served as an additional to further explore research question and objective.

3.10. *Conducting Semi-Structured Interview*

In conducting semi-structured interview, Welman *et al* (2005) suggested the following route for a researcher to undertake. In addition, according to a researcher's point of view these are spot-on and precise way to follow.

3.10.1 *Preparing for an Interview*

The first step of preparation should involve the following

- To analyses the research problems
- To understand what information must be obtained from an interviewee
- Identify those who would be able to provide the information.

Once all aspects about the interview have been considered, the interviewee must be approached for the appointment. In this study, interviewees will be informed by a word of mouth, as most of the participants are local based and nearest cities. The purpose of the study and the amount of time (days) needed will be mentioned. The interviewee will need to be made aware on how the information will be recorded.

3.10.2. Pre-interview

According to Welman, there are quite several factors, which may cause giving of false or biased information by the respondents, and they need to be avoided by all cost (Welman et al, 2005: 168). Factors like properly scheduling of time, avoid any indication of affiliation with some or other group or organization. There is often a danger that respondents may view the interviewer as an intruder. Especially in the South African context, white interviewer should be mindful of the possibility that black respondents may regard them as intruders and vice versa (Welman *et al*, 2005: 168).

The equipment should be tested whether it is working properly beforehand. Finally interviewing need to be rehearsed or practiced with regard to the schedule period, questions and so on.

3.10.3. The interview

Firstly, the interviewer must introduce the study and its purpose. Respondents need to be made to feel acquainted with the questions. The language used in early minutes is of great important; it should be simplified and understandable. Terminologies and concepts should be carefully used and clarified by the interviewer. Irrespective of questioning technique, the interviewer must leave it entirely to the informant to provide answers to questions. In other words, he must avoid asking questions in a leading way, as this might pressure the

respondent to answer in one particular way, or to provide the answer that he or she thinks the interviewer wants to hear (Welman *et al*, 2005: 169).

Time management is needed. The interviewee needs to be given reasonable time for each question and should not be interrupted now and then. Sensitive topics should be addressed with great care. The duration of each one-on-one in-depth interview is estimated to be between 25 and 30 minutes. The interview will take place in a township called Phola under the eMalahleni municipality. The number of the participants comprise +15.

3.10.4. Post-interview

The taking of notes is crucially important for interviewer, notes such as how much time the interview took, and some opinions about the respondent, such as very opened or reserved person. This information can be of great value at later stage. In case, the interview was not recorded. The researcher will go through notes and write complete descriptive reports of the interview immediately after the interview. In that way, the important things will not be forgotten, and confusion will be minimized (Welman *et al*, 2005: 168). A thank you note of appreciation by the researcher will be appropriate to do. Information pertaining the research project should be made available to the respondent.

The above is out lined for a purpose of display, a route that was initially proposed to undertake a study prior to the change of plan. Hence, some technical aspects are still going to be applicable and be helpful for a questionnaire method.

3.11. The Reliability

Reliability has to do with the outcomes (findings) of the research and relate to the credibility of the findings. In determining whether our findings are reliable, we need to ask ourselves: Will the evidence and conclusions match up to the closest scrutiny (Raimond, 1993: 55)? Researchers are aiming to produce valid and reliable findings (Merriam, 1998: xiv). The

reliability also refers to the extent in which research findings can be replicated, meaning if the study is repeated; will it submit the same out-comes (Merriam, 1998: 201, 205-207, Saunders *et al* 2007: 609)? Merriam (1998) affirms that the cogency of the research is determined by the internal and external validity of the research. Internal validity is concerned with the question of how the research findings match reality. In other words, how consistent or harmonious are the findings with reality? External validity is the degree in which the results or out-comes can be applied to other situations. Which can mean in other words, how generalizable are the results of a research study?

3.12. Observation

The distinctive characteristic of observation as a research process is that it offers the researcher the opportunity to gather, “Live” data from the naturally occurring social situation (Cohen *et al.*, 2007:396). The use of observations in this study would have enabled the researcher to look directly at what is taking place during the time participants, which are church ministers, leaders, and members narrating their stories for instance this was planned to take place right in their home premise. According to Morrison (1993), observations enable researchers to gather data on the following:

- The physical setting (i.e. the physical environment and its organization)
- The human setting (i.e. the organization of people, the characteristics and make-up of the group or individuals being observed, for instance, gender, class, etc.)
- The interactional setting (i.e. the interactions that are taking place, formal, informal, planned, unplanned, verbal, non-verbal, etc.)
- The program setting (i.e. the resources and their organization, pedagogic styles, curricula and their organization) (Cohen *et al.*, 2007:396).

Cohen *et al* (2007) offers a classification of researcher roles in observation as complete participant, participant-as-observer, and observer-as-participant (Cohen *et al* 2007:397). My role in observation would have been that of a participant-as-observer, since I participated in the research as the interviewer at same time observing core searcher responses, feelings and the impact in which how mushrooming and unsupervised leadership of the independent prophetic churches have effects on each participant and their churches.

According to Cohen *et al* (2007) the kinds of observation available to the researcher lie on a continuum from unstructured to semi structured and then to highly structured observation (Cohen *et al*, 2007:397). Observation as a data collection technique is very different from interviews in the sense that the observation technique relies on the researcher's seeing, hearing things and recording these observations, rather than relying on subjects' responses to questions and their statements. My role during observations would have been both an observer and interviewer. Hence, the researcher is positive to put these technics in practice in this research, this will require the researcher to see beyond words written by respondent but seek a hidden meaning, which carries emotions, and attitudes, which words do not explain. This is what the researcher hopes and endeavours to achieve when going through participants replies to questionnaire.

3.13. Compering of question with research problem

Welman *et al* recommend the comparing of questions and research problem for consistency. This covers drafting of interview guide or questionnaire. To determine whether questions are correct enough to elicit the required information. The draft questionnaire must be pretested as a dress rehearsal prior to the actual study (Welman *et al*, 2005: 167). The purpose of pre-test is to understand the interviewee regarding the research problem and interview questions to be determined. Also to gain at first hand the insight, into a

cultural endowment of the informants. It can also determine the amount of time needed for the questions.

The researcher will then attach all the answer sheets and reflect on them in three different groups – Group one will be classical Pentecostal churches, group two will be of mainline churches and, group three independent prophetic churches. Only pseudonyms will be used instead of participant's real names, unless if a Participant have rendered a permission for the research to use his/her actual name. The researcher would have chosen for this research to be conducted on interviewee's venues for he thought this would allow them to feel free in their home environment unlike in someone's place. Therefore, the actual space where you interview someone can sometimes make a difference (Rapley, 2004:19). The actual research study will take place around 20 June 2020. The research is conducted at Phola Ogies, Mpumalanga of which this was an easy access point for the research because it is a residential area for the researcher and it is a church grouping in which the researcher is familiar with, as Schurink denotes, "the qualitative researcher will use purposive sampling methods by identifying access points (settings where subjects could be more easily reached) and selecting especially informative subjects" (Schurink in De Vos 1998: 253).

According to Peter Reason, participants in the given research should be treated as co-researchers in a true sense, for the maximum benefit of a research (Reason, 1994:10). Thus, in this research a researcher is intending to treat subjects in the name of church leaders, ministers, superintendent, and Bishops in a same manner.

3.14. Ethical considerations

Ethical issues are always paramount important when doing research. It is essential that the research participants' anonymity be protected throughout the research. This is done using

fictitious names. The researcher will use the principle of respect for persons (and use ethical and confidential ethics, according to University standard) when conducting the interviews and ensures that all collected information remained confidential. Murphy stressed

The importance of —assuring the participant’s confidentiality (1980: 88). The considerations of ethics help the researcher to strike a balance between seeking scientific knowledge and protecting the research participants (Bless 2013:27). There are quite several considerations to which the researcher should pay attention, but the following were the most appropriate: see appendix A for consent letter.

3.14.1. Informed consent and voluntary participation.

Participants were made aware of the purpose of the study (Kumar, 2005: 212). It involves how the research could contribute to a better understanding of the phenomenon of mushrooming of independent prophetic churches and unsupervised leadership without accountability.

3.14.2. Withdrawal from the research

The fact that participants could withdraw from the research at any time, with no negative consequences for them, was stated in the letter of informed consent (Bless et al 2013: 143-144).

3.14.3. Permission to record

Permission was also asked to digitally record the interviews. The opportunity for counselling in case participants experienced emotionally distress due to the research, was explained (Bless et al 2013: 33; Kumar 2005:212).

3.14.4. *Deception of participants*

The researcher ensured that no deception occurred during the study. He provided the research participants with detailed and accurate information on the research and did not mislead the participants in any way (Strydom 2011: 119).

3.15. The Reliability of the findings

Reliability has to do with the outcomes of the research and relate to the credibility of the findings. In determining whether our findings are reliable, we need to ask ourselves: Will the evidence and conclusions match up to the closest scrutiny (Raimond, 1993: 55)?

Researchers are aiming to produce valid and reliable findings (Merriam, 1998: xiv). The reliability also refers to the extent in which research findings can be replicated, meaning if the study is repeated; will it submit the same out-comes.

3.16. Preliminary Conclusion

This chapter aimed to dispense and to identify the researched methodology to be used in this study. It provided an outline of the theory of research, and how this research will follow the plan stipulated, in order to ensure reliability and validity. This will be achieved by employing the qualitative method of research studies. Hence, it should be noted that due to covid 19, the approach in the methodology of the study has then taken a different approach, which is capturing data through questionnaire. Thus, observation will still be a part of it plus a prior knowledge of the researcher. This chapter then comes to prelude the healing methodology, which will be chapter six. The next chapter, which is chapter four, will then focus on exploring the meaning attached to the concept “accountability,” in connection with a role-played by a leader, as one who is a main role player for setting a stage to be modelled by followers and even of coming generations. The next chapter will therefore explore meanings and the important of leadership accountability, the impact it shall has on future generation of leaders.

Chapter 4

Leadership Accountability as Related to Mushrooming of independent prophetic churches

4.1 Introduction

This chapter focuses on exploring the meaning attached to the concept “accountability,” in connection with role-plays by a leader, as a main role player for setting a stage to be modelled by followers of coming generations. The chapter will therefore explore meanings and the importance of leadership accountability in reference to mushrooming independent prophetic churches’ ways of leadership. The impact it shall have on future generation of leaders. In our quest to reconnoitre the above topic, following sub-themes will be investigated. Finding distinction between a leader in contrast with leadership, looking at biblical measurement to leadership exploring mark 10:35-45 – servant leadership, Leadership pitfalls to manipulation and corruption, measurement of leadership, Character and leadership. Transforming of leadership within the independent prophetic churches. We shall further explore accountability and topics related to it. How accountability defines a pathway to better performance, Inspiring of accountability in independent prophetic churches, compelling reason for accountability and lastly ministry leadership.

4.2. Definition of a Leader in contrast with Leadership

Defining a leader Montgomery alludes, “a leader is a one who can be looked up to, whose personal judgment is trusted, and who can inspire and warm the hearts of those he leads. Gaining their trust and confidence and explaining what is needed in a language which can be understood” (Montgomery 1961). This was buttressed by Koontz who defined a leader as someone with the art of influencing people so that they will strive willingly and enthusiastically toward the achievement of group goals (Koontz 2004). Nahavandi (2000) went further to say, “leaders have long term and future oriented perspectives and provide a

vision for their followers that look beyond their immediate surroundings”, Cited in (Masimba 2013:22). Roberson (2010) said, “Leaders are those people who bring order to chaos, justice where it is lacking, fairness, equality and action.” He went on to point out that leaders produce change, and, in some cases, they emerge because of a crisis and they steer people out of it. Leaders produce the change through people, they inspire with well-crafted visions (Masimba 2013:22). Leaders depict a future, which is so glorious, and demonstrate to people that it is a reality that is not beyond reach and inspire them to reach it. The power of leadership is to shape lives and to change cultures, businesses, society and governments (Masimba 2013:22). From these meanings it can be supposed that a leader is an individual who stimulated the actions of others in the direction of the achievement of a set goal. The goal might have originated from him or given to him by his/her predecessor.

Furthermore leadership is described as the “Process of social influence in which one person can acquire the aid, and support of others in the accomplishment of a common task” (Chemers 2002). Banard (2013) share this view by describing leadership as the ability of a superior to influence the behaviour of a subordinate or group and persuade them to follow a course of action, Cited in (Masimba 2013:32). Burnes (2004) who said that leadership is the process of establishing goals and motivating others to pursue and achieve these goals further supports the notion. Gellerman (1994) concurs by saying that leadership is a positive personal influence on the job performance of the people who report directly to them (Masimba 2013:32). Leadership expert John C. Maxwell (2007) in his introduction of the Leadership Bible says, “The most critical problem facing the church today is the leadership vacuum.” He went on to quote church expert George Barna who said, “Leadership remains one of the glaring needs of the church. People are often willing to follow God’s vision, but too frequently they have no exposure to either vision or true leadership” (Masimba

2013:23). Koestenbaum stated that the ultimate aim of leadership's incremental moves and political sensitivities is to translate vision into reality (Koestenbaum 2002). Rachels (2003) points out that the single most effective strategy for building public confidence in organizational church life is accountability (Rachels 2003). Without openness and transparency that provides disclosure of decisions and actions, a pastoral leader invites suspicion and mistrust (Masimba 2013:23). One of the important ways to build trust is to have good church governance through accountability, transparency and good leadership. Independent prophetic churches have invited to themselves suspicion and mistrust which have led to scrutiny as Masimba alludes, this mistrust and suspicion is a cause of a dark cloud hanging over the entire church (southern Africa in particular) and tainting the image of the clergy. This should be the place, where once represents a voice of hope and God's prophetic utterance over nations. It has now been reduced so low and has become a most irrelevant and unreliable source. The reason is because; unscrupulous people have been given a right of way to its podia. They have stripped away its glory and honour, disregard ancient old boundary marks which those who have walked before us laid. A place where Paul of Tarsus once spoke, as a place which needs to be occupied by the honourable and holy man as he cautions, "*they need to be one who manages their household well*" as a qualification (1Timothy 3:4). Dodgy characters have since invaded it.

These have invited trouble and called for immediate intervention. Thus, this unfortunate situation is prevailing right now and left all of us in a helpless state. Hence, it will take courage to restore things back into normal. It will take those who disregard their self-interest and pursue the one for the kingdom.

4.3. Biblical measurement to leadership

Mark is the gospel that depicts servant hood; much so Mark 10: 35-45, which especially denotes the reason the gospel was written. Discipleship in Mark is typified in servant hood. According to Mark's point of view, exaltation or promotion comes with the price tag of suffering and hardship. Jesus is not only a miracle worker and saviour but above all, he is the suffering servant. Hence, it is seen that the Jesus of Mark is approachable and accessible to different classes of people (Kgatle 2016: 78). The purpose of Mark will be equally relevantly used as a model for the independent prophetic churches on how biblical leadership goes and how they need to adapt to it in their quest to discovering proper biblical model, which will speak soundness in the establishment of their theology. In Mark, discipleship at the core is about a life of sacrifice and service to others, as Jesus is the Son of God, the Messiah, the one that had to suffer and die.

A recent study By Kgatle (2016) on servant leadership according to Mark 10: 35-45, raises five misconception of leadership based on request made by James and John, sons of Zebedee. Three principles of servant leadership drawn from Jesus' response to his disciples' misconceptions are outlined as follows:

Kinship Misconception

Self-interest and ambition misconception.

Position misconception

Competition misconception

Lordship and authority

(Kgatle 2016: 78)

Servant leadership Principles:

Servant leadership is the cup and baptism of suffering

Servant leadership positions are granted by God the father

Servant leadership means to be servant of all (Kgatle 2016: 113)

4.3.1. The Kinship misconception

The first misconception is in view with the familial relationship that James and John, the sons of Zebedee had with Jesus. The close relationship that encouraged them to come to Jesus. 'And James and John, the sons of Zebedee came up to him, saying, Master; we desire that you should do for us whatever we shall ask' (Mk 10: 35). They had the courage to do so since they knew they were closely related to Jesus. This is how kinship misconception is established, but one needs to bear in mind about who were Jesus real family. They were those who did the will of God (Mark 3:35).

4.3.2. Self-interest and ambition misconception.

Sons of Zebedee James and John are asking to be granted their own desire. This is interpreted as self-centeredness in a highest form. These disciples understand leadership as pursuing self-interest. Hence, it is called self-interest and ambition misconception.

4.3.3. Position misconception

In Mark 10: 36-37, he said unto them, what would you that I should do for you? They said unto him, grant unto us that we may sit, one on thy right hand, and the other on the left hand, in your glory. They thought that leadership was the place that a person sits in or a position that one person occupies. Hence, it is called position misconception

4.3.4. Competition misconception

The other ten disciples responded with indignation in Mark 10: 41, ‘and when the ten heard it, they began to be extremely displeased with James and John’. This would suggest that they equally wanted to sit on the left and right. Thus, the fourth misconception is competition.

4.3.5. Lordship and authority

In Mark 10: 42, Jesus called them to him, and said unto them, ‘you know that, they which are accounted to rule over the Gentiles exercise lordship over them’, and their great one exercise authority upon them’. Jesus knew that their idea of leadership is about lordship and authority over their followers. Therefore, the final misconception is lordship and authority. McGee *et al* (2002) have displayed the difference between traditions boss (those who lord it over) and a servant as a leader. This diagram depicts a dissimilarity between the earthly leadership and servant leadership – and different between rulers and disciples of Jesus in the table as follows:

| Traditional boss | Servant as leader |
|---|--|
| Motivated by personal drive to achieve | Motivated by desire to serve others |
| Highly competitive, independent mind-set. Seeks to receive personal credit | Highly collaborative and interdependent. Gives credit. |
| Understands internal politics and uses them to win personally | Sensitive to what motivates others empowers all to win. |
| Focuses on fast action | Focuses on gaining understanding |

| | |
|---|--|
| Relies on facts, logic and proof. | Uses intuition and foresight to balance facts, logic and proof. |
| Controls information in order to maintain power | Shares information generously. |
| Spent more time giving orders | Listen to others. |
| Feels that personal value comes from manipulation. | Feels that personal value comes from mentoring and working with others. |
| Sees network of supporters as power base. | Develop trust across a network of benefits, and tittles as a signal to other constituencies. |
| Eager to speak first. | Eager to listen first. |
| Uses personal power and intimidation to leverage what he/she wants. | Personal trust and respect to build bridges. |
| Accountability is more personal. | Accountability is about making it safe to learn from mistakes |
| Uses humor to control others. | Uses humor to lift others up and make it safe to learn from mistakes. |

4.4. Servant Leadership Principles in Mark 10:35-45

4.4.1. Principle 1

Servant leadership is the cup and baptism of suffering

Jesus' response to his disciples leadership misconception, introduces three principles of servant leadership: in Mark 10: 38-39, Jesus said unto them, you know not what you ask: can you drink the cup that I drink of? Moreover, be baptised with the baptism that I am baptised with? And they said unto him, we can'. And Jesus said unto them, 'you shall indeed drink of the cup that I drink of and be baptised with the baptism that I am baptised with and this response demonstrates that servant leadership is about suffering and sacrifice.

4.4.2. Principle 2

God the father grants servant leadership positions

In Mark 10: 40 Jesus says, but to sit on my right hand and on my left hand is not mine to give; but it shall be given to whom it is prepared'. This demonstrates that servant leadership is from God the father.

4.4.3. Principle 3

Servant leadership means to be servant of all

The last response is Mark 10: 43-44: 'but so shall it be amongst you: but whosoever shall be great among you, shall be your minister: And whosoever of you will be the chief, shall be servant of all'. It shows that servant leadership is about servant hood.

Servant leadership specialist Robert K. Greenleaf (1904-1990) in his article "A Journey into the Nature of Legitimate Power and Greatness," is credited with initiating the servant leadership concept among modern organizational theorists (Stone *et al* 2004: 352-353). In Greenleaf's (1969, 1977) opinion, leadership must primarily meet the needs of others. The focus of servant leadership is on others rather than upon self and on understanding of the role of the leader as a servant

(Greenleaf, 1977). Self-interest should not motivate servant leadership; rather, it should ascend to a higher plane of motivation (Greenleaf, 1977; Pollard, 1996). The servant leader's primary objective is to serve and meet the needs of others, which optimally should be the prime motivation for leadership (Russell and Stone, 2002) cited in (Stone *et al* 2004: 352-353). Servant leaders develop people, helping them to strive and flourish (McMinn, 2001). Servant leaders provide vision, gain credibility and trust from followers, and influence others (Farling *et al.*, 1999). While servant leadership is an increasingly popular concept, throughout much of its history the concept has been systematically undefined and lacking in empirical support (Farling *et al.*, 1999). In an attempt to give cohesion to the development of a theory, Russell and Stone (2002) established a practical model for servant leadership. They also identified functional and accompanying attributes of servant leadership (see Table II).

| Functional attributes | Accompanying attributes |
|------------------------|--------------------------|
| Vision | Communication |
| Honesty, integrity | Credibility |
| Trust | Competence |
| Service | Stewardship |
| Modelling | Visibility |
| Pioneering | Influence and persuasion |
| Appreciation of others | Listening encouragement |

| | |
|-------------|-------------------------|
| Empowerment | Teaching and Delegation |
|-------------|-------------------------|

Jesus servant leadership is further demonstrated in the following passages of scripture,

John 13: 5-9

After that, he poured into a basin and began to wash his disciples' feet, drying them with a towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord are you going to wash my feet?" Jesus replied, "You do not realize now what I am doing but later you will understand." "No," said Peter, "You shall not wash my feet." Jesus answered, "Unless I wash you, you have no part with me." "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

For church leadership, including those of independent prophetic churches, in order to inspire and affect change for their societies, the call to put and establish biblical servant leadership in their structures is vital. This will not only influence change within themselves but will help restore order and a dignified pattern of leadership, which will set a tone for future generations.

4.5. The leadership pitfalls to manipulation and corruption

In their quest to reconcile distinction between transformational versus servant leadership: a difference in leader focus, Stone *et al* (2004) bring us to attention that, because leaders garner power, all forms of leadership carry with them the possibility for manipulation and corruption (Stone *et al* 2004: 357-358). This negative side of leadership is potentially problematic for persons aspiring to be in leadership. The motivation inherent carry much distinct possibilities for manipulation. According to Stone, "*In transformational leadership, personal power in the form of charisma can be very influential upon followers.*" In fact, the

strength of the leader's charisma may determine his or her overall effectiveness. Strongly charismatic leaders can develop loyal, enthusiastic followers who may tend to overlook negative traits in their leaders. This is commonly seen in prophetic and deliverance movements when leaders become a central figure and point of focus to an extent that everyone idolizes him/her and elevated to be as equal in authority with canons.

Consequently, if the leaders' motives or ethical standards are poor, they can manipulate their loyal constituency. Conger (1990) argued, "There could be a dark side to leadership. For example, leaders who are driven to accomplish their visions may ignore problems and misrepresent the realism of their visions" (Stone *et al* 2004: 357-358). Clements and Washbush (1999) attacked transformational leadership models for having overlooked potentially negative issues in leader-follower dynamics (1999). Similarly, Kets de Vries (1993) cited personality problems that can lead to poor leader-follower relationships. For example, some leaders have narcissistic tendencies – they thrive on power and enjoy manipulation. Some followers have dependent dispositions and form strong connections to leaders who satisfy their dependency needs (Kets de Vries, 1989) cited in (Stone *et al* 2004: 357-358).

Such imperfect human tendencies have led to problems among some independent prophetic leaders and their followers, problems that have caused things to be where they are presently. In addition, history is replete with examples of political, religious, business, and other charismatic leaders who have manipulated their followers. Charisma may have allowed them to ascend to leadership positions, but they ultimately used their charisma in oppressive ways. Of course, such leaders whose standards are poor really function outside the genre of both the ideal transformational and servant leadership paradigm.

Since servant leaders do not rely on charisma, the risk of manipulation in this form of leadership comes from a different source. Servant leaders rely upon service, and in so doing, they endear the followers to the leaders in reciprocal relationships. Cialdini (2001) identified reciprocation as a primary means by which to influence people (Stone *et al* 2004: 357-358). According to the principle of reciprocation, when you do something for another person, they are psychologically obliged to return the favour. Optimally, servant leaders have motives that have the best interest of others in mind. Therefore, they should develop a positive form of reciprocation whereby they encourage followers to respond not by serving the leader but by serving others (Stone *et al* 2004: 357-358). Otherwise, this law of reciprocity can potentially be used negatively. Persons, who seek to be servant leaders, but have poor motives, can take advantage of others by inducing them to return acts of service. However, those who use service for manipulative purposes abandon the real responsibility of genuine servant leadership. Clearly, both transformational leadership and servant leadership, like other leadership models, have potentially negative aspects. Yet the benefits of the two concepts far outweigh their negative sides. Additional investigation and field studies into the role influence and motivation play in transformational and servant leadership will further distinguish the characteristics of the concepts.

Thus, this is summing to call us to attention that, the motive of the servant leader's influence is not to direct others but rather to motivate and facilitate service and stewardship by the followers themselves. It is a humble means for affecting follower behaviour. Servant leaders rely upon service to establish the purposes for meaningful work and to provide needed resources. It is a characteristically unique method for stimulating and influencing the behaviour of others.

Masimba (2013) has outlined how leadership is to be measured in as follows:

Setting of the vision.

Good communication

Discipline

Passionate for work

Leadership must have wisdom

Integrity of character

Have compassion.

Charismatic

(Masimba 2013:31).

4.6. Leadership Measurements

(i) Setting of the vision.

Burnes (2004) described a vision as the view of the organization's desired future state.

Useem (2001) went on to say, "Leadership is at its best when the vision is strategic, the voice persuasive and the results are tangible" cited in (Masimba 2013:31). What it means is that a leader must be a visionary who sets the vision and influences people to buy into the vision and make it their common objective. In order to achieve their visions, leaders apply their leadership attributes, such as beliefs, values, ethics, character, knowledge and skills.

(ii) Good communication

Robbins (2001) says, "Leaders must be good at communicating to the organizational stakeholders. He cites communication as a tool for controlling, emotional expression,

motivation and passing on information” cited in (Masimba 2013:31). Lin (2009) said good leaders must be very good at orating and speaking and extremely well versed in public speaking and they can influence and inspire people with the things that they say (Masimba 2013:31). For one to effectively communicate issues at hand, a leader must be well versed with the subject matter.

(iii) Discipline

Borthwick (1989) said that the “world needs leaders who cannot be bought; whose word is their promise; who put character above wealth.” Lin (2009) contends that good leaders are extremely disciplined in pursuit of their goals. They should not be easily distracted or discouraged and they must discipline their flesh to keep focused and to keep steady despite the circumstances, cited in (Masimba 2013:31). Borthwick (1989) went on to say that, they should not lose their individuality in a crowd and they should never compromise their principled stance at any given point in time.

(IV) Passionate for work

Good leadership must demonstrate great zeal towards achievement of the set objectives as Lin (2009) says that good leadership is usually extremely passionate in whatever they're doing, cited in (Masimba 2013:31). Even King David one of the greatest leaders of all times was passionate about doing the work of God as cited in Psalm 69:9 “Passion for your house has consumed me, and the insults of those who insult you have fallen on me.” Marquet (2009) said, “Good leaders are devoted and committed to completing the tasks at hand. No matter how early in the morning or late at night it may be, good leaders are committed to meeting deadlines”.

(v) Leadership must have wisdom

Collins Dictionary (2003) said wisdom is the ability or result of an ability to think and act utilizing knowledge, experience, understanding, common sense, and insight. Lin (2009) postulates that good leaders are wise and discerning cited in (Masimba 2013:31). This is so because many times they need to make crucial decisions at various points in their assignments and wisdom to make the right decision is extremely important in ensuring the success of the organization.

(vi) Integrity of character

Borthwick (1989) said leaders must be honest in small things as well as in great things and should not compromise with wrong. Lin (2009) went on to say that, good leaders mean what they say, and they say what they mean. They are people who keep their promises and they do not play the two-faced political game that a lot of others do. As such, people find them trustworthy and they give their commitment to these leaders as a result. Even the bible sums it up in Proverbs 29:2 “when the righteous are in authority, the people rejoice; but when a wicked man rules, the people groan.” This implies that the people appreciate good leadership and it is their source of pride and joy.

(vii) Have compassion.

Aust (2008) said that good leadership is honourable, fair, compassionate and merciful to others. He emphasized that greatest leaders are characterized not by wielding great power, but by humility and service to those, they lead, cited in (Masimba 2013:31). They must seek to restore a person who went astray rather than write him off and reach beyond the physical needs of their followers to help them even if they hate him. Lin (2009) support this

view by saying that good leadership has compassion for the followers and while they understand that they have a goal to pursue, they constantly look back and care for the people that are following them. They are not selfish people who only think about their own needs and luxuries; they also have a heart for the people under them as well. The bible sums it up in Galatians 6:1 saying “Dear brothers and sisters, if another believer is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path”.

(viii) Charismatic

Yin (2009) argues that good leadership attracts people through its shining personalities. It could be through the way they speak, or the excellence they demand from people. For leaders to achieve all mentioned above, leaders need to be shaped through study, experiences and coaching.

Taking into consideration new prophetic independent churches leadership would only emerge from an inexperienced member into senior leadership. They would normally not have followed the journey mentioned above. One would assume the role of leadership and in the process hurt many people

D’Alessandro (2008) said that leadership is the ability to persuade others to pursue an objective and must not be confused with status, although a leader does have status. It is not power, or propaganda or manipulation, or coercion or pandering (Masimba 2013:33). A manager with structural authority may not be a good leader. Leadership certainly entails more than keeping the accounts straight or directing people. It is leadership which is responsible for resource mobilization and channelling those resources towards achievement of the stated objectives be they financial resources, material resources or human resources

among other things (Masimba 2013:33). The success of church administrated business is largely dependent on the leadership's ability to mobilize resources and effectively and efficiently utilize them to achieve the desired result, which is the success of business.

4.7. Character in Leadership

Independent prophetic faith movement like most leadership sectors, which have emerged today, are known by embracing leadership traits, which are predominantly charismatic in nature. They are inclined to believe that, the primary qualities needed to solve leadership problems are great vision; academic and intellectual superiority; dynamic oratory and other communication skill that have the power to persuade; management expertise; and ability to control others. However, history has shown that the most important quality a true leader should and must possess is the moral force of a noble and stable character.

Great philosopher Heraclitus has alluded, 'a man's character is his fate'. A proverb declares, 'a good name is more desirable than great riches; to be esteemed is better than silver or gold.' Quite a number of fallen leaders could concur the truth of this proverb. While some have fallen from higher and more public places than others, they have, all suffered losses. Losses, which could have been avoided, but leaders suffered loss because of insufficient good name or integrity. Well, argues his fears in saying that the church is in danger of losing its moral authority to speak to a culture whose moral fabric is torn (Wells 1998). Too many leaders start strong but then fail or self-destruct because of defects in their moral compass. The rise of independent prophetic faith movement with its unsupervised leadership have seen quite a number of such occurrences, few which are reported or exposed by the media, but many are happening in the absence of main journalism camera. They have emerged through social media visualisation, depicting of independent prophetic faith prophets flaws, which had never been seen in the church of God before. The fact that they are independent

religious entities makes them untouchable. Hence, unsupervised with no leadership accountability. Thus, it led one to deduce that the greatest obstacle to a leader's success is a deficit of character.

Leadership expert Myles Monroe states, "Character is the complex of mental and ethical traits marking and often individualizing a person, group or nation". According to him and in the sense of his definition everyone has character; we are each identified by the sum of our mental and ethical traits. Nevertheless, the question is as we exercise leadership, of what kind, or quality, are our mental and ethical traits? Are they positive or negative? Do they build up or tear down?

Monroe (2014) denotes, "In the world of leadership training, there is an abundance of seminars and workshops that offer instruction on the leader's purpose, vision and passion. There are also many courses available on leadership principles, business management, team building and so forth. While important, they focus mainly on the mechanics of leadership" (Monroe 2014: 32). Hence, there is so much deficient on courses or training sessions, which involves character formation and establishment of strong values, entails how one is expected to live according to his/her conscious, not compromising one's standards. Not so many at all. This vital aspect of leadership is being overlooked – to our own detriment. Moral deficits frequently lead people to negative or to ruinous consequences – such as missing promotions and advancements, being fired from their jobs, losing their life savings, betraying their families, surrendering their lifelong dreams, and even going to prison. A leader must know how to establish a solid foundation for living that will sustain him and keep him on the right path in times of uncertainty, temptation and crisis. Good character or moral force is like a personal security system for one's life. Many people install security

devises in their homes and places of business to protect them from outside forces – such as thieves who would steal from them and intruders who would do harm to their family members or employees. Leaders can “install” character in their lives so that it will work like those security systems. Leaders do this by developing values and establishing a code of ethics that will alert and protect them from, the negative effects of various outside influences – such as life pressures, difficulties, and temptations. These negative influences can threaten ones leadership by invading lives and stealing willpower, common sense and better judgement (Monroe 2014: 33). Values and ethics also safeguard a leader from internal “intruders – our own human frailties that cause a leader to rationalize immoral behaviour and take ethical shortcuts. True leadership has always been built on strong character. Many leaders today are trying so hard to separate the ethics of their personal lives from the responsibilities of their public lives; hence, leadership is not just a role one plays; it is a life one leads.

Some people have a careless attitude toward ethics and morals. They are aware of them but essentially disregarding them. However, other people have never really been trained in principles of character, so they make unwise decision that lead to their downfall. We all think of people who were admirable in many ways but fell because they lacked the discretion or discipline that comes from cultivating good character. No matter what type of a leader you are or how widespread your influence, you face personal temptations, challenges, and distress and only a foundation of character will sustain you and your leadership.

Thomas Paine wrote, ‘Character is much easier kept than recovered.’ Character is like a preventive medicine – it keeps you morally healthy so that you won’t develop maladies

because of ethical flaws. One of the most of these disorders is trustworthiness. Once you lose the trust of your family, your friends, or your colleagues, it is very difficult to recover. We can easily understand why leaders who have ethical defects lose the trust of their followers. As leaders, we must ask ourselves, “Am I, in any way, violating the trust of those who have placed their faith in me? What impact am I having on those who are influenced or affected by my behaviour?”

All negative attitude and careless behaviour weaken a leader’s leadership. The effects of a leader’s unaddressed character flaws inevitably cause serious damage. Whenever leaders fail to pay attention to issues of character, they will experience loss. Fallen leaders whom we know personally or read about in the headlines should be a warning to all leaders.

Leaders need to bear in mind that every decision making adds sentence to a leader’s life story. Will the complete story of your life and leadership add up to something positive and honourable? There is only one way to ensure this outcome – through the intentional development of character. Most people have certain positive character traits and certain negative character traits. It is easy for some leaders to overlook areas of ethical weakness in their lives, and to remain unaware of how these weaknesses affect the quality of their leadership. A leader who desires to be strong and effective will summon the courage to identify and root out his weakness, preventing them from growing into larger, more damaging issues.

Character is the most powerful force a leader can possess because it protects his life, his leadership, and his legacy – it manifests whom he is and shapes whom he will become.

Without character, every other aspect of leadership is a risk. Monroe (2014) have presented what he calls ways in which character protects and preserves one’s leadership as follows:

| HOW CHARACTER PROTECTS ONE'S LEADERSHIP |
|--|
| Character protects a leader 's inner life |
| Character extends the longevity of a leader |
| Character preserves a leader's cause and legacy |
| Character prevent a leader from hurting those around him |

(Monroe 2014:38-42)

4.8. Accountability

In defining what accountability means, Rochlin, (2009) offers what is not- the examples of wrong kind of accountability in order to understand what it is. "Accountability is not burdensome legalistic compliance, with too much bureaucracy and a punitive culture that stifles risk-taking and creativity". "It is also not multiple accountability disorder where there is a debilitating competition among stakeholders as to the desired mechanism for accountability." "It does not deploy such coercive tactics like the invasion of privacy, or bringing others under the weight of someone's taboos, legalism, or manipulative and domineering tactics". "Finally, it is not synonymous with an accountability trap - with the terms of accountability preventing the entity from making decisions effectively and swiftly" (Rochlin, 2009) cited (Osisioma 2013:4). In his definition of what is not Rochlin helps to ease phobia which associates with accountability as a burdensome and legalistic compliance, thus is what most church leaders dread and would result to leaders seek their own freedom where there will not need to comply. On the other hand, Steve Marr defines accountability as, the obligation to give a reckoning or explanation for one's actions and responsibilities to a higher authority (Osisioma 2013:4). According to Steve Marr, this is a demand, which is posed upon every responsible institution, which is under the sun, includes institution as

church militant, which is still on earth, which still need to comply accordingly. Thus, this phobia plays an important role for some individuals and organisations to shy away from accountability because they see it only in terms of checks and balances: a means of discipline and control. While this is a vital component, accountability has far more faces, which need to be looked at positively as all about being responsive to stakeholders - taking into consideration their needs and views in decision making and providing an explanation as to why they were or were not taken on board (Osisioma 2013:2). Thus, it is less a mechanism of control, and more a process for learning.

According to Greenleaf (2008), foresight, or to foresee things, refers to the “lead” the leader needs, and it is an ethical failure not to use it to foresee later events and take the appropriate actions (Ragnarsson *et al* 2008). Furthermore, “leaders use their intuition to see into the future, based on their judgments on past and present events, and this results in a better than average guess about what is going to happen in the future” (Ragnarsson *et al* 2008). This allows leaders to “foresee the outcome of a decision” (Crippen & Wallin, 2008: 556) and helps to avoid repeating mistakes and to predict the outcome for future decision. Spears (1998) lists foresight as one of ten characteristics of servant leadership and states that it is the ability to learn from past mistakes and grow from failures (Ragnarsson *et al* 2008). This requirement is a call for leaders to study leadership trends of the past, as this would be a mechanism to humble leaders and bring them on their knees. When learning about the downfall and raise of many leaders who walk before. Hence, this requirement of leadership is a wake-up call to several independent prophetic churches leaders who have mostly made no effort to study. Who have taken for granted all, which has to do with theology education. Some went to an extent to criticize leaders who have made this effort, attributing learning as to belong to those who have not heard their calling directly from God

but were called by people. Thus, this has been a contributing factor for prevailing difficulties which has engulf South African churches leadership landscape and led to much distress and tension which has immensely put religious affairs into a public scrutiny.

To practice servant leadership requires one to be accountable toward the overall goals and mission of the organizations, so leaders are accountable for failures that could have been prevented by reasonable foresight (Greenleaf, 2008).

Accountability can be seen as an underlying key factor in Greenleaf's writings and is closely linked to foresight and thus the lead that leaders should have, as they underline the importance of the responsibility of serving the interests of people, the organization, and the society as a whole (Greenleaf, 2008). Accountability can be found in a few studies on servant leadership, and, for example, Gunnarsdóttir (2014) states that to be accountable is an important part of servant leadership and relates this to the acceptance of high standards at work, whereas Coetzer, Bussin, and Geldenhuys (2017) consider that accountability, for example, means "holding others responsible and setting clear expectations" (Ragnarsson et al 2008). Sousa and Van Dierendonck (2015) state, "Accountability is important for both performance management and learning as accountability helps the leader to provide direction, but the key point is that accountability makes sure that people feel responsible for their results" (Sousa & Van Dierendonck, 2015: 15). Furthermore, Liden et al. (2014) refer to accountability as "identification to the organization or the unit, proposing that a serving culture that is based on prioritizing the needs of others above one's own needs enhances followers' identification with the unit" (2004: 1436). In addition, servant leaders thrive on the opportunity to share ideas because the process of sharing creates accountability for the results that are generated from their actions as Carter & Baghurst, (2014) cited (Ragnarsson et al 2008). Unsupervised leadership in some of the mushrooming

independent prophetic movements have in one way or the other created a culture that is insubordinate and defiant to accountability, because of a church long history of integrity and tradition of godliness. All that has led and created habit of a church being untouchable. Hence, this tendency of supervision has led to so much difficulty, which is faced today. Moreover, the question to be asked remains, whether the escalating and mushrooming in question could be regarded a missionary expansion of the church or a replication of what we already have?

Monroe (2014) indicates, we have a responsibility to be accountable on three levels, namely

- i) To ourselves
- ii) To other people, and
- iii) To our creator (Monroe 2014: 204-206).

i). Responsibility of accountability to ourselves

This responsibility of accountability calls for regularly examining our own conduct to check if we are still in line with the moral principles that we have set as our values and have established as our good and acceptable standard for ourselves. In order for this to be accomplished in a fullest Monroe recommends, set of principles, beliefs, convictions, values, moral standards, and ethical code, need to be written down. This will make it easy to refer for our good.

ii). Responsibility of accountability to others

This responsibility of accountability requires one to submit and be willing to be assessed by another individual or group of individuals qualified to do so. This assessment is to be done in the light of the principles we have set and committed ourselves to them. According to

Monroe, “We all sometimes need a different perspective on our lives to show us our weakness and our strength alike” (2014: 104). These are accountability partners who are needed and necessary in one’s life in order to challenge and encourage each other

Someone of a proven character, who has demonstrated to have a best interest at heart for us and be able to render proper assessment to clearly assess our development and character, to call us into order when we have went strayed. In order to attain a principled leadership patterns, this accountability process need to be undertaken. Principled leaders need not be afraid of constructive criticism. Because he desires to manifest noble character. In contrast, leaders who shy away from being held accountable, these are leaders who become alone. Hence, are prone to vulnerable to Satan’s snares. They are expose to self-deception. This will lead them to hurt other people and themselves, as we have seen this happening in independent prophetic churches in many occasions where innocent masses of people are exposed to excessive abuse and indignity only because, a prophet is hungry for the demonstration of power in order to prove he is the anointed man of God at the expense of helpless congregants. For Monroe maintains,

“Leaders are prone to make bad moral choices and unwise decisions. If they do not have forums to hold them accountable for their stated values, principles, and goals, for many leaders fall due to a lack of accountability, leaders should be accountable to board of directors, a group of advisers, or similar accountable group” (2014: 205).

Hence, according to a look of things a number of independent prophetic churches leaders have apparently not made an intentional decision to pursue character-based leadership. Henceforth, there is a strong need for such an endeavor of self-examination or evaluation to be undertaken by independent prophetic churches movements.

iii). Responsibility of accountability to the creator

Third one recognizes God as the leader's ultimate accountability. This calls for a leader to create the awareness that even when he/she is alone, everything he says and does is observed by high authority. For it is embedded as a prior responsibility of mankind to "fear God", when the bible refers to this kind of fear it does not mean fear in a sense of dread. This is the fear which is has to do with respect that causes us to desire to please him and to follow his statutes.

The story of a young man named Joseph, who had been sold to slavery by his brothers and later falsely accused and imprisoned, is a good example of a leader with great reverence for God. The reason he was taken from prison was that God has given him the ability to understand the meaning of significant dreams. Apparently king Pharaoh had a troubling dream, which no one was capable to interpret until someone remembered Joseph gift, and he was sent for by the Egyptian ruler. When looking what Pharaoh said to Joseph and what Joseph response was "I cannot do it, Joseph replied to pharaoh, 'But God will give Pharaoh the answer he desires.'" A principled leader does not stand up in such situation and say, "I am the answer to all your problems!" Rather, gives credit where it is due. Monroe acknowledges, "A leader's willingness to be accountable reflects his/her commitment to always be consistence in what he says, what he does, and who he is" (2014: 206). Embracing all three realms of accountability which have been discussed will protect leaders from being hypocritical, and living double life. Hence, this is a call for Independent prophetic churches leaders to undertake.

4.9. Transforming of leadership within the Independent Prophetic churches

As the scourge of poverty prevails amongst most Africans, challenges, which relate to business prospects, fruit of the womb to most married women, sickness and destitute to mention but a few. Prosperity preaching and prophetic utterance are then seen as a way to go, a short cut answer to surmount these predicaments. Hence, these have attributed immensely to independent prophetic movements growth and have been very attractive to those living in these communities. Thus, prophecy and/or prophetic gifts have been used as an instrument of profit in these situations (Pondani 2019: 01-02). Hence, a number of Prophets reported to have been taking advantage of these situation is alarming. The Centre for Development and Enterprise (CDE) (2008a:24) cited in (Pondani 2019) report noted that there is a great concern with regard to some of the entrepreneurial pastors who are enriching themselves at the expense of devout but naive followers, many of whom have intense spiritual needs (Pondani 2019: 01-02). The connection of health and wealth in conjunction with power and fame has become problematic within the newly established independent prophetic churches (IPC). Cox (2001) affirms, “Some of the visible figures of the prosperity gospel and prophetic movements have become flashily rich. As it were, those who are required to give are usually the poor-majority while those on the receiving end, are usually the rich young ministers who are generally regarded as the pious ones” (Pondani 2019:16). This has raised many eyebrows and put the independent prophetic church leadership under dark cloud of suspicion about the level of integrity and credibility based on how their ministry is performed.

The independent prophetic churches have, as a key feature, an emphasis on the divine power that resides in the person: the prophet – the person in whom resides the ability to prophesy, heal, deliver and pronounce blessings. Therefore, what is becoming prevalent

through the independent prophetic churches is the person-centered pilgrimage instead of the place-centered pilgrimage (see also Eade & Sallnow 1991; Ramantswana 2018) cited by (Osisioma 2013:4). Thus, it is not surprising that churches such as ECG and AIM can draw crowds from all over South Africa and abroad. Furthermore, others from South Africa are willing to make their pilgrimage to other countries for a spiritual encounter with the ‘man of God’ or ‘woman of God’ – the prophet. For example, on a weekly basis, South Africans travel to Nigeria for a spiritual encounter with the prophet T.B. Joshua. The pulling factor is the people’s or believers’ desire to experience a fresh divine word for their lives and experience divine power as channeled through the prophet.

Some of the key characteristics of the independent prophetic church are the following:

Firstly, it elevates the office of the prophet. The title *prophet*, as Omenyo (2011) notes, ‘Assume a new importance and significance’ (2011:41). Thus, this has led to quite a number of ordinary ministers of the gospel or Pastors now prefer to regard themselves as having a prophetic gift and mostly chose to prefer titles like Prophets and Apostle if not the academic one ‘Dr’ these titles makes them to appeal more to the crowd and followers. In the prophetic churches, things tend to revolve around the prophet who, in most cases, is also the founder of the church.

4.10. Accountability defines a pathway to better performance

Accountability in organisations must be DOWNWARDS - to the beneficiaries, clients, or constituents who are recipients of the services of the organisation; “INWARDS - to the mission, values, members, supporters and staff of the entity; and HORIZONTALLY - to the peers, competitors, and rivals” (Osisioma 2013:4).

Accountability involves clearly defines roles and responsibilities, regular reporting and monitoring of behaviour against these roles, and the ability of heads to impose sanctions for breaches of responsibilities (Osisioma 2013:5). Hence, accountability needs to effectively extend the concept beyond its role as a disciplinary mechanism, and towards its use as a transformative process. This creates a feedback loop for the organisation to learn what is effective and what is not, thus making accountability a tool for organisational change and for strengthening performance. All this is made in order to enhance and strive for better performance not for just check and balances. The key challenge here is the creation of a more balanced accountability, in which the interest of the most powerful stakeholders do not overshadow the voices of those most affected by an organisation's activities. Hence, this boils to church leaders as people who are accountable to God, to parishioners, to themselves, to society at large, and to the vision and mission of the church. Osisioma (2013) has highlighted five accounts on which church leaders are to be held accountable, to lead God's flock by walking personally with God and by working together to help church members do the same. Since they carry a responsibility and by extension, the need to be accountable is as follows:

- Lead the church as ELDERS (reflecting maturity in the faith), OVERSEERS (super-intending over the affairs of the church), and SHEPHERDS (feeding, leading, guarding and restoring). They have a duty to lead by godly example and by the teaching of the Word of God,
- Walk personally with God by maintaining a daily obedience to God's Word, living like men who will render account to God about their stewardship, encouraging their

members to live lives of faith and prayer, and willing to suffer for the cause of Christ if the need arises,

- Work together with others as part of plural leadership, each submitting to the other in humility, putting a priority on godly relationships and virtues,
- Help those in the church to walk personally with God, keeping watch over their souls, faithfully instructing them in the Word, toiling for their joy and spiritual profit, and emphasising the grace of God in his dealings with the people.

4.11. Inspiring of accountability in independent Prophetic churches

Osioma denotes, “leaders should never serve without a support structure, without others to help maintain their focus, their purity and the characteristics that make them eligible to lead - whether in the church, the nation, or society” (Osioma 2013:3). Where there is absence of accountability, there is often a culture of impunity - a disregard for norms, values, decency and decorum (Osioma 2013:3). The rise of independent prophetic movement has been predominantly characterised with the absence of accountability, which was not the case with Classical Pentecostals, who have a more conservative approach when it comes to strange miraculous activities. Newly established independent prophetic groupings in Southern Africa have controversially misrepresented Pentecostalism. This misrepresentation comes as a result that lot of broke away leaders from classical Pentecostal to form own prophetic movements were no longer submitted under proper structures. Hence, this led to absence of accountability, “which, relates to areas involves public funds, the use of power, sex scandals and the sociopsychological or physical abuse” (Pondani 2019:41). Thus, it is a purpose of this chapter to calls for accountability in these following areas of concern:

4.12.1 Accountability toward proper biblical ways of healing to replace tactics, which are to cause physical harm

Independent Prophetic and neopentecostals, unlike their classical Pentecostal mother churches have seen many other ingredients in their healing tactics such that dangerous objects which are introduced to the healing platform. Most of the newly up and coming ministers of the independent prophetic faith movements support the engagement of healing objects stating that healing is not limited to the biblical styles, rather, there is a consideration for other alternatives depending on levels of anointing upon the prophet (Pondani 2019:41). Physical implications refer to those activities that can harm, injure or bring hurt to the human body. Social media platforms such as Youtube and Facebook have popularized many upcoming ministers and End Times Disciples Ministries exposing dangerous healing practices conducted by prophet Mnguni popularly known as the 'snake pastor.' Images displayed on their Facebook handle shows prophet Mnguni riding on top of a congregant who is in a bended posture, on other instances Mnguni's image will be posted in which the prophet is jumping on congregants. Such a practice not only affects the way people perceive healing and deliverance, but also brings shame to the victims before families and friends (Pondani 2019:42). A comment made by a ministry stating, "total demonstration of God's power, no pain felt in them, meaning God is with us to God be the glory." An article published online by South African News24, reported the return of Prophet Peniel Mnguni with a display of driving through a board placed on top of two congregants in the presence of his followers. As a result, the church tent was reported as being burnt by furious residents who were astonished by the indecency and indignity displayed by the prophet towards his congregants (Pondani 2019:42).

South Africa's Constitution section 15(1), states, "Everyone has the right to freedom of conscience, religion, thought, belief". This kind of freedom has, however, been misused to

an extent that dangerous practices have infiltrated the religious sector with various implications at stake. Hence, this is one of the areas, which call for ministers in independent prophetic faith movements, to be held accountable as practices such as these infringe with individuals' right to be safe and it is a highest form of abuse of authority from the side of ministers themselves.

4.12.2 Accountability, which relates to public funds

Since congregants presume anything spoken by a prophet is given as a directive from God, while in some cases, some prophets are using prophetic gifts for their own profit. Such dangerous claims have led to an even more impoverished community. Attendance capacity often determines what a church can achieve and boosts identity on public profiles and its growth potential. "Most churches, therefore, engage in quite a number of strategies to boost financial coffers, but in the process, some aggressive and innovative fund-raising tactics have been introduced that differ from the traditional understanding of church fund raising founded in older denominations" (Kalu 2008:141).

One of the major issues that has been contested with regard to independent prophetic churches relates to financial issues. Controversial news articles and headlines written about pastors involving money and sex scandals have been on a rise over the past few years resulting in some parts of the community questioning whether religion has become commercialized, enriching only a few individuals (Pondani 2019:44). CRL Rights commission had suspected fraudulent behaviour by the so-called "Men of God" and the use of personal bank accounts for banking public funds, when they decided to undertake investigations upon certain ministries (Pondani 2019:44). Amongst the challenges that the CRL Rights commission encountered during their interrogation process is the refusal of the churches to submit required documents that authenticates the churches operations. Documents that

were required included financial statements, annual general minutes, constitution, code of conduct, faith statements, bank account signatories, deeds or leases of the land from where churches operated (Pondani 2019:44). Mind you, submission of this documentation is a right thing to do for a healthy transparent organisation, which want to promote godly standard of handling of public funds. In a way that should magnify and bring glory to God Almighty. Hence, refusal brought suspicion and doubt on leadership integrity. Others were reported to have received the so-called 'blessed water' at a fee. Sometimes, access to meet one on one with the 'spiritual' father has a financial cost attached to it. In addition, wristbands, towels and olive oils are sold to the congregants for attaining favour. Kalu (2008:66) points out, "some preachers have been accused of merchandising the gospel and being veritable wolves in sheep's clothing. This has attracted a great number of imposters who are after the material gains at the expense of those who are less privileged yet desperate for healing and prosperity. These individuals care less about discipleship, which is the core of God's mission because of the introduction of a consultation fee for a one-to-one encounter with the man of God. These had not only tainted the image of God's people but had reduced her to mockery, scorn and ridiculed amongst the secular world.

According to the findings reported by the CRL Rights Commission, there is substantial evidence of commercialization of religion such that people are expected to pay some monies before blessings and prayers are pronounced over them (Mkhwanazi-Xaluva, 2016:25).

Church planting pattern has revealed that urban areas to be lucrative environments for young pastors in the independent prophetic faith movement. A great influx of young prophets tends to flock into urban areas because many churches face financial challenges

(Kalu 2008:05). As a result, independent prophetic churches are fewer in rural areas simply because many churches that have been established within poorer economic regions are known to be smaller and undergo financial challenges. Most independent prophetic churches emphasize the need for a 'prophetic seed' to attain a miracle. These churches have also gained popularity because of the wealth-related testimonies that are published on most of their social media platforms.

As people are eager to know the future-outlook of their lives, they become vulnerable to a person who claims to have knowledge into future realities, hence, the demand for prophetic direction has opened a door for a consultation fee in some independent prophetic faith movements (Pondani 2019:46). Much loyalty has also been demanded of congregants' relationship with the prophet, so that through fear of curses, no one questions abusive tendencies. Furthermore, material prosperity packaged as "the" gospel has become one of the main highlights of their preaching, with much emphasis placed on the need for deliverance, such that it is considered a prerequisite for one to assume a life of experiencing prosperity (Pondani 2019:46).

Pondani in his research study poses an enquiry, which brings forth accountability, integrity and purity into question when he asks; is there a non-coercive way of dealing with the poor without manipulating their hope? It is also important to note that in few reported cases (as compared to the silent ones), many crooks who have masqueraded as prophets have been accused of various cases such as sexual assaults, embezzlement of funds and witchcraft. This study acknowledges that not all independent prophetic faith movements leaders in African churches are prosperity preachers, as some of them, actually train congregants in self-help seminars for wealth creation, skill acquisition and education (Kalu 2008:143).

4.12.3. *Accountability against sexual misconduct*

Within most independent prophetic Churches and the various churches in Southern Africa, many reports have been made implicating the man of God's involvement in sex scandals with female congregants. Even though women and children make the most of victims, also, some men have equally fallen victim to petrol drinking, grass eating and sexual assaults (Pondani 2019:46). One of the controversial events that took place in North Pretoria, Soshanguve, is a service where some congregants from the End Time Disciples Ministries stripped in church because they were allegedly reported to have felt too hot during the church service. When indecent exposure of bodies is considered a divine act of God at the expense of violating social norms, dangerous healing practices with sexual implications become problematic. An astonishing example involves the controversial Prophet Paseka Motsoeneng, who is popularly known as 'Prophet Mboro. One of the scandals that involved prophet Mboro is when he prayed for a couple, who had sexual challenges in their relationship.'

"The clip posted on the YouTube social media platform shows a mature couple sitting on a bed and Prophet Mboro commanding the man to test the genital that was prayed for while he was examining the erection miracle. Generally, many people do not publicize their sex life and activity except for other motives or professions, thus, for a prophet to conduct a "poking miracle" on a video, can be deemed as a dehumanizing act" (Pondani 2019:46). Furthermore, in Rustenburg South Africa, another dangerous healing practice that went viral on social media platforms is one act of deliverance that involved the man of God having to kiss a female congregant during the so-called prophetic and healing session. This dangerous activity happened at Kingdom Prayer Ministry led by prophet Nana Poku who is believed to have migrated from Ghana into South Africa. In a clip posted on You Tube,

Prophet Nana performs a kissing stance during a deliverance session. This sparked a controversy with regard to the understanding of healing within independent prophetic churches. As it were, many African independent prophetic faith movement followers are depending on prophets for direction in life, although the teachings from many of these so-called prophets often differ from biblical teachings in so many doctrinal ways. There is, therefore, a need for a culture of accountability to be introduced within the church as the church as any other organisation is run on earth, for the people by the people. Another independent prophetic leader, who is suspected to have been sexually assaulting many girls in his custody, is Prophet Tim Omotoso (eNCA news). In a testimonial presented to the court by Angel and Nosiphiwe Mzunguzi (not real names), the two young girls confessed that they were pushed to please the “man of God” and lived a life of threats and fear. They further confessed to knowing about abusive tendencies and sexual assaults that happened to other girls. These and other allegations against Prophet Tim Omotoso have seen him being taken into police custody awaiting proper investigations into those allegations.

4.12.4. Accountability towards training of ministers within the independent prophetic churches

Aryeh denotes, “There is a popular notion among many contemporary prophetic ministers that formal theological education does not support spiritual formation, thus they prefer to go to Christian sacred places like mountains and prayer camps to pray for long periods, or be mentored by a senior prophet in order to receive the anointing of the Holy Spirit to begin ministry” (Aryeh 2018: 04). This understanding amongst independent prophetic movements has cause discrepancy and imbalance in their theological framework. Christ’s commission, mandate of salvation and making of disciples is omitted in their theology. This will be replaced by prophecy, healing and deliverance. Thus, only to find that this is supposed to be a bait or sign which points to Christ, his salvation through disciple making. This has led to

theological framework of independent prophetic movement to remain and rotate around prophecy, healing and deliverance. Without doubt, this has caused independent prophetic movement to be attractive to people with challenges and difficulties of life. Hence, that is how the gospel should be promoted and be advertised in order to reach many individual as it can. Thus, there is a problem when people who have been attracted through prophecy, healing and deliverance are no longer pointed to Christ for the salvation of their soul. In order to become converted to Christianity, for them to carry their cross to follow the saviour. This should be followed by intense discipleship for making a person to be a follower of Christ not of a man of God. Thus, this is what Christ himself commissioned. Hence, proper theological framework should encompass appropriate biblical knowledge. Regardless of race, ethnicity or creed this need to be a universal knowledge of the gospel. This has led to worship services in the contemporary prophetic ministries, which are less doctrinal, they easily attract non-Christians who are seeking to know their destiny and receive miracles without necessarily being converted (Asamoah-Gyadu 2015: 08). In addition, the implication of this situation is grievous to mission and to African Christianity which possess roots not just crowd Christianity. The issue is that, whilst theological colleges are receiving and using Western textbooks to teach, the African worldview must be considered. There is a gap between what is taught in class and what is practiced in some ministerial fields (Aryeh 2015: 213-16). This will help enhance the gospel, which speaks to Africans, addressing their challenges in their situation. Nevertheless, with proper theological framework so much pitfalls could have been avoided. Pitfalls, which have led to a gospel of Christ to be subjected to scorn and mockery. Hence, there is thick line between professionals and those who are called into ministry. Yet even those who are called into ministry have greater responsibility too, who should give an account and continue to account for an entire

duration of their earthly calling until they will finally give an account to the Lord. Thus, this calls one to be a man and woman approved and rightly handling divine matters and that is to study. Accountability is thus inevitable.

4.13. Compelling reason for accountability

To believe that one can make disciples or develop true maturity in others without some form of accountability is like believing that you can raise children without discipline, run a company without rules, or lead an army without authority. Accountability is to the Great Commission what tracks are to a train (Keathley, 2004). Keathley (2004) identified five compelling reasons for accountability in the church:

- Accountability is an essential part of a functional society, the prototype for which is the Triune Godhead itself. Though the members of the Trinity, the Father, Son, and Holy Spirit, are co-eternal and co-equal, each being God of very God, Scripture gives evidence of an accountability that exists within the Godhead. The Spirit accepts His role as the Enabler or Comforter, the Son accepts His role as the suffering Saviour, and all proceed from the Father.
- Accountability helps to promote biblical controls or checks and balances. It provides the necessary discipline and support needed to see people reach godly goals. God has given the Word and the Holy Spirit as His agents of control to help provide direction and controls on our lives, but accountability to other believers becomes another key instrument to aid in bringing about self-discipline and inner controls.

- Accountability is necessary because like sheep we tend to go our own way. We are all self-willed. We want to protect our comfort zones and avoid having to deal with certain issues that are important to becoming obedient Christians.
- Accountability promotes servant-like leadership in keeping with the pastoral mandate to watch over the flock. One of the key requirements of a servant leader is faithfulness to the things entrusted to him.
- Accountability is protective to both leaders and to the flock. The biblical model for church leadership is a collective leadership of elders that provides a structure for genuine accountability. Shared leadership provides close accountability, genuine partnership, and peer relationships—the very things imperial pastors shrink from at all costs.

The goal of accountability is not riding herd over people like a taskmaster— something completely contrary to Scripture. Rather, the goal is to help people grow in Christ and learn to find Him as the source, force and course of life.

4.14. Ministry and leadership

Briefly, God calls persons to specific leadership ministries and offices, empowers them for service in the church and the world, and holds them accountable to the community of faith in their service. God delegates the church to call, train, and appoint gifted men and women to a variety of leadership ministries as pastor, deacon, elder, evangelist, missionary, teacher, conference minister, and overseer. Thus, they need to be persons of character, good reputation, and above reproach, appointed to preach and teach with authority, interpret the Scriptures and the faith with diligence. Speak divine truth with boldness, equip the saints, relate with compassion to the needy, and lead the congregation in faithful living, so

that the church may be, built together spiritually into a dwelling place for God. Thus, these are to be ordain (or similar acts of licensing and commissioning) as symbol of combination of God's call, the congregation's affirmation, the recipient's dedication to ministry, and the blessing of the wider church.

4.15. Preliminary Conclusion

This chapter had embarked upon exploring the meaning attached to the concept "accountability," in connection with a role to be played by a leader, as a main role player for setting a stage to be modelled by followers of coming generations. The chapter has therefore explored several meanings attached to leadership and accountability, in order to influence future generation of leaders. In our quest to sightsee the phenomenon, following sub-themes have been investigated: Finding a distinction between a leader in contrast with leadership, looking at biblical measurement to leadership exploring mark 10:35-45 – servant leadership, Leadership pitfalls to manipulation and corruption, measurement of leadership, Character and leadership. Transforming of leadership within the independent prophetic churches. Exploring accountability and topics related to it. How accountability defines a pathway to better performance, Inspiring of accountability in independent prophetic churches, compelling reason for accountability and lastly ministry leadership. Our next chapter shall uncover interviews details, themes and analysis thereof.

Chapter Five

Imperial Data presentation, analysis and interpretation

5.1 Introduction

This chapter presents data and analysis, obtained from the questionnaire responses submitted by participants. The chapter will further link analysis with a literature reviewed by the study. The researcher needs to once again clarify the fact that, due to covid 19 epidemic widespread, with its social distancing laws, he was unable to make appointments for interviews. Hence, he was bound to move from plan A to plan B. Meaning that, since a research had deliberated to utilise both personal interview and questionnaires. In this case, questionnaires were left as the main alternative to accomplish a study. Furthermore, the researcher's prior knowledge of a phenomenon, will work as an advantage to enhance the study. The researcher was bred and groomed from the independent church, which had broken-away from classical Pentecostal. Thus, was fortunate enough to explore and witness by himself number of the unusual acts which normally occurs in these meetings or services of the independent prophetic churches. Thus, a main purpose of the evaluation was to determine the impact of mushrooming of independent prophetic churches and the unsupervised leadership on South African township Christianity. The following research questions were formulated in order to capture data.

5.2. Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?
2. Does a situation which have plucked a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media. Yes/No? Moreover,

what do you blame for the situation? What do you think needs to be done to resolve it?

3. What process does your church follow when one feels like starting the church?
4. Do leaders need theological training in order to start a church Yes/No Why?
5. Is your church affected by mushrooming of churches? Yes/No? If so how?
6. How do you justify the notion that, some church leaders claim to report straight to God?
7. What do you think should be the role of the state if the church does not solve their internal problems?

5.3. Brief explanation of group categories and Sampling

This research concentrated in the churches, which are under eMalahleni municipality, these are areas, which covers eMalahleni (Witbank) and Phola locations. This is part of Mpumalanga province of South Africa. The sample was taken out of the population which comprise of (3) main categories. Ten (10) participants were classical Pentecostal based ministers, elders and leaders. Six (6) were main line churches ministers, leaders and parishioners. In addition, six (6) were part of independent prophetic churches. All (22) participants were surveyed, but after data was compared. 15 were chosen to be part, which form sampling, 5 from each group category. These differences were selected in order to get an unbiased understanding of the phenomenon since all these churches are govern differently (Tfwala 2016: 143).

5.3.1. *Classical Pentecostals Participants*

Overall, ten classical Pentecostals participants who participated in this research.

These include five ordained ministers, three ministers' wives who act as assistance

pastors, one elder and one church member, which is equals to ten. Hence, five of them were chosen to be part of sample. The reader will realize that when comes to the “Classical Pentecostal participants” and “Independent Prophetic participants” I have used precisely their names, because they have given me permission to do so (see appendix 3 for the permission)

5.3.2. Main Line churches Participants

Overall, six main line churches participants who participated in the research. These include one ordained Priest, a Church pastor (from Christ church), a lay minister, one assistant Priest, and two parishioners, which is equals to six. All from Saint Margarethe’s Anglican Church beside one. Only five of them we have included to form a sampling, as we wanted a number not to exceed 15.

5.3.3. Independent Prophetic churches Participants

Overall six independent prophetic churches participants who participated in the research. Hence, the researcher needs to note that, the effort to allocate independence prophetic church in a true sense of the word, did not materialise. Some changed their minds at the last hour. Some did not even consider our invitation; probable due to a suspicion after a purpose of the research was explained to them. However, a church, which was located under this category, is also an independent church in a true sense of the word, because it does not affiliate with any mother church or denomination. Yet not strong in prophetic and in “*unusual practices*” but is very much solid in terms of deliverance. Moreover, it is a church, which represents new churches of less than five years of existence. The founder is again a Bishop. A young leader hail from a classical Pentecostal church, which was pastorally led by elders, thus, they were without a pastor for several years. When led

to start his own ministry, he was only a member without any influential position. However, his move led him to emerge as young influential leader amongst others who are currently in the city. Therefore, participants from these churches include one founder Bishop, one junior pastor, one youth leader and three associate pastors who are not part of this local church but work closely yet independently without churches of their own, which makes them a total of six. Thus, only five were chosen for sampling.

5.4. Invitation to participants

Permission letters were granted from three group categories churches representatives. One from Africa Independent Reformed church – (the evangelical Classical Pentecostal church). Second one from Saint Margarethe Anglican Church and Christ Church – (both are main line churches. A third one was from Restoration of church identity Ministry (an independent prophetic church). Data collection questionnaire, which are form of open-ended and closed questions. Twenty-two (22) questionnaire copies were distributed within classic Pentecostal, mainline, and independent churches. In compliance with the assurance of confidentiality and anonymity in the final presentation of the report, each participant's names was allocated title of position he holds in order to avoid using participants' names. This was done to conceal identification, unless the participant was willing that his identification be revealed in this study. Hence, most participants did grant a permission that their names should appear in the study, thus most names are used.

5.5. Details of captured data and analysis.

Following is the participant's responses on questionnaire as outlined in the table formats. Participants responses are analysed as compared between Classical Pentecostal, main line and independent prophetic churches.

Question 1

What do you think causes people to break away from their churches to start new churches?

| | |
|------------------------|--|
| Classical Pentecostals | Responses |
| Rev B S Mahlangu | Denial to submit to authority |
| Rev W K Ndebele | Presume that they are ready to lead while not trained |
| Pastor N. Kubheka | Power hungry, money, called titles, don't want to be called into order |
| Pastor wife A. N Nkuta | Refuse submission under authority and reprimand love of money |
| Pastor T. Mahlangu | Refuse submission, love of money, and self-enrichment |
| Main line churches | Responses |
| Church Leader | Poverty, so is work opportunity, Fame, greediness |
| Reverend Mother | Material and financial gain |
| Lay minister | It more or less motivated by materials and financial purpose |
| Assistance Priest | Power hungry and they are after money |
| Parishioner | Dissatisfaction with the church doctrine when it comes to the gifts of healing and performing miracles |
| Independent PC | Responses |

| | |
|--------------------------|--|
| Bishop I Mabhija | Refusal of submission, fame and recognition |
| Pastor S. C Nhlapho | Calling of God takes a new turn different from a vision they served under also being depressed |
| Young Elder T.S Malinga | Young pastors feel that they are not well appreciated and recognized by senior pastors |
| Young Elder S.Z Khoza | They want to be independent from control, and want their vision to be heard |
| Youth Leader T.F Mahamba | Lack of submission and greed that has taken over the church of God |

5.5.1. Analysing responses and comparing of categories in relation to literature

Both Pentecostals and mainline churches sound more or less similar in voicing out about causes, which make people break away from their churches to start new churches. Hence, refusal of submission to authority have stood out strongly amongst classical Pentecostals. On the other hand, mainline churches mention of material gain to overcoming poverty, sound partly more sympathetic with situations, which are beyond peoples control like socio-economic circumstances. In addition, it is noticeable that both classical Pentecostals and mainline churches are made up of leaders who are more advanced in years thus, more matured this makes both categories of leaders to be more seasoned in their point of view of leadership perspective.

Hence, it is also observable that independent prophetic churches are made of leadership, who are much younger, and most of them are leaders, who have, not made a name for

themselves. Hence, some have managed to start own churches, but most are leaders who are still in submission under senior leaders. Thus, their point of view in this question “*what causes people to break away from their churches*” sound more like the same. Four out of six responded sympathetically with the situation of breaking away. Quotation such as the following, “*Young pastors feel that they are not well appreciated and recognize by senior pastors,*” “*They want to be independent from control, and want their vision to be heard*” speaks volumes in that regard.

Thus, these are the findings, which concur with part of literature, for instance Pondani asserts,

“Those who are required to give are usually the poor-majority while those on the receiving end, are usually the rich young ministers who are generally regarded as the pious ones”

(Pondani 2019:16).

This therefore spells that, it is leaders who are young who want to mushroom, in order to be independent and gain freedom from the control of their mother churches.

Furthermore, additional literature, which coincide with a study, more in particular when church, planting pattern, is observed. It has been revealed that urban areas are lucrative environments for young pastors in the independent prophetic faith movement. A great influx of young prophets tends to flock into urban areas because many churches face financial challenges (Kalu 2008:05). The literature therefore suggests young ministers or leaders who are still submitted under a certain leader or a prophet, as more likely to mushroom to start his ministry and put his vision into practice, hence this concurs well with the study findings. Thus, themes, which stood out from the analysis of this question, are:

- **Unwilling to submission to authority**
- **Young leaders are more likely to break away to start new church**

Question 2

1. Does a situation which have pluck a church in South Africa bother you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media. Yes/No? In addition, what do you blame for the situation? What do you think needs to be done to resolve it?

| Classical Pentecostal | Responses |
|-----------------------|--|
| Rev B S Mahlangu | Yes. I blame lack of theological training and power-hungry false prophets; solution is to promote theological training and government regulation of public practices of religious organizations. |
| Rev W K Ndebele | Yes. Lack of spending time in bible reading and prayer by members, hence they are easily taken up by pseudo miracle, strong faith and discourage from following gimmicks |

| | |
|------------------------|--|
| Pastor N. Kubheka | Yes. Young pastors are hungry for wealth and more in competition than serving God; the solution is to close those churches. |
| Pastor wife A. N Nkuta | Yes. Blame both pastors and members, More bible studies for members and pastors need theological training. |
| Pastor T. Mahlangu | Yes. Pastors are looking for quick solution, thus they end up believing in any false prophecy that they hear, and members need to trust in God more than prophets do. |
| Main line churches | Responses |
| Church Leader | Yes, they have observed that people love to have results also; they love to see things happening. Poverty and inequality in our society lead ordinary people to take such decisions. People have gone through a lot in south Africa as a result they do not know what can help them. Solution, a standardize process should be adhered to, e.g. a person should not be allowed to start a church if he will not account to anybody. |
| Reverend mother | Yes. People are desperate of healing, poverty and sickness is rife. So many people easily fall prey to those abusive actions. The church must play a crucial role in |

| | |
|-------------------------|--|
| | community building and as such people must be protected from these manipulating pastors |
| Lay minister | It is total inhuman such pastors need to be charged by the law; the government has to intervene and dissolve such churches. |
| Assistance Priest | They are misusing God's word due to a lack of knowledge. They need to be taught through bible studies. They also need prayers and fasting. |
| Parishioner | Yes, these pastors take advantage of the poor and sick who come to them for help. Instead of helping, them they make them do these degrading acts. |
| Independent PC | Responses |
| Bishop I Mabhija | Yes. So sad most so-called ministers use Christianity for selfish gain, solution is government intervention |
| Pastor S. C Nhlapho | Yes. Leaders who are not called for ministry doing it for fame and money. Churches which commit such should be closed |
| Young Elder T.S Malinga | Yes. In particular when I observe that these ministers are foreigners. This indicates that our government does not have rules which should be enforced to combat these cults |

| | |
|--------------------------|--|
| Young Elder S.Z Khoza | Yes. There must be a certain order and pastors should be called to account for their action |
| Youth Leader T.F Mahamba | Yes. Lack of sound doctrine and the gospel of repentance. Leaders need to be blamed. Alert the body of Christ, enlighten about the gospel of repentance. |

5.5.2. *Analysing responses and comparing of categories in relation to literature*

This question was seemingly predictable but carry weight according to the researcher's opinion, because all participants have expressed themselves to show, they are troubled with the "unusual practices" which have recently taken southern African region church landscape by storm, South Africa in particular. Twelve out of fifteen chosen participants of three categories have express their amazement and antipathy for such unusual practices to be tolerated by the state for such a prolonged period. These are practices of spraying with doom, eating grass and a huge amount of money, which should be paid for seeing a man of God one-on-one. Hence themes, which have stood out, are:

- **Theological education**
- **Government intervention**

They are pointed out by most of interviewees, as things, which are needed and need to be done in order to solve these challenges. Statements such as "A person should not be allowed to start a church if he will not account to anybody." Stood out as something notable in answering this question.

Question 3

What process does your church follow when one feels like starting the church?

| Classical Pentecostals | Responses |
|------------------------|---|
| Rev B S Mahlangu | Give counselling to discourage breakaway. If he insists cut him off from membership |
| Rev W K Ndebele | Discuss first with leaders, pray about what might be the cause of leaving and show him/her the costs of starting a church |
| Pastor N. Kubheka | Encouraged to study theology and follow processes to put in a field. |
| Pastor wife A. N Nkuta | Start with a process of his/her gift be recognised by church, then theological training which will be followed by ordination |
| Pastor T. Mahlangu | Recognition, send to theological school, then probation and ordination followed by prayers and blessings to be released to start a church |
| Main line churches | Responses |
| Church Leader | The church will open a branch where one leader will be sent to lead that church which does not belong to individual but Christ. The criteria to choose a leader is described (Titus 2:2; 1Tim 3:1-13) |

| | |
|-------------------------|---|
| Reverend Mother | Unfortunately it is not easy for any Priest to break and start a church because our church is governed by Canons and Laws |
| Lay minister | Our church never experiences such a scenario. However, we believe that if a congregant wishes to leave, he/she is free to do so. |
| Assistance Priest | There are no processes because they do not report they just vanish |
| Parishioner | Had nothing to say |
| Independent PC | Responses |
| Bishop I Mabhija | First, we pray and wait for God's confirmation, if it confirms, the church should release that particular person by laying on hands and blessing him. |
| Pastor S. C Nhlapho | Bishop first counsel a person to check if they are really called for ministry, also pray to ask God if it's God time or not. |
| Young Elder T.S Malinga | A revival will be made and a qualified person who has passed a training of the trainer pastors training will be left there. |
| Young Elder S.Z Khoza | Consult with senior leaders or elders of the church |

| | |
|---------------------------------|--|
| Youth Leader T.F Mahamba | Pray to God for confirmation of what is happening and spiritually discern the person who feels like starting a church as apostle Paul said, we must discern the spirit |
|---------------------------------|--|

5.5.3. Analysing responses and comparing of categories in relation to literature

The third question, “*What process does your church follow when one feels like starting the church?*” Nine out of all ten classical Pentecostals participants presented on how they go about a process, which is normally undertaken when one, need to start a church. Nine of them have included theological training as one of the prerequisites for one to start a church. These findings tell more about structural stability and theological awareness within which classical Pentecostals have come to embrace over the time. Also it conscientizes that, one needs to avoid being general when discussing phenomena which relate to Pentecostalism. Different groups have emerged within the Pentecostalism. Furthermore, participants have alluded several factors, which need to be considered, before an aspiring candidate can be sent to the field. Most things mentioned are related. Hence, most participants have spoken about the ending act, which is to release a full competent candidate into a ministry field. This therefore tells of a prevailing culture within classical Pentecostals of spreading and mushrooming, whether the expanding is about planting churches of their own kind or it is another mushrooming pattern, in which these ministers breakaway to make autonomous or independent churches of their own. It remains a question. But several literatures have alluded, and pointed out that, classical Pentecostal are one major movement which have attributed so immensely towards the challenge of unsupervised leaders who are mushrooming week in and week out to start new ministries and churches of their own.

Hence, this study reveals that Pentecostal churches do have a proper way to follow, when it calls for the aspiring individuals be released into ministry.

On the main line side participants were five as we have alluded above. Besides one participant who left a blank space on this question. Most participants from main line churches have expressed to never experience such scenario. Furthermore, only one participant has mention that, *“The church will open a branch where one leader will be sent to lead that church, which does not belong to individual but Christ”*. Otherwise, other participants sounded to be unfamiliar of such a situation. Hence, the researcher was left clueless as to which strategy do main line churches follow in expanding their churches.

From the independent prophetic churches leaders’ point of view. Responding from question three. Four out of five participants who were sampled have articulated prayer and waiting for God’s confirmation and God’s time, as the most central in their opinion of what should be a process to go about when their member feels like called to start a church. Their bishop went on as follows

“First we pray and wait for God’s confirmation, if it confirms, the church should release that particular person by laying on hands and blessing him.” This is what the junior pastor had to say, *“pray to ask if it’s God time or not.”*

Responses like these are Pentecostal in nature. As they put more emphasis on being guided by a spirit, waiting on the Lord’s confirmation, laying on of hands for the candidates, and wait for God’s right time. They describe how independent prophetic churches deal with things like this, pertaining the release of members which are feeling called by God. Hence, we see quite a distinction between them and their classical Pentecostal former mother bodies, which need to be noted. Independent prophetic churches criterion, which is used to

qualify a member to be sent off to field ministry, is not fully balance, hence put emphasis in prayer and wanting to hear God's voice about the matter, is a valid spiritual corner stone in Christian life. Nevertheless, they do not do justice in testing of the character, endurance and maturity of the candidate, which is to be sent. This is contrary to the way things are done in their former classical Pentecostal mother churches. Where more emphasis is put on quality of a candidate, which is to be sent out. His calling is not only measured in terms of asking God whether a candidate is called or not, of which is also proper biblical way of doing things. However, focus is also placed on a candidate himself to measure the authenticity of his calling. To test whether a candidate shall be able to stand on his conviction when changes, forces and pressure come. This was then not enough to only ask God if he is a right candidate to be sent out, but his character had to be tried in several ways. One classical Pentecostal minister not in the 5, which are forming a sample, but amongst the ten Pentecostal participants Minister Rev Msebenzi Nkuta, in his answering this question has made his conviction heard. You could feel in his tone when he alludes as follows,

“The person has to show he is called by God, by serving under the ordained minister and the church needs to confirm the calling. He then needs to undergo theological training, which will take several years to test his endurance and make him/her to be a soundman or women of God. He went on to say, he/she needs to show passion for God's Kingdom and lastly be blessed and released to field.”

This is how he alluded. This question and participants responses helps, to put matters in the category that, unsupervised mushrooming young leaders, within the independent prophetic churches, mostly emerged as leaders without proper edifice, which grooms and mentor them to be competent servants of God, hence a reason why there is a lot of discrepancies

and loopholes in things which relate to character in their leadership journey. The given literature indicates on how these leaders emerge, concurs very well with a study as Mpofu alludes,

“The emergence of the prophetic churches in southern Africa came about because of many pastors breaking away from their churches” (Mpofu 2014:25).

Thus, this reveals leaders who are not prepared in many ways to be sent into ministry. Hence, most of them have caused serious harm too many and on themselves. Mpofu further highlights,

“A clear obsession, in the charismatic New Religious Right Movement, with wealth and health as the bases of salvation and faithful Christian life, he farther expounds, that surprisingly, there is very little reference to moral and ethical issues from the charismatic prophets who are the founders of these movements” (Mpofu 2014: vii).

Hence, the theme, which is most central in this question, is as follows:

- **Sending of leaders who are theologically inform and Character appropriate enhances mission**

Question 4

Do leaders need theological training in order to start a church? Yes/No Why?

| Classical Pentecostals | Responses |
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| Rev B S Mahlangu | Yes. Theological training (learnedness) is prescribed and encouraged by Christ to minister effectively (Matt13:52; Pet 3:15-16). |
| Rev W K Ndebele | Yes. Leading people requires training, knowledge and studying, leading a church requires, mentoring, experience and knowledge of the church dynamics. |
| Pastor N. Kubheka | Yes. Training is crucial because that is where pastors are equipped to lead the church and having knowledge that Jesus is the leader and you are servants. |
| Pastor wife A. N Nkuta | Yes for administration of the church and for the teaching of the word in truth. |
| Pastor T. Mahlangu | Yes. So that they will be able to teach the church a sound doctrine, something that they learn and understand. |
| Main line churches | Responses |
| Church Leader | Yes. I think leaders need at least basic training it can help him/her to understand the situation and what he must be doing. |
| Reverend Mother | Yes. Theology and leadership training are crucial in the performance of a pastor and leadership |
| Lay minister | Yes. Religious leaders need to be equipped for ministry. Theology training can play a big role. |

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| Assistance Priest | Yes. Because they must be fully equipped with what they want to start. |
| Parishioner | Yes. Pastors should have theological training. However, they also need to be trained in leadership in order to be able to lead well. |
| Independent PC | Responses |
| Bishop I Mabhija | Yes. Leaders need training because it prevents doing things which are unbiblical for a lack of knowledge. |
| Pastor S. C Nhlapho | Yes. It will help them in terms of how to handle churches challenges and members how to grow ministry. |
| Young Elder T.S Malinga | Big yes, because what we see or witnessing in this country shows that only well-equipped person will fit to start a church. |
| Young Elder S.Z Khoza | Yes. Theological training is essential. |
| Youth Leader T.F Mahamba | Yes. Because theological training lays the foundation of how a church should be started and how it should be maintained while being led by the spirit of God |

5.5.4. Analysing responses and comparing of categories in relation literature

Classic Pentecostals, main line and independent prophetic churches participants had a common view on a question whether theological training is necessary in order to start a church. As predictable as it is, this viewpoint of the study helps strengthen what has been

observed by the literature. This assists to establish causes, which have led to mushrooming of independent prophetic churches, and their enjoying freedom of religion, with all kinds of unusual practices, which had never been experienced in the history of the church before. Kgatle in his analysis of possible explanations for these unusual practices has outlined in detail the theological, psychological, and socio-economic factors (outlined in our literature review chapter, which is chapter 2). Under a theological factor, which is a key factor, which we want to link with the finding of the study, of question four in particular. Several causes like being non-denominational, as these churches have no link to either mainline Christian churches or classical Pentecostal churches are mentioned. He further remarks about these pastors taking advantage of the value system of Christianity in South African society, particularly among black people, when he refers to what he calls:

“A blind loyalty” not only to the contents of the Bible but also to the self-appointed leaders of the word of God called priests, pastors, prophets, taking advantage because religion is the industry which do not demand people to comply with qualification. You only need an above-average command of the English language, an edifice for assembly, a pair of shiny suits, loudspeakers and public speaking skills” (SA Local Newspaper 2014) sited in Kgatle 2017).

He noted as reason why most of the pastors of these movements did not receive proper training in preparation for a full-time ministry. What he calls, intense training which includes doctrinal values and administrative duties of the pastor in ministry (Kgatle 2017). As most of the pastors in independent prophetic churches, reject such a training, let alone academic activities of theological field. Thus, this is suggested by the study, in question three. On processes, churches need to undergo if members feel called to start a church. As we have already pointed out classical Pentecostals in particular, their mention of theological training

as one of the requirements was popular, hence participant from independent prophetic churches were not even aware of such a paramount necessity.

Thus, question three analysis, surmise by pointing out the necessity of theological training as primary need and prerequisite for those who feel called to start churches. This will help combat religious challenges faced in South African church landscape.

Theme, which stood out:

- **IPC Rejects Theological training**

Question 5

Is your church affected by mushrooming of churches? Yes/No

If so how?

| Classical Pentecostals | Responses |
|---|--|
| Rev B S Mahlangu | Yes. Churches lose student ministers after spending resources on their training and upbringing |
| Rev W K Ndebele / But his wife: Pastor Evelyn, comments differed | No we tried to show our members right ways for we shall have to account for every person who was in our church before God Yes. In our community, we had many false prophets. People fell in that trap and joined other churches |

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| Pastor N. Kubheka | Yes. New churches come with so-called new revelation, which we do not have, of water and oil and hence bring confusion. |
| Pastor wife A. N Nkuta | No |
| Pastor T. Mahlangu | No not for now |
| Main line churches | Responses |
| Church Leader | Yes. Most church members will leave their church to join mushrooming churches. |
| Reverend Mother | Yes. The mushrooming churches are seducing our members with the teaching of prosperity instead of true gospel teachings. |
| Lay minister | Yes. A few of our congregants have left the church. To join newly open churches |
| Assistance Priest | Yes. If they hear about the new church especial those preaching prosperity, they flock there for few months after that they come back. |
| Parishioner | Yes, people like to hear what they believe, and think is right. They are attracted to the preaching of prosperity and wealth. They want fast things. |
| Independent PC | Responses |

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| Bishop I Mabhija | Sometimes it does because the increase of churches create confusion to people, many false doctrines are imposed and affect new converts |
| Pastor S. C Nhlapho | Yes. Members are recruited and deviate from what they believe, into what another person wants them to believe. |
| Young Elder T.S Malinga | Yes. Because members feel that, the gospel of the cross is not working for them and they rather prefer prosperity gospel. |
| Young Elder S.Z Khoza | It is a challenge which affects most churches in South Africa |
| Youth Leader T.F Mahamba | He stated no. Hence, his Bishop and Pastor had a different opinion in no.1 and 2 of this question. |

5.5.5. *Analysing responses and comparing of categories in relation to literature*

In embarking on a question whether your church is affected by mushrooming of churches and how. Participants have expressed opinions within their three group categories. The crux of the matter is whether, denial or bit about the bush, a commotion caused by the movement of church people from their tradition mother churches to new mushrooming churches, have led and caused turmoil and havoc in a body of Christ. Though mushrooming of members to new churches is a universal phenomenon, this research reveals main line churches as one mostly effected in township areas. Thus, this was conducted and represent

in a township as a most affected area by mushrooming and unsupervised leadership, which has at its highest pick.

Literature, which is predominantly southern African, based reveals and points out that,

“Independent prophetic ministries attract people from different social classes, gender and age groups, including the top cadres in politics and the arts. This makes membership of these younger prophetic churches and/or ministries not to be quite stable, since there is constant movement within the sector as many seek miracles, healing and deliverance and probable go back to their respective churches” (Mpfu 2014:24).

Hence, to those who are mushrooming, some do come back into their senses, as their expectation is not met. They find out themselves that, what has drawn them to these church meetings is not realistic as most members are attracted and seduced by miracles performed on screen. However, most members agree that when they are there physically, things are not as they appear on screen. Besides, some members miss their churches' real atmosphere and care. What they previously enjoyed in their churches, is not what they are getting in these mushrooming meetings. Since a purpose of these meetings are for instant miracles and people are drawn to expect things to happen. Whether a healing or financial breakthrough, after giving and hearing several testimonies, people will wait to see if it is happening according to the words of the prophet or testimonies they heard. If after sometimes or years, some people express disappointment and decide to come back to former churches.

Our two participants who are from the main line denomination indicated,

“If they hear about the new church especially those preaching prosperity, they flock there, for few months after that, they come back.”

“Members disappear for years but in the long run they come back.”

Literature concurs with a notion of such probability as Mpofu indicates, *“Since there is constant movement within the sector as many seek miracles, healing and deliverance and probable go back to their respective churches”* (Mpofu 2014:24).

Furthermore, other literature which refer to mushrooming (Chitando & Biri 2016) also harmonize, with a situation that, *“Most Christians who constitute the bulk of those patronizing the services have been 'fished' from other Pentecostal denominations and other mainline and/or more established churches”* (Chitando & Biri 2016:76). The growth such as this, *“Poses missiological challenge for mainline churches”*, according to Mashau (2013).

According to Mashau a situation of fishing from a basket by these new up and coming independent prophetic churches cause missional danger because in that way, a mission purpose is defeated. As one distinct purpose of mission is to win lost soul.

- **Thus, *Mushrooming is an impediment to mission*** suggests, to be befitting as a theme given this question, as all participants from mainline denomination have voiced the same sentiment in differing terms their plight of losing some of their members to mushrooming of new churches.

Question 6

How do you justify notion that, some church leaders claim to report straight to God?

| Classical Pentecostals | Responses |
|------------------------|---|
| Rev B S Mahlangu | I don't justify it, because God has ordained church government. Elders were ordained by God to both teach and guard doctrine and administer discipline. |
| Rev W K Ndebele | This is pride. We all must account to someone who will help us especially when we are confronted with challenges, be they in the family or church. |
| Pastor N. Kubheka | We all report to God through prayer, but people don't read the word to differentiate lies and truth of reporting to God. |
| Pastor wife A. N Nkuta | I regard it as a statement of no confidence, because God have placed fivefold ministries (Ephesians 4:11), to be steward of his church. |
| Pastor T. Mahlangu | It is wrong church leaders must have a mother church to report to for the sake of discipline and be called in order whenever necessary. |
| Main line churches | Responses |
| Church Leader | A God we serve is not a God of confusion several gifts were given to the church (Ephesians 4:11-12) for such purpose. |

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| Reverend Mother | No human being has the power to report straight to God. Christ says he is the way (John14:6) therefore we all must go through him to the father who is God. |
| Lay minister | That is not true. By so doing, they are misleading the congregant. |
| Assistance Priest | These are church leaders who do not want to be under the leadership of somebody |
| Parishioner | No person has direct talk to God. We all pray or go to God through his son Jesus Christ. |
| Independent PC | Responses |
| Bishop I Mabhija | Just as the word of God says one must test the spirit, every minister is within his right to report to God, but God has also ordained others to be guiders, so we need them. |
| Pastor S. C Nhlapho | I would say it is totally wrong because God has called and ordained people to lead his church on earth. |
| Young Elder T.S Malinga | It is very bad but hence leaders are not trained it end up causing bad collaboration. |
| Young Elder S.Z Khoza | I don't think that is true, it is just a plan to avoid accounting to the senior leaders of the church. |

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| Youth Leader T.F Mahamba | Apostle Paul said that we are the body of Christ and Lord Jesus is the head. Therefore, we need each other because we are going to one heaven. (Suppose a question was not clearly understood). |
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5.5.6. Analysing responses and comparing of categories in relation to literature

Question six was about, reporting straight to God, as some top prophets have stated, can it be justifiable? Again, most participants have aired their views, and most agree that, that kind of notion is theologically incorrect. Taking for instance one which represent classical Pentecostal Rev Wycliffe Ndebele who is a prominent figure amongst this group have stated it so categorically that is to show arrogance,

“This is pride. We all must account to someone who will help us especially when we are confronted with challenges, be they in the family or church.”

Some participants have a view that such attitude is a scapegoat of leaders, which do not want to be supervised.

“These are church leaders who do not want to be under the leadership of somebody”
another participant further elaborates, “I don’t think that is true, it is just a plan to avoid accountability to the senior leaders of the church.”

Participants did not seem to have much difference from this group category. Besides, Bishop I Mabhija, who is a founding leader of the church which falls under the independent prophetic movements category, had chosen to maintain a neutral stance as he states,

“Just as the word of God says one must test the spirit, every minister is within his right to report to God, but God has also ordained others to be guiders, so we need them.”

Maintaining of neutral standpoint tells that, he is partly in supports of a view. This is a view, which is said to be popular amongst the independent prophetic group, by the mere fact that a leader or a prophet report straight to God boosts that leader’s credibility. In most cases congregants will then presume anything spoken by a prophet is given as a directive from God, while in some cases, some prophets are using prophetic gifts for their own profit. Thus, this has resulted with too much abuse of the office and number of young church leaders who claim to have a gift, is increasing alarmingly.

Literature reveals ways in which, how these independent prophetic churches leaders claims to connect or communicate directly with God as Kalu elaborates,

“In these churches, there is an intense religious experience, a vision and a dream that may issue in prophetic speaking, actions, and healing (Kalu 2013:283).”

These are therefore regarded as primary element of these ministries thereof. In most of these churches, vision and dreams are supreme sometimes to be at the level of scripture or even above. Also playing a most crucial role for crowd pulling. Researchers who have done intensive study on the phenomenon, like Mpofu, attest to the notion how such experiences affects members’ spiritual life as he states,

“The spiritual life of the members is determined by the voice and message of the prophet; in addition, his or her voice and message is perceived by followers to be the voice and message of God” (Mpofu 2014:25).

Charismatic leader or a prophet is obviously a founder. In addition, a one exulted to the level of God's deputy or a mediator between God and man. As he will be known as "the man of God". In this case, a church ceases to be a bible based church. It also ceases to be Christ centred. All that which is biblically prescribed by the Lord, like commission statements in (Matt 28) and disciple making which is a backbone of any church is therefore futile, and nonexistence in these kinds of churches. Thus, a theme, which stood out is:

Reporting straight to God is a scapegoat and means to avoid accountability`

Question 7

What do you think should be the role of the state if the church does not solve their internal problems?

| Classical Pentecostals | Responses |
|------------------------|---|
| Rev B S Mahlangu | God decreed that the state / rulers are God's servant (s) to keep public order even to protect and punish those practice evils in the society, (Rom 13: 1-4). State must regulate public organizational practices by every organization and individual. |
| Rev W K Ndebele/ | The state has a constitution. The only time when the state can intervene, is when the constitution is not followed, but the doctrine and spiritual matters the church must help herself. (Question was not answered fully) |

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| His wife Pastor Evelyn comments differed. | The state needs to have a department of faith and a minister of faith who will bring regulations concerning the smooth running of churches. |
| Pastor N. Kubheka | To close the church down, because people are sick and poor, so they need instant change in life. (Question was misunderstood) |
| Pastor wife A. N Nkuta | Dissolve a church and sell the property |
| Pastor T. Mahlangu | I think the state must have a church constitution from the council of churches on how to govern the churches in South Africa and help to solve any problem arises. |
| Main line churches | Responses |
| Church Leader | The state must regulate churches, a church without a proper structure should not be allowed to exist, the council of churches will have no role to play per church |
| Reverend Mother | The role of the state is to regulate and give guidance; the state has the right and authority to close down that church. |
| Lay minister | They can use the constitution of the country and relevant laws to help the church come to a consensus. |
| Assistance Priest | The state itself is corrupt. I don't see any role from the state. They need only our prayer. |

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| Parishioner | The state has authority over all organization. Should a church fail to resolve its problems, it is upon the state to intervene and give a ruling. |
| Independent PC | Responses |
| Bishop I Mabhija | The state must intervene by looking at the problem for example if concerning finances, the state must come with strategies of how to assist. |
| Pastor S. C Nhlapho | Churches, which fail to comply with the rules laid by the state, should be shut down. |
| Young Elder T.S Malinga | State need to delegate a council, which will have authority to solve internal problems of the church. |
| Young Elder S.Z Khoza | It is good for the church to solve their matters but for south African situation a state needs to intervene |
| Youth Leader T.F Mahamba | Identify troublemakers and deal with him/her if not then the state must close the church until the members find solution. |

5.5.7. Analysing responses and comparing of categories in relation to literature

On a question, “what the role of the state should be if the church does not solve internal problems?” Out of 22 overall participants 20 have come into consensus that, the South Africa church situation needs state intervention, but whether what kind of intervention, participants had a different opinion as per group categories. Opinions like “closing down”

was a most popular, even amongst independent prophetic churches. Only one opinion differed categorically because the other one was regarded as spoil.

“The state has a constitution. The only time when the state can intervene, is when the constitution is not followed, but the doctrine and spiritual matters the church must help herself”. (From Classical Pentecostal churches participant)

The opinion rendered represent a viewpoint, which is counter regulation of religion by the state. Hence, the opinion which approves the state intervention but through council of churches was also cited partly by the participants. Thus, all 20 are clear in their standpoint of wanting a state intervention. A view, which is cited above, is a view, which does not want anything to do with regulation of religion by the commission, and it is apparently the mostly mobilized viewpoint by several Pastoral fraternities’ countrywide. They are of the opinion that, the state cannot jointly regulate faith organisations because, their belief convictions differ extremely. Kgatle states based on this viewpoint *“these churches are not only known for their refusal to affiliate with established denominations in South Africa. Some of these churches also refuse to be part of the South African Council of Churches (SACC)”*. On the other hand, there is a view, which says, government must intervene through the council of churches, regulate or create order in the religious environment and promote theological education for ministers of the gospel. It is a view, which is inconsistent. Apparently, participants differ extremely on this viewpoint.

In view to a commotion caused by the different viewpoints, literature also reveals that, amongst the challenges that the CRL Rights commission encountered during their interrogation process is the refusal of the churches to submit required documents that authenticates the churches’ operations. Documents that were required included financial

statements, annual general minutes, constitution, code of conduct, faith statements, bank account signatories, deeds or leases of the land from where churches operated (Pondani 2019:44). Hence views discovered in the study concurs with the debate shown by several literature, there is a strong opinion that state should intervene in South African church affairs.

Regulation of faith movement

5.6. Summary of themes

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| Q1 | Unwilling to submission to authority |
| Q1 | Young leaders are more likely to break away to start new church |
| Q2 | Theological education |
| Q2 | State intervention |
| Q3 | Sending of theologically equipped and Character appropriate leaders enhances mission |
| Q4 | IPC Rejection of Theological education |
| Q5 | Mushrooming is an impediment to mission |
| Q6 | Reporting straight to God is a scapegoat to avoid accountability |
| Q7 | Regulation of faith movement |

5.7. Preliminary Conclusion

This chapter had embarked on presenting data and analysis, which was obtained from the questionnaire responses submitted by participants. The chapter has further linked the analysis with a literature reviewed by the study. Thus, the main purpose of the evaluation was to determine the impact of mushrooming of independent prophetic churches and its unsupervised leadership on South African township Christianity. The research questions were addressed in order to capture data as tabled (also see Appendix 1). The next chapter will deal profoundly with a methodology used, to bring about transformation and mentoring of leaders of the mushrooming churches.

Chapter six

Towards a Transformative and healed independent prophetic churches

6.1 Introduction

This chapter worked toward a model that will see a transformed version of the narratives of the independent prophetic churches. That will see them aptly able to influence their communities and future generations. Having observed the prevailing existential situation within, and reviewed ample literature, which relates to their status quo, and listen to what participants had to say about the impact of mushrooming and unsupervised leadership within independent prophetic churches, this chapter aims to outline and bring about a model, which leaders need to follow in order to salvage the situation.

It proposes the narratives theory of Wimberly (2000) on “Alienation and Re-incorporation of relationships” a mentoring model, which will be supported by Pollard (1997) on positive deconstruction. These models are aimed at developing a pastoral care that is both mentoring and transformative. Wimberly ‘s theory is used also as discussed partly in chapter 3, as an available tool to equip independent prophetic pastors to mentor those who are being disengaged from significant relationships and standing completely alone, for them to be restored from self-captivity which they have imposed on themselves. Hence, this therapeutic alternative is aimed at transforming independent prophetic churches to adapt into an Old Testament prophetic pattern, which addresses that which affects human well-being. Such will also help shape theological framework of their own in order to set a tone for future generations.

Independent prophetic churches as discussed in chapter one, are centred around one figure, which is a founder, a prophet or apostle. With his messages, he becomes a standard, which

equals or sometimes even more in authority than the bible. Hence, Christ is deprived of his central place as the owner of the church.

“These churches are founded by a powerful charismatic leader, a prophet. The prophetic churches, according to Mpofu, Seek to determine lifestyle choices based on religious discourses as propagated by the founder leader” He further elaborates, “The spiritual life of some of members is determined by the voice and message of the prophet; in addition, his or her voice and message is perceived by followers to be the voice and message of God” (Mpofu 2014:25). With the above in mind, Wimberley’s theory on relational refugee will engage on:

6.2 Restoring and nurturing broken relationship on alienated refugee: Wimberley Relational Refugee

In his book, Wimberly offers strategies for relational refugees and those who seek to assist them, to re-create a community context in which they can live more wholly. According to Wimberly (2000), “Relational refugees are persons not grounded in nurturing and liberating relationships” (2000:20). Nurturing and Restoring Broken Relationships on Alienated refugee is informed by ideological belief system that, self-actualization should lead to autonomy. Wimberly (2000) states, “When such a view carried to the extreme, it results into the belief and conviction that, being a self comes from being disengage from significant relationships and standing completely alone” (Wimberly 2000:20). They are refugees because of self-imprisonment and deportation in which they have imposed on themselves. According to Wimberly (2000) “They have been misled by the society into thinking that, cutting themselves off from family, community and past generations will lead to growth and life enhancement” (Wimberly 2000:20) (as has discussed in chapter three). Thus, Wimberly’s term relational refugees refer to those who have become homeless, primarily because they

cut themselves off from community of the living and of the ancestors. They are detached and without connections with others who promote self-development consequently, they withdraw into destructive relationships. Independent prophetic churches leaders mushrooming is because of cutting themselves off from family, which is their mother churches, mostly Pentecostal churches. With a belief, that such independence or cutting from meaningful relationships will lead to a fulfilled and fruitful life for these young independent prophets. Hence, this detachment is most often times results into these leaders facing harsh reality of life, which lead to hurting themselves and others.

Hence, according to Wimberly, in order to find means to heal relational refugees and restore them to nurturing relationships that will enable them to become completely liberated self, Wimberly suggest the formation of mentoring relationships as a major vehicle for achieving liberated selfhood. "Mentoring process" (2000:36) is a course of journeying with aliened individual in order to facilitate change and restoration in his/her life. It is a process of ordering experiences, giving priority to certain stories, scenes, roles and attitudes. Hence, it is adopted and suggested as an available resource to independent prophetic leaders to facilitate their journey pastorally, for the alienate soul in their society.

6.3 Mentoring Process

The quest of the study is to promote a culture of order and structural discipline, which will do away with leadership lawlessness and permissive culture amongst the independent prophetic churches. Wimberly's mentoring model is engaged as an available tool in redefining of this situation and turn it into a culture, which will set a tone to future generations. Prophetic stance embraced by independent prophetic churches should be redefined into addressing social justice issues for social transformation and wholeness. Independent prophetic leaders should be mentored in order to be diverse and be

theological aware in order to be effective in their role of mentoring pastors who will effect change and redefine cultural patterns. Therefore the study is convinced that, there shall rise a generation within the independent prophetic churches who shall set new limits and trends to create a transformed society.

For Wimberly (2000) in particularising the need for mentors sustains, “relational refugees need positive relationships with one or more individuals whose attitude can internalize. He adds; they need to be surrounded by people who have positive attitudes toward them”. Hence, as such attitudes are internalized, “they become the basis for one’s own positive image” (2000:23). Wimberly is of the opinion that, human beings learn to live in a healthy state by seeing positive practices demonstrated by others they trust, imitating these patterns and rehearsing their own way of living. Such experiences form internalized scenarios that govern how people interpret subsequent experiences. Wimberly further elaborates, “if people internalize only negative experiences, they will develop negative scenarios, which then become patterns of response in later experiences, whether negative or positives” (2000:23).

For example, a story of Delores who was sexually molested at the age of eleven, given in Wimberly (2000) demonstrate that she had internalized this experience and it became the dominant filter for interpreting her subsequent relationships. When her daughter reached eleven the negative scene reached centre stage. In addition, she was unable to cope with the pain of resurfacing memories. Delores needed to participate in nurturing relationships that could provide positive patterns to counteract the negative ones that haunted her. Mentors need to provide help and create an environment, which will see young ministers of the independent prophetic churches participate in nurturing relationships. Which could

provide an environment, which will help replace negative scenes of current occurrences.

Which have overtaken their church situation by storm, cause commotion and left many churchgoers and nonchurch, traumatised by what a church had turn out to be. In order to set a new tone for younger generation to strive, these negatives scenes need to be replaced by setting of new stage for independent prophetic churches and unsupervised leadership.

Thus, this goes in line with the Maslow on hierarchy of human needs that the quest for worth and value is every person's first human need. Wimberly (20002) further acknowledges, "We human are always interested in constructing meaning. However, that meaning comes into being through the mediation of communities" (2003:15). Wimberly (2000) explicates, "That is to say, through our living together, through socially constructed categories, we each both individually and community, construct our definition of what it means to be worthy and valued". For Africans this even makes more sense because are made to be communal disposed. For an African it is a norm to recognise other person by a greeting "*sawubona*" meaning literally "I see you", it does not matter how many times, more in young ones to the elders. Hence, this is an important feature according to Wimberly, a symbol of humanness "*Ubuntu*" which plays a significant role in proper mentoring.

6.4 Mentoring skills

As for mentoring skills Wimberly (2000) denotes, "Appropriate, skilled and compassionate mentors are needed to enable relational refugee to return home". These are mentors with character and compassion, in which independent prophetic churches need in order to cultivate more of leaders with such DNA. If current crop of leaders can be able to rise on the occasion, the culture of leaders with character genes, within the independent prophetic churches will be supplanted beyond coming generations. Wimberly (2000) designates

“Mentors with character and compassion can enable rational refugees to find new stories, scene, roles, and attitudes to replace negative stories and experiences that are the underlying causes of their alienation”. The task of replacing old stories with new ones is the effort according to Wimberly which lies on the shoulders of those who are tried and tested in their character and thus, pass the test. Hence, are now able to pass new and positive stories to young relational refugees, for them to find significance and purpose in their quest to find meaning in their leadership journey. Thus, this represent the underlying causes of their alienation, according to Wimberly. Meaning that, negative stories are the underlying cause of the independent prophetic young leaders’ estrangement, who are according to this study, prospective to mushrooming.

“Relational refugees like all human beings, need to be connected and related significantly to others. Wimberly (2000) says, “Only by living in relationship can we discover our true identities, our roles, and purpose and meaning of our lives, cutting ourselves off from meaningful relationships, we become vulnerable to meaninglessness, strangers to the world” (2000:35). Hence, Independent prophetic churches by continuing to mushroom, quite significantly, lose their identity, purpose and meaningfulness. This is the evidence that these churches make no meaningful contribution towards the advancement of the gospel. They rather create commotion and confusion too many, in terms of what the real gospel entails. Hence, cutting off from meaningful relationship and structures of mother bodies has had a significant role to blame.

Wimberly (2000) states, “Relational refugees become vulnerable to meaninglessness, strangers to the world” (2000:23). Independent prophetic churches have their only world in which they live. It is a strange world made of unusual practices, which had never been seen

in the history of the church before, inexplicable demonstration of power never experienced in Pentecostal arena since from Azusa Street. Thus, proper mentorship by mentors of character would help bring them home and into their senses. Hence, Wimberly (2000) stresses the importance of mentorship in contemporary culture, where mentoring traditions are difficult to pass from one generation to the next. The skill of mentoring must be made explicable and taught. Thus, it is important to identify and explicate the skill that we need to teach.

There are certain skills that the mentor employs to assist persons to feel at home in the world, one such as:

6.5 Narratives

Wimberly (2000) observes, storytelling plays a significant role in mentoring. We learn to be selves and act in certain ways. Through story roles, we discover healthy ways to interact with other. “Through repeating scenes, we rehearse to new situations. When we internalize others good attitudes, we grow in emotional maturity” (2000:32). Narratives are therefore the best method of internalizing values in an African context.

Wimberly further observes, “human beings also develop positive self-understanding by adopting and identifying with positive narratives and roles in which they can orient their lives. Such narratives and roles are provided by caring communities and mentors” (2000:32).

Wimberly (2000) illustrates a story which shaped Franklin, (a president of the interdominion Theological Centre) approach to preaching, was through the value of mentoring, he relates how he used to walk across the More-house College campus listening to tapes of black preachers and reading the poetry of outstanding black poets. These times of quiet

contemplation in conversation with great stories of great preachers, were the ones, which did a great job in his life.

This is an African way of mentoring - as one internalizes the style and technique of others, they come to discover their own style. Just as Franklin found his own voice by listening to the preaching of others, independent prophetic churches can transmit their spiritual heritage through oral tradition and apprentice-like relationship. Mentoring is in fact, “a model for transmitting life skills and can serve as a basis for theological education and pastoral care ministries” (2000: 32). Churches like classical Pentecostals have been observed to be doing tremendous job in raising children in the fear of the Lord, such from sex before marriage as abstinence. Similar application could be repeated when it comes to stories pertaining issues of character leadership, submission to authority and theological training, which promote Christ centeredness as a mentoring process, which needs to commence from childhood level, according to this study.

Independent prophetic churches need to promote mentoring on such issues as a process, which should start early from childhood level in family devotion. Proper parental guidance needs to be encouraged in support to mentorship. In order to be rewarded with leaders with character outside and within the church parameters, homework needs to be done now. That is to invest on young blood. Ignorance on matters like proper discipleship, biblical narrated stories can have a tremendous negative impact to children with a prospective to be church leaders of tomorrow. Thus, taking heed of such matters will avoid creating leaders who will be relational refugees, easy to break-up, and let it go of relationships.

Wimberly (2000) observes, “Mentors such as pastoral care givers can serve the likes of imprisoned activists as a bridge back into community and overcome their feelings of

homelessness". He also observes that, "Mentors help relational refugees to cultivate a worldview that orients them of their self-identity, their membership in the community, and their place in the world" (2000:32). Thus, Wimberly (2000) observes that, other skills that the mentor employs to assist persons to feel at home in the world into which they are adopted, as elaborated on, are as follows.

6.5.1 The Mentor as a Phenomenologist

Wimberly (2000) defines phenomenologist as "A way of being available to the learner" (2000:35). He explains that "Phenomenological attending is the caring empathy used in order to attend to the experiences, images, metaphors, narratives, ideas, and concept of relational refugees" (2000:35). This means that, here the mentor seeks to connect with the learner's deepest feelings and experiences. This is what the independents prophetic observes to have challenged about, being able to connect with people's feelings and sad experiences.

Through empathic to the voices crying for help, independent prophetic could provide a safe space for those who feel treated as outcasts within their parameters and in the society to attempt a human connection. When accepts the mentoring hospitality, the alienated individual is no longer homeless (Wimberly 2000:35). As pastoral care givers, independent prophetic need to be mentored on how to journey with those who have been broken and had their human right violated. According to Masango, Pastoral theology in some way by people and world structures (2000). Tutu suggests that this caring is a concept of *Ubuntu* (Humanity).

Tutu speaks of *Ubuntu* as the very essence of being human. [We] say [...] "Hey, so and so has *Ubuntu*". Then you are generous, you are hospitable, you are friendly, caring and compassionate. It is to say, "My humanity is caught up, is inextricable bound up, in yours".

We belong in a bundle of life. We say, “A person is a person through others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater are tortured or oppressed, or treaded as if they were less than who they are” (2000:2) cited in (Tfwala 2016: 87).

This is a typical African worldview and affects the concepts of caring for alienated refugees of our society, yet this is a call by the Lord to the church. This calling is to be a shepherd to the sheep. Independent prophetic churches most often times fail to recognise that the imagery of the shepherd is the most beloved of Christian pastoral care (Masango 2005).

Consequently, mentoring on the African mentality of *Ubuntu* could motivate the independent prophetic churches to engage in taking prophetic Old Testament stance, which embraces social justice, issues for social transformation and wholeness.

6.5.2 The mentor as a guide

The mentor also helps point a learner to what is valuable and worthwhile. The relational refugee tends to be an expert in devaluing himself or herself, internalizing those negatives messages that abound in society. Wimberly (2000) suggests, “The mentors need to reverse and to facilitate the learner’s identification with what the mentor deems valuable and worthwhile. It is through identification with what mentor values that the learner learns to value himself or herself, other institution and variety of other things”. Mentors will help the independent prophetic ministers and leaders to value not only themselves, but also things that are worthwhile and other human beings as well. This will even go further in valuing humankind as God’s image. Thus, this could prevent them taking advantage and exploiting those who attend church, the people who are vulnerable, pushed by sickness, hunger, and other desperations to attend services because they are in need.

According to Wimberly (2000), mentoring is a formation process through, which the learner develops character, identity, values, self-worth and a way of being in the world. A journey in which a mentor undertook with a mentee, provoke a process, which a formation of these things takes place. Thus, a mentor plays an important role in provoking of this process.

Hence, the need of those who must stand in a gap to provide mentorship for independent prophetic up and coming minister is vital. To guide and show the way, to set boundaries and limits, which will prevent problems, which have tainted the image of independent prophetic churches to further take place. According to Wimberly (2000), character identity, values, self-worth formation speak of a person whose journey toward restoration of wholeness is accomplished. Independent prophetic ministries need to undertake this process, in order to turn tables within themselves around.

Wimberly (2000) states, that there are certain ethical standards that must always be maintained to facilitate optimum mentoring. Such ethical standards include power and boundary issues. He states an example, that “there should be under no circumstances in which a mentor uses his or her position, power, or authority to exploit mentoring relationship for personal reward or gain, such as financial gain or sexual favours” (2000:36).

Study reveals young pastors, which were often heard expressing fears of not being heard or not given freedom to promote their God given vision. Many grievances are often heard of young ministers within the independent prophetic churches of feeling sabotaged by senior ministers who are not prepared to hear their voice. Financial exploitation by the main church for instance when the young minister is sent or being assisted to start a branch, which operated under a main one, is rife. These are situations whereby you find that all finances donated by branches are centralised to the main church. This in most cases left

branches exposed to poverty and lack of progress. They are not given the opportunity to self-propagate or self-administer their own affairs. Thus, these are few amongst other matters spotted by independent prophetic ministers that plays a major role to lead to mushrooming from either classical Pentecostal churches or independent prophetic churches themselves.

Based on those situations Wimberly denotes the importance of, creating and maintaining secure boundaries in the mentoring relationship as absolutely as mandatory since the betrayal of trust, is often a crucial piece of relational refugee story. Stories, which involve betrayal of trust, are central in the cause of mushrooming, which will result into unsupervised and lawlessness leadership. Hence, mentorship is supposed to contribute a crucial role in creating and safeguarding of smooth relationship between younger and older generations of ministers.

According to Wimberly (2000), mentors need to not only work in an intense way on the particular experience of the individual but also give direct attention to social conditions and values that contribute to the individual situation. For independent prophetic churches, social conditions will mean forming of forums, which will promote dialogue, disclosure and freedom of expression, thus mentors need to create and initiate such initiatives. This will minimise internalised grievances, which are often times unheard but cause to much damage within the independent prophetic movements. Wimberly further notes that such multitier analysis should happen not in the therapeutic realm but in the larger sphere of social discourse. When the mentor attends to issues and values that produce and foster relational refugee status, the mentor becomes:

6.5.3 A Public theologian

According to Wimberly (2000) public theologians, use public forums to identify and demoralize the conditions that help create relational refugees in the first place. Public theologians as mentors need to be vigilant and watchful of scenarios, which is suspicious of causing division and unrest within younger generation of minister's camp and old school camp in order to deal with such beforehand. Mentors need to have a hearing heart in dealing with such matters not just imposing their perceptions but hearing heart means they are able to be sensitive to silence objections and protests unheard but existing. Modifying the negative influence of wider societal values is an important aspect of the work of mentors interested in transforming not only individual lives but also the culture in which they live.

6.5.4 Mentoring as a model used in the bible

From the very beginning of Christianity, church leaders showed their interest in enabling people grow into the faith (2000:37). Wimberly further denotes, "converts to Christianity have always been expected to be transformed, to develop and grow, in the light of the new understanding that faith brought to them" (2000:38). It is normally taken for granted that scriptures carry certain forms of mentoring which we need to take heed of. A good example is a fact that, Paul expected his followers to imitate him just as he imitates Christ. He thought of himself as an excellent model for others to follow. According to Wimberly (2000), members of the body of Christ follow a path that Jesus first travelled. As we journey, saints both those officially recognized, and many local heroes and heroines of faith rise up for us to emulate. A danger in classical Pentecostal churches and independent prophetic churches is, of leaders who are self-sent prematurely in a field, having not voyaged the discipleship process including theological awareness. The whole process stated by Paul of Tarsus, of imitating is of paramount importance in the body of Christ. Independent prophetic

churches' leaders, who have undergone it, have led to leadership lawlessness and mayhem, which we see today. Wimberly (2000) designates, "To be human means to grow and develop. Both our physical growth and development and our emotional and intellectual maturity are influenced by the geographical linguistic, social and cultural context in which we live". Wimberly further assesses, "there are times when we look for granted the context in which we live without analysing or determining whether it was helpful to our growth. However more recent philosophical perspective has revealed the extent of the influence of cultural context on individual development and often contain the suspicion that the context in which we are formed are not always helpful to us" (2000:38).

Wimberly (2000) put across the African American as proper example that as they come to maturity, most of the time they must contend with the cultural forces of white supremacy. He further avows, "Scholars are now regularly exploring the social, cultural and linguistic forces that have shaped their lives. These methods of analysis have made it clear that not only do individuals grow and develop but cultures and society do as well" (2000:38).

Independent prophetic churches in order to do well, need Mentors who can attend not only to the growth of the individual according to Wimberly, those who also have to shift in the context in which such growth takes place, are most necessary in our era.

Wimberly (2000) takes on to say that, "theological education like faith development is also based on the fundamental belief that people grow and change" (2000:38). He further says, "It is the job of the theological education to mentor people through the change process". Hence, our study has already revealed a lot about challenges faced by independent prophetic churches and its unsupervised leaders, as are transpired by the absence of theological structure, which need to be deployed in order to enhance mentoring and shape

their theological patterns. This according Wimberly could lead to change, that would see independent prophetic leadership transformation, which will also inspire positively in generations to come.

Classical Pentecostals could play a vast role in that regard, since they have displayed growth and advancement in terms of structured theological education. Nonetheless, that has been made difficult to achieve because of the arrogance shown by some independent prophetic broke-away leaders, who always want to do things their own way in going to extreme demonstration of the power of God. They do this in a way that has even never been experienced in their classical Pentecostal mother churches. Thus, if such could be achieved help can be reached in the independent prophetic movements.

Wimberly (2000) helps draw from the American perspective that African American Christian have always thought of ministry in terms transformation of persons and society (2000:38). Thus, African American ministry has a long history of practical and liberating on which a mentor can draw. Hence, this person and societal transformative is what independent prophetic and other churches could do, to draw their model in order to set a new tone to turn things around.

Christians are called to get involved in God's transformation of the world. As practical theologians and mentors, we therefore face the task to build an ancient and modern tradition of approaching ministry in ways, which bring transformation. With the above in mind, we shift the focus to positive deconstruction.

6.6 Positive Deconstruction

Pollard theory of "positive deconstruction" is employed to develop a model that can be used in transforming the independent prophetic churches in order that their leaders will do

away with mushrooming churches, which are unsupervised and not exercising accountability, which is necessary in leadership. This unfortunate situation has gone viral in South African townships, whereby mushrooming of churches by unmonitored young leaders has become the order of the day. They are doing whatever they deem appropriate to do under the name of freedom of religion. These leaders are untouchable and arrogant when asked to explain the unspeakable actions, which they perform under a banner of demonstrating power of God. The most unfortunate part of it, for instance is a story recoded in chapter two of a fact that there are people who still support such pastors for engaging in acts even, which pose a danger to humanity. The Star stated, “The pastor is a son of God who was sent to heal people's souls” and quoted one of the congregants at Rabboni Centre Ministries. The congregant said, “I believe in Pastor Lesego and everything he does”. The congregant continued to say, “People can have doubts, but the pastor has proven himself over the past years”. One of the women who drank petrol and became ill was now fine. According to the congregant, “People should stop badmouthing the pastor and the church” (Star 2014).

Pollard’s model therefore is believed to be an available factual method to deconstruct and reconstruct independent prophetic churches perceptions on transforming themselves to become model of change for future generations.

6.7 Pollard narrative model

Pollard follows a narratives model, which is favoured amongst practical theologians because upon shared ideas, concepts and field observation. Winter and Hawthorne denotes, “stories can be used to argue a point, interject humour, illustrate a key insight, comfort a dependent friend, challenge the champion, or simply pass the time of the day” (1999: 405). Thus, the story-telling model adopted in this study is believed to connect the reader, particularly the

independent prophetic churches to the imaginations and emotions of people who have suffered because of dehumanisation of horrendous acts committed when so-called occurrences of demonstration of God's power were performed.

Unlike principles, precepts, and propositions, stories take us on an open-ended journey that touches the whole life of a person. Winter and Hawthorne uphold that, "People appreciate stories because they mirror their total lives, weaving together fact and feeling." Thus, Pollard expresses the model of positive deconstruction through storytelling. The following story will illustrate what Pollard says:

"When I was an undergraduate, I bought my first car. It had a good chassis and most of the body was OK. Nevertheless, that was all that could be said in its favour. The engine was worn out; the gearbox crunched pathetically and was broken. It just about got me around, but it was not good. Sometimes I heard about another car of the same make and model. It contained most of new parts, which were in good condition, but unfortunately, it had just been written off in an accident. I immediately bought it and set about taking both cars completely apart. This was not the negative deconstruction of a mechanic. I looked carefully at each part to see whether it was any good. If it was, I keep it. If it was not I threw it away. Eventually I pulled all the pieces together, started it up (much to mother's amazement) and found I now had a very good car. There was not actually much left of my original car. Some parts were good enough to keep. Most of them were now replaced. But I was not sad, I was delighted for I had something far better" (1997: 44-45).

Pollard named the above process a "positive deconstruction" as all the good pieces are put together by a good mechanism to construct a good car. This is exemplified by the two scrap

cars of the same model, which are deconstructed and constructed to one very good car in positive deconstruction. This process will also help the study to deconstruct independent prophetic churches worldview in order to construct a new much-improved worldview, which will set a tone for future generations.

The independent prophetic churches worldview will be analysed to help deconstruct (that is, to take apart) on what they believe on church expansion, which is missionary approach, without mushrooming. The process is positive because this deconstruction is done in a positive way, in order to replace it with something better. Thus Pollard denotes, “There are none of the negative connotations that are sometimes associated with the branch of literary criticism known as deconstruction, but rather a positive search for truth” (Pollard, 1997:44).

6.8 The positive deconstruction processes

Pollard demonstrates four essentials involved in the process of positive deconstruction

- i. Identifying the underlined world view
- ii. Analysing of the worldview
- iii. Affirming the element of truth which contains and
- iv. Discovering its errors (1997: 48-59)

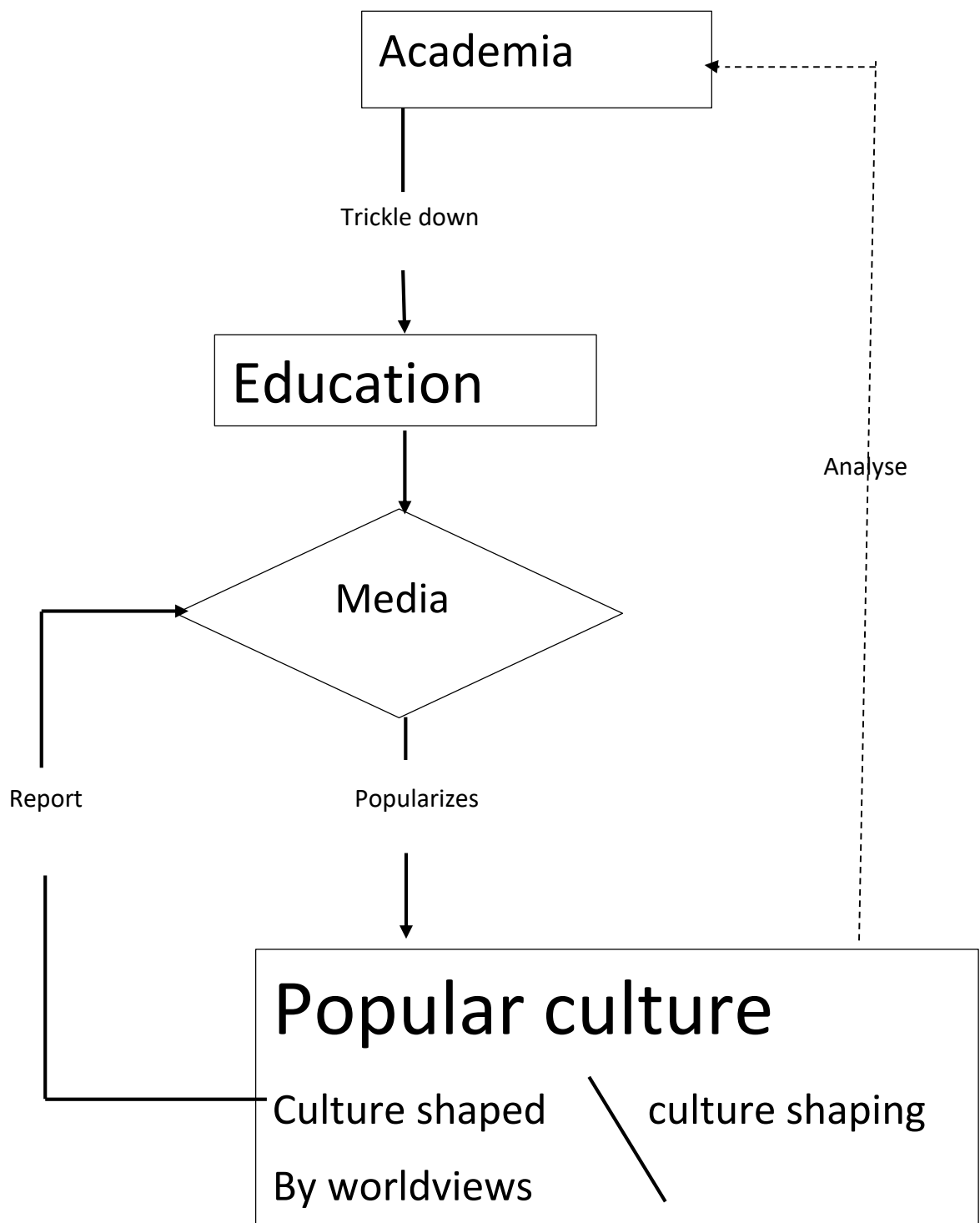
6.8.1 Identifying the underlined world view

Pollard perceives, “Most people seem to be unaware of their worldview they have engrossed, which now underline their beliefs and values” (Pollard 1997: 48). He, therefore, shares on the process of development of a worldview through a structure of which is believed to add on this development of positive deconstruction process. Pollard agrees, “The process of the development and spread of the worldview has become even complicated. Some new ideas, or combinations of ideas, still originate in academic institutions or their equivalent” (1997:51). However, gradually, they also originate in

television production studios or club culture or on the street. Those who are working at this level thus both shape and are shaped by the culture as they create a fertile ground for the development and spread of new ideas. When this happens, the academics are reduced to observing and analyzing new ideas rather than originating them.

(See Below Figure 2)

Figure 2 the development and spread of worldviews (1997:51)



We have been discussing how a worldview is formed and shaped in the people by people. This will help us then to identify a belief system or worldview, which lies beneath the surface of independent prophetic churches. After having identified what kind of belief system, we will then analyse it according to Pollard's theory of worldview analysis.

6.8.1.1 Independent prophetic churches uninterested to theological education

This study literature review (second chapter) has indicated that independent prophetic churches are not much interested in an informal education, theology in particular. In addition to the evidence raised by literature review, finding of the study concurs well with the sentiments of formal education side lined as non-important by the independent prophetic churches. These unfortunate situations are demonstrated through plenty of unspeakable tendencies, which are committed without accountability and monitoring. Without supporting structure, which supervise doctrinal and liturgical practices. Stories of ministers who went far enough, to commit bizarre and unusual practices, which include, the eating of grass, eating of snakes, drinking of petrol, spraying of Doom on the congregants and other practices such as these are new in the history of South African church. These and other similar tendencies are the evidence, which says a lot about independent prophetic churches predispositions to treat education as unimportant.

6.8.1.2 Independent prophetic churches undervalued God's image in mankind

Wimberly (2000) states, "Belief that assign different values to different people are wicked because they repudiate the image of God which people poses, cheapen community" (2000:47). Independent prophetic ministries are familiar on tendencies of exploiting and misappropriate people when demonstrating power of God. This and many things are taken to disadvantage and degrading people as the image of

God. Henceforth, it is also the aim of this study to ask why independent prophetic churches have not come to the acknowledgement of upholding a dignity of Humankind as God's image. The Lord Jesus in his ministry on earth, assigning of equal value to all people was central to him. Equal value means all people regardless of status, colour or creed are made in the same image, which is the image of God. Hence, in order to try to change a way in which people view each other, He would aim at changing their worldview system e.g. when someone asked, "Who is my neighbour?" so he would answer by narrating a story and then asked who was being neighbourly (Luke 10: 29-37). He was challenging them to re-examine themselves and change their basic worldview deep down in their system. Thus, when there is a change on deep level, there will be a change in the whole life. Just as anything that affects the root of a tree influences its fruit, so anything that affects a peoples' worldview will affect their belief system and thus, people operate in terms of belief (Tfwala 2016: 75). Hence, positive deconstruction with independent prophetic churches could mean redefining their beliefs and values in relation to the way in which they view people who attend their services. This would then challenge their *status quo* and influence their perception on man as the God's image.

6.8.1.3 Worldview on prophesy

Thus, as has been pointed out in this study (chapter 2) in literature review, that prophetic stance held by independent prophetic churches is not in line with that which was upheld by the Old Testament prophets. This is supported by Fenga (2018), when comparing the Old Testament prophets' "Prophetic preaching with that of independent prophetic churches and finds that their preaching has failed to be prophetic in the sense of eighth century prophets like Elijah, Isaiah, Amos, and Elisha

who rebuked the kings, merchants, and priests for their immoral practices” (2018:V). Prophecy as seen from the Old Testament prophets is described as a medium of communication between God and his chosen nation Israel; prophecy was meant to rebuke, challenge and change Israel’s attitude and follow the statutes and commandments of God, which were the basis for their everyday living. Literature of this study according to Vincent F. Fenga; Cas Wepner, (2018) avows, *“If one were to turn to print or electronic media in Zimbabwe, especially Star FM1, one could hardly listen to a radio programme for more than 1 h without hearing from a prophet advertising his or her services. The main words from these prophets are, ‘those who are suffering from any diseases ... those who are looking for jobs ... those who want to get married ...’ People are invited to attend church services or to book one-on-one meetings with these prophets so that they are prayed for to get married, or to get jobs”* (Fenga; Cas Wepner, (2018). Thus, this denotes independent prophetic churches worldview on prophecy, and how they have failed to meet this standard set by the ancient prophets. Thus, this identifies independent prophetic worldview in three main categories. Pollard states, “Once a worldview is identified the next step is to analyse it.”

6.8.2 Analysing the worldview

Three standard philosophical tests of truth are stated in analysing of worldview and are specifically: *Coherent, Correspondence, and Pragmatic*. There has to do with asking three basic question. *Is it coherent?* This question derives from a theory that holds that, if statement is true, it will make sense. *Does it correspond with reality?* This question derives from a statement, which implies that if a statement is true, it will correspond with reality.

Does it work? This statement derives from a theory that says that, if a statement is true, it will work (1997: 53).

Following Pollard's *philosophy of coherence*,

Independent Prophetic pastors preaching's should embrace the Old Testament stance of prophetic preaching, the preacher needs a courage to speak the truth to authorities not only in the church but also in the society where people are living. Be directed to confront the injustices and not be afraid to name the oppressors, the oppression and the sources of the oppression in the context within which he or she preaches. The goal in preaching should be related to the preacher and listeners' worldview. Hence, as the text is explained it should make sense to the listener, then the listener will change a negative worldview, to construct to a positive one (Pollard, 1997). As we move from known to the unknown.

Pollard maintains that the worldview must correspond with reality.

For independent Prophetic churches, this correspondence could mean that their underlying beliefs are realistic to human earthly needs and address the socio - economic problem at the core and political turmoil and get rid of only dealing with symptoms like poverty. Thus, addressing the problems at the core would mean that the independent prophetic underlying beliefs correspond with the reality of human adversities.

For Pollard, a worldview must be Pragmatic.

This study agrees with Pollard's analysis. Hence, following these evaluation independent prophetic churches should be seen as practical and are engaged with socio economic issues, which are affecting citizen's wellbeing at a core, not just at a surface. Woshinsky asserts, "Although specific beliefs vary, of course – and the content of those beliefs matter, it is

generally observed that, what we think affects how we act” (2008: 133). This is the power of subjectivity. Thus, to understand issues pertaining socio-economic situation In African context, which they are trying to solve in the church level, independent prophetic churches must first understand the core in which they come into existence – what South African townships people who are affected by these predicaments believe about their socio-economic issues and how does that lead them to behave. Accordingly, for independent prophetic churches to be practical in ministry, they will have to change their prophetic stance, into that of the Old Testament prophets. Thus, Tfwala (2016) affirms, “Anything that affects a people worldview will affect their attitudes and behaviour in all their life and religious practices” (Tfwala 2016: 79). Hence, this is a motivation factor behind independent prophetic churches attitude and behaviour. Thus, changing their opinion toward socio – economic understanding should influence their belief system positively in relation to practical issues affecting township stranded people who attend their meetings.

In the following Pollard maintains that a positive deconstruction of a worldview calls for an affirmation of truth in a worldview.

6.8.3 Affirmation of truth.

Pollard asserts, “In the process of positive deconstruction it is worthwhile for pastoral caregivers to affirm the truth in which the individuals already hold. Also help them to discover for themselves, and the inadequacies of the underlying worldview they have absorbed” (Pollard 1997:55).

Pollard (1997) rightly professed, “We are uncomfortable to admit that the views or beliefs that other people hold, are at the variant with what we hold to be truth, may contain some truth or a measure of truth” (Pollard, 1997:55). Discovering of error in the independent prophetic churches way of doing things will be made slightly ease when all elements of truth

have been discovered, Pollard refers to this approach as “positive deconstruction”.

Therefore independent prophetic churches theology framework with regard to socio – economic adversaries of their people must be verified to find out how it is approached.

Independent prophetic churches are observed to hold a notion that they are the movement, which is most relevant to people’s existential situations. Hence, a reason they enjoy a huge support in Africa and abroad. Thus, it has been observed based on the study that, the whole approach needs positive deconstruction, in order to follow biblical mission. Independent prophetic churches existential approach to peoples’ circumstances is found to be relevant in terms of crowd pulling and addressing peoples’ situation but need to draw back to uphold biblical mission and be Christ centred. The fact that independent prophetic churches retain its subjects to the image of a prophet or the apostle, is taking precedence above the authority of the scriptures. That is a call for positive deconstruction. Hence, this worldview is believed to be their negligence in doing justice and difference to thousands of people’s lives who are drawn to their meetings.

Having discussed three elements involved in the process of positive deconstruction, we need to analyse the fourth element, which is discovering truth from error in a worldview.

6.8.4 Discovering truth from error

Pollard designates, “Analysing a worldview using the three criteria of truth is an attempt not only to affirm the truth but also to discover those errors” (1997: 56). Thus, this study makes it a prerequisite to take, into account to affirm the truth in the position held by independent prophetic churches of using prophetic approach, which is found useful, and with so much impact in drawing and pulling of the crowd. Hence, also on embarking on socio -economic issues of their members. Nevertheless, it is considered necessary to discover its error about whether their method of embarking on socio – economic issues of their members, is a

justifiable way to fight poverty, and looked at common worldview errors held by other organisation against independent prophetic churches.

6.9 Truth about Independent prophetic churches beliefs.

A mutual understanding about independent prophetic churches, are churches, which are centred around the leadership figure called, “*man of God*” and his prophetic utterances in which people should shout “*I receive*” when uttered. Such that their worship services are mostly populated with people manifesting demons. In addition, bizarre acts of attempting to demonstrate the power of God. One is therefore ambitious to ask as to how far manifestation of demons and shouting of *I receive* address people’s socio – economic situations and other life adversities, which people are held captive. Biblical understanding of manifestation of demons is stated in most of the gospel narratives. Hence, one which stood out outstandingly is (Matthew 12:43). In this portion of scriptures, our Lord is putting us into perspective on how demons operate. *Firstly*, these are cast out and remains in dry areas, which shows that a person has been transferred from the kingdom of darkness into God’s kingdom. *Secondly*, demons are unable to continue to cause havoc in that particular life because a person no longer belongs to their kingdom, which is of darkness. Only if the individual has drifted back to the former ways, which are inviting to these particular spirits, they gain access to possess a person with more wicked spirits. Hence, this denotes and concurs well with the classical Pentecostal ways that, the act of salvation is in itself a complete deliverance, which is able to keep a Christian secure from demon possession. What is taught in this passage is also the evidence in the experience of a practical Christian’s life. The continuation of manifestation of demons, to some members of the same local church as seen in most independent prophetic churches meetings spells that, there is

something, which contradicts with a common biblical knowledge in this passage and contradicts experience as according to classical Pentecostal patterns.

6.10 Misconception about independent prophetic beliefs

6.10.1 *Sign and wonders were meant to point people to Christ.*

According to Mark 16:17, *“Those sent by Jesus Christ were going to perform many miracles which should follow them”*, not the other way around. The question will then be posed. What was a point for sign and wonders? To answer this question, one needs to point out from this passage that, miracles or sign and wonders were meant to point and authenticate a ministry of Christ as the expected Messiah. In order to persuade skeptics, gospel witnessing needed to be accompanied by signs and wonders. Hence, these signs and wonders were not a means to an end. However, they were pointing to the savior and his salvation. When these signs and wonders pull people, they immediately need to be pointed to a right place for the salvation of their soul. Thereafter, disciple-making process commences, as according to the Lord’s commission (Matthew 28). Hence, it is a misconception therefore to start a church, whose focus ministry is to perform miracles and manifestation of God’s power all the time. People are fascinated by that kind of experience, but in the long run a prophet or an apostle of that particular church or ministry will have to maintain that atmosphere of miracles, in order to keep crowd pulling because if miracles and God’s manifestation stops there is a danger for a crowd pulled by these miracles to vanish. Hence, there is much temptation of falling into a trap of faking miracles as the pressure amounts, as some ministries are already caught into that trap. On the other hand, the whole purpose is misdirected because the crowd pulled, will miss what is most important, which is the knowledge of the gospel. We know

quite well that the gospel is rarely preached and discipleship making is scarce in these kind of church meetings. Furthermore, the passage of scripture in the book of Mark concurs with the notion to say,

“And as they went out and preached everywhere while the Lord work with them and confirmed the word by the sign that followed” (Mark 16:20).

Signs confirmed the word. Meaning that, their primary focus was the preaching of the gospel and signs were only supposed to back-up their witness. Hence, it is a misconception according to the independent prophetic churches to put signs and wonders as primary focus, at the expense of mission, which was commission by the Lord Jesus and making of disciples. This should allow independent prophetic churches for positive deconstruction.

6.10.2 Prophecy to align with that of the Old Testament.

Prophecy has been pointed out as a worldview held by the independent prophetic churches. Hence, the manner in which it is administered calls for positive deconstruction, since quite a number of loopholes, have been found. The independent prophetic church prophecy shows to be effective and relevant in tackling existential situations of people. Hence, people are pulled in numbers to attend meetings. Testimonies are used as a powerful tool to attract this huge number of attenders. The question is, if the motive behind the pulling of the crowd benefits people or a prophet(s) himself. If is for a benefit of people, in what manner do they? Hence, it is found wanting in dealing profoundly with socio – economic situation in which people are under. People continue in poverty, on the other hand prophets and apostles are enriched and continue to be economically powerful. Hence, methods to develop and enhance people in order to change their lives are

not encouraged, but what is most emphasized is that, they should give, forward tithe in order to plant a seed. Practical initiatives, like skills empowerment and entrepreneurship are rarely encouraged in the independent prophetic churches' meetings. Prayer and declaration "*I receive*" are ways in which people connect their faith with the Prophet and Apostle.

For Osmer, the prophetic word articulates two futures: the immediate future in which Israel faces the judgment of God and imminent disaster, and the furthest future when God will turn to Israel in mercy, renewing the covenant and delivering it from the disaster that has befallen it (Osmer, 2008:132). Hence, the independent prophetic church only focuses on people's welfare and overlooked their sin tendencies. Thus, these are the facts, which make it a call for positive deconstruction. Roland Leavell (1963) farther denotes, "Prophetic preaching is preaching like the prophets" (McMickle, 2008: 1). In other words, it occurs when the preacher seeks to bring the will of God to the attention of the people of God, and then challenges them to change, to trust their Lord, in all circumstances, and to obey Him with willing and grateful hearts.

6.10.3 Mere prosperity preaching

Prosperity preaching denotes, a kind of preaching which focuses scriptures (whether taken in its context or not) to poverty challenges, people of the developing and of the third world society are facing. The main purpose is to evoke their faith and entice their appetite to imagine themselves overcome their troubled situation.

Nevertheless, the most problematic thing about this kind of preaching is that it puts more emphasis on a believer's faith. Where one is encouraged to use faith to plant a seed in terms of giving free will offering, tithe, and other offerings, normally in most

of these churches there will be no emphasis made for a believer to put effort in terms of changing their situation and eradicating poverty. In other words, prosperity preaching confrontation of poverty is not pragmatic enough, it is only spiritual. In African Pentecostalism, salvation is translated holistically into prosperity and wealth, dignity, fertility and a happy marriage, security, vitality, healing and health, equilibrium. Asamoah-Gyadu (2005) denotes “African Pentecostal narrative is concerned with the solutions of personal problems, like impotence, infertility, mental or physical illnesses, failure at work or in relationships, possession or other problems arising from occult practices and it interprets these problems and its solutions in terms of the African worldview and settings” (Asamoah-Gyadu 2005).

Furthermore, Mbugua *et al* (2015) defined the prosperity gospel as a ‘gospel’ claiming freedom from sickness, poverty, and all suffering based on Christ’s death on the cross. Promising material, physical and visible blessings for all who would embrace it, the prosperity gospel insists that God’s will is for all his children to prosper here and now (Mbugua, Maura, Mbewe, Grudem and Piper 2015:3).

Where the prosperity doctrine is most protuberant, it has attracted various descriptions: ‘name-it-and-claim-it’, ‘faith gospel’, ‘gospel of health and wealth’, ‘faith-formula theology’ and ‘faith-equals-fortune message’ (Asamoah-Gyadu 2005:203). A question will then remain, is mere preaching of prosperity gospel good enough to turn the fortunes of an impoverished African into prosperity. Is faith for breakthrough when I have given or put my tithe good enough for me to sit and wait that, something will fall into place. These are serious questions asked by the critiques, as the majority and the masses of those who attend these meeting

continue to be impoverished after many years of naming and claim it, and famous faith declaration, such as “I receive.” Hence, the independent prophetic churches visionaries and founders go on in fleshy lifestyle, which demonstrate economic power, which is far in distance in terms of the gap between them (Clergy) and those who attend. Based on the above assertion, the prosperity gospel is therefore found not good enough to change socio–economic situation of the masses of the independent prophetic churches. Hence, it is a misconception, which depicts itself by mere looking at the crowd pulling, as if they are mega churches, which are making it. It is good in making preachers and the audience feel good when listening to delivery of their message with all enticement and charisma of preaching. Hence, it does not take one somewhere in terms of life enhancement. Thus, it is a kind of preaching or a gospel, which is designed to delay the real message of the gospel, which can save human soul. According to Pollard, it is the area, which calls for independent prophetic churches’ positive deconstruction.

6.11 Preliminary Conclusion

This chapter has worked toward achieving a model that should assist to a transformed version of the narratives of the independent prophetic churches. That should see them able to influence their communities and future generations. Thus, this chapter has aimed to outline and bring about a model, which leaders need to follow in order to salvage a situation. The researcher observed the prevailing existential situation within the independent prophetic churches, reviewed ample literature, which relate to their status quo, and listened to what participants had to say about the impact of mushrooming and unsupervised leadership within such churches.

The narratives of Wimberly (2000) on “Alienation and Re-incorporation of relationships” a mentoring model, which is supported by Pollard (1997) on positive deconstruction have been used. Both of these models aimed at developing a pastoral care, which is both therapeutic and transformative. The next chapter, which will be the last, will presents findings, recommendations and conclusion of the study.

Chapter Seven

Findings, Recommendations and Conclusion of the Study

7.1 Introduction

Chapter seven presents the discussion on study findings and recommendations on possible alternatives to independent prophetic churches challenges turn around strategies, which need to be undertaken in order to set a tone for coming generations. This chapter discusses proposals for alternative patterns on how independent prophetic churches would transform herself to be a model of change. This will let her overcome challenges of unsupervised leadership, day in and day out mushrooming, which have caused harm to the body of Christ and injured its image. The aim is to offer practical recommendation for praxis. These recommendations are mainly regarded for academic purpose. It must be stated that churches, in particular the independent prophetic churches in South Africa and Africa would benefit from utilizing the recommendations of the study of this nature, for an enhancement of their systems.

The quest of the study was to determine the effect of mushrooming, leadership lawlessness and permissive culture amongst the independent prophetic churches in order to promote a culture of order and structural discipline. In examining the endeavour, participants were asked to respond to seven questions for the research purpose

1. What do you think causes people to break away from their churches to start new churches?
2. Does a situation which have pluck a church in South Africa bother you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? In addition,

what do you blame for the situation? What do you think needs to be done to resolve it?

3. What process does your church follow when one feels like starting the church?
4. Do leaders need theological training in order to start a church? Yes/No Why?
5. Is your church affected by mushrooming of churches? Yes/No? If so how?
6. How do you justify the notion that, some church leaders claim to report straight to God?
7. What do you think should be the role of the state if the church does not solve their internal problems?

7.2 Themes

Following are themes extracted from the data findings of the participants who participated in the study, by the researcher. Chapter five is the chapter in which these themes were developed as the authentic representatives' findings of the study

| QUESTION | THEMES |
|----------|--|
| Q1 | Unwilling to submission to authority |
| Q1 | Young leaders are more likely to break away to start new churches |
| Q2 | Theological education |
| Q2 | State intervention |
| Q3 | Sending of theologically equipped and Character appropriate leaders enhances mission |
| Q4 | IPC Rejection of theological education |

| | |
|--|---|
| Q5 | Mushrooming is an impediment to mission |
| Q6 | Reporting straight to God is a scapegoat to avoid accountability |
| Q7 | Regulation of faith movements |
| In addition, a reader need to be made aware of the following: | |
| additions | <ul style="list-style-type: none"> ○ The emphasis of this research was based on mushrooming more than unsupervised leadership and accountability hence that is a reason why the literature review (chapter 2) of the study is predominantly expounded on a mushrooming based literature. |
| Addition | <ul style="list-style-type: none"> ○ Hence, a reader need to be informed that the research gap which, has been identified is mainly on mushrooming |
| Additions | <ul style="list-style-type: none"> ○ The reader will realize that I have used precisely their names, because they have given me permission to do so (see appendix 3 for the permission given to me) |
| Additions | <ul style="list-style-type: none"> ○ Covid-19 interrupted the lifestyle of how I was to do the interview and hence, I had to do it alternatively in a questionnaire format, as it is mention in the methodology introduction (chapter 3). |
| Additions | <ul style="list-style-type: none"> ○ The reader need to take note that, the study has chosen to employ mark 10: 32-45, because a passage depicts the abundance of servant hood leadership style imageries, |

| | |
|--|---|
| | <p>which the IPC need to uphold in order to transform their leadership style and do away with autocratic tendencies which they have upheld.</p> |
|--|---|

7.2.1 Unwilling of submission to authority

South African religiosity has a long history of leaders who have enjoyed benefits of freedom of religion over the past. Religion is one of the things amongst others, which has always been never attached to restrictions, even under apartheid laws. Hence, lawlessness due to lack of supervision, proper structures, good church management with absence of accountability to leaders crept in unnoticed. Thus, it led to a much disorganised sector, which needs a lot to be revamped. Permissive and lawlessness culture has thus become the order of the day in the church affairs. This situation has led to much unscrupulous individuals who took advantage of this freedom of religion to fulfil twisted self-interest, which has led to havoc, which is now prevailing in religion of faith movements in particular. Thus, this study reveals the phobia of submission to authority and of accountability, which is prevailing more particularly amongst young Pentecostal ministers. Hence, it is now inherited by independent prophetic churches. According to the study, young ministers are more likely to breakaway to start own churches. Hence, mushrooming is persuaded nonstop. Until proper culture of submission to authority, accountability, is cultivated and adhered to, we can win the battle. However, due to the extent of lawlessness and permissiveness, which is now prevailing, such outcome could only be achieved when enforced.

7.2.2 A need for theological education through government intervention

This study reveals theological education for ministers of the gospel as number one necessity to turn around the tables of mushrooming and permissive culture of lawlessness of

ministers, due to unsupervised leadership tendencies within the independent prophetic churches. According to the study, this milestone could be achieved with governmental intervention to ensure ministers and churches do comply with this requirement. To be theologically in good standing and enlightened, this is presumed according to the study to could have served the purpose of doing away with lawlessness within faith movements. A large number of participants showed indignation and annoyance in their tone as the situation is becoming worse. On the other hand, the government department responsible for faith movement took their time to respond to challenges faced by the church; hence, such remarks were developed into the finding of the study.

7.2.3 Sending of ministers who are theologically inclined and character appropriate enhances mission
African mission success narratives were attributed through proper theological training, which was brought through mentorship and intense training programmes. Thus, churches, which were also missionary, were birthed. Ministers of the past commanded dignity and order because intense procedures for them before they were sent to mission field were followed. Programmes, which involved mentorship and formal education, were adhered to. Hence, mission is regarded as a mother of African education system and the church, this therefore mouth fully tells about the paramount role played by missions in the development of the nations of the world. This gave birth to both quality church leadership of the past, which in turn were instrumental for church planting, which we have now.

The South African church history narratives owed its credibility on two things namely, ministers who were theologically inclined and character appropriate. The study agrees well with the notion. When participants were asked, what processes to be followed in their particular churches, participants' responses resulted to the development of our third theme, namely, sending of leaders who are theologically inclined and character appropriate

enhances mission. Thus, this study submits, for the South African church situation to be redeemed to its former glory and honour amongst other things, two major things, which need focus. Theology inclined and character appropriate leaders, are a requirement, which should qualify a candidate to be sent off to mission field.

In the same note, findings of the study revealed in our fourth theme shows:

7.2.4 Independence prophetic churches indifference to formal training

Literature reviewed presented in chapter 4, agrees with what has been discovered by the study as Aryeh (2018) submits, “There is a popular notion among many contemporary prophetic ministers that formal theological education does not support spiritual formation, thus they prefer to go to Christian sacred places like mountains and prayer camps to pray for long periods, or be mentored by a senior prophet in order to receive the anointing of the Holy Spirit to begin ministry” (2018: 04). The item presented to respondents “whether one needs theological training in order to start a church” brought our study to a deduction that there is such a mentality prevailing amongst independent prophetic churches. This mindset was birthed by the extreme Pentecostals and thereafter inherited by independent prophetic churches. This mindset amongst other things is a one attributed to be a cause to mushrooming and related turmoil within the evangelicals. The study is adamant that such mentality can be overcome when a push to Christian faith to regulate itself is enforced by legislation. The study recommends for ministers to be theologically inclined in order to match challenges posed by a ministry.

With that in mind, the study lead us to understand a thick line between mushrooming and mission.

7.2.5 Mushrooming interrupt God's assignment of mission

Mushrooming is defined as an expansion of a church but without roots. Mushrooming occurs at a premature level stage of a leader. Leaders who mushroom commit mistakes in a mission field, which could have been avoided if waited for a process for their release. Thus, they pierced themselves and others with sorrows of many kinds.

On the other hand, mission is a growth of the church, which is biblically based, according to God's commission in his word (Matthew 28), through the process of disciple making.

Theological inclination and character formation should be checked before sending one to a mission field. This study reveals a large amount of independent prophetic churches members (those who attend their meetings) are fished from other existing churches. Hence, this result into twisted churches, who are not properly disciplined and do not carry God's mandate of mission at heart. Thus, God's assignment of mission given to church on earth is upset.

What we see in independent prophetic churches overflows, and should not be interpreted as church growth but mushrooming, as some of these churches could manage to accumulate thousands of members in one week where, evangelism and proper disciples were not made. In that, way the study would recommend accountable church leadership.

This suggests that practice of religion be licensed. This will go a long way in doing away with unscrupulous people with only self-interest at heart.

7.2.6 Prophetic messages of the prophet have replaced scriptures

The study has discovered that independent prophetic churches prophets and their claim to report straight to God have led such churches to cease altogether to be bible churches. They have ceased to be Christ centered and therefore this is the reason why churches of this kind have suffered an immeasurable vast degree of deception. In addition, these tendencies have

led to blind loyalty of members. Honor, which is only due to God, is now rendered to the man of God or prophet. The researcher is concerned that if churches and their man of God continue getting away with deceiving people of God situations like this would hinder God's mission in the near future. On the other hand, the study reveals cases of independent prophetic churches prophets in most cases, getting away with many atrocious things in the name of the gospel and freedom of religion. This continues to put people of God in danger, strip the church of its dignity and render the name of God into shame and public mockery. This situation of unaccountability of these church leaders who do not account render our nation lawless, when they continue to take advantage of vulnerable people.

The study therefore recommends legislation in order to enforce more accountability in the day-to-day practice of religion.

7.2.7 Regulations of faith movements

The study acknowledges that the state does not have power to infringe with citizens' right of religion, as the citizens are within their right of practice to choose a religion of their choice. This matter needs state intervention. Therefore, the state could delegate or appoint structures responsible for different forms of religion e. g African Traditional Religion (ATR) should not be combined with Christian Religion, as there are lot of discrepancies and dissimilarities, which could cause commotion and hinder workable relationships. These structures or councils should be appointed by churches but supervised by the state in order to enforce and strengthen the accountability.

7.3 Other Recommendations

- a) To prevent further mushrooming and more harm to a body of Christ, independent prophetic churches should be encouraged to associate with

mother churches of their choice in order to avoid isolation which makes independent prophetic churches prone to dangers and snares of deception.

- b) Thus, it is also the responsibility of the state to protect its citizens from unscrupulous people, who come for self-interest and gain. Thus, bodies like SACC or a new structure, which shall accommodate all forms of churches need to be establish.
- c) This will promote the culture of accountability whereby churches, which are affiliated should present the annual report of their financial year to their mother churches by the state mandate, which will also be willing to offer help and assistance where needed.
- d) Theological studies and history record of serving under a credible church should be made a requirement for any individual who feels called to start a church
- e) A uniform license for minister's public speaking should be issued by bodies such as the SACC for the sake of creating order and workable environment within religious sector.

7.4 Aims and objective of the study

The major aim of the study was to explore the effect of mushrooming and unsupervised leadership within the independent prophetic churches, its tendency of unaccountability and the impact it has on church in South Africa, and to empower its leadership pastorally, for them to be able to construct, a structural order of accountability in order to set a tone for future generations.

Following objections were be pursued in order to achieve the aims

- Investigate the independent prophetic churches claims that, they are accountable to God.
- Analyse the effect of a culture of unaccountability amongst the independent churches and its impact upon the image of the church.
- Recommend intervention strategy for the independent prophetic churches.
- Prevent further exploitation of those affected by the practices associate with mushrooming and unsupervised leadership.

7.5 The limitation of the study

Covid 19 outbreak, which came unexpectedly partly, limited the study because the researcher could not get hold of the opportunity to do a mouth-to-mouth interview, which could have enhanced the study even more. Thus, the researcher is confident with a quality of standard submitted by participants through questionnaire form. In addition to questionnaire, the researcher utilized his vast knowledge, he acquired as the independent prophetic church member in his upbringing and what he had observed happening in such meetings and the vast literature surrounding the phenomenon.

7.6 The accomplishment of the study

| The accomplishment of the study | |
|--|--|
| Objective | Achievement |
| <ul style="list-style-type: none"> • Investigate the independent prophetic churches claims that, they are accountable to God. | The objective was achieved by means of the empirical findings that were presented in chapter 5 |

| | |
|---|---|
| <ul style="list-style-type: none"> Analyse the effect of a culture of unaccountability amongst the independent churches and its impact upon the image of the church. | <p>The objective was achieved by means of the empirical findings that were presented in chapter 5</p> |
| <ul style="list-style-type: none"> Recommend intervention strategy for the independent prophetic churches. | <p>The objective was achieved by means of chapter six “toward a transformative and healed independent prophetic churches”</p> |
| <ul style="list-style-type: none"> Prevent further exploitation of those affected by the practices associate with mushrooming and unsupervised leadership. | <p>The objective was achieved by means of chapter six “toward a transformative and healed independent prophetic churches”</p> |

7.6.1 Recommendations for future studies

- Mushrooming and God’s assignment of mission
- The Mission of the church on earth
- Lawlessness and permissive culture within a church
- Prophetic messages of the prophet and authority of scriptures
- The impact of sending of ministers and enhancement of mission

7.7 Summary of chapters

Chapter one has dealt with topics, which include study proposal and framework planning, which a study will undertake. To begin with, the researcher narrated a real story, which portrays at glance, the narratives, which involves a phenomenon of mushrooming of independent churches and problems connected with it. Mostly the unaccountability of

leadership, whereby a leader does not account to his/her mother bodies. The problem statement, aim and objectives, the relevance of the study in Practical Theology, limitations, research gap, motivation of the study, methodology, follow this and chapters outline accordingly.

Chapter two had intentions to explore literature, which involves the emerging and rapid growth of a phenomenon “new charismatic or Independent prophetic movement” and its unsupervised leadership in the South African church context. Hence, it should be noted with regret how emerging of such movement has brought Christianity and church affairs out of hand, the birth to deviancies such as prosperity gospel, mushrooming of unaffiliated churches with the *unusual practices*, these tendencies have given rise to the fact that the charismatic prosperity message has attracted to itself doubtful characters who exploit the people. The weakness in the emphasis on prosperity as the most important element in salvation has since allowed the moral and spiritual aspects of ‘born again’ to be overlooked as secondary, this has then promoted a limping theology of salvation which deviated from what the Lord Jesus, the owner of the church has taught and died for. This has even raised the religious commission’s eyebrows to take a stance, which should regulate religious institutions; as a result, this has caused religious commotion amongst church leaders in South Africa. These in many ways have threatened to shake the foundations of what has been embraced evangelically.

Chapter three aimed to dispense and to identify the research methodology to be used in this study. It provided an outline of the theory of research, and how this research will follow the plan stipulated, in order to ensure reliability and validity. This will be achieved by employing the qualitative method of research studies. Hence, it should be noted that due to

covid 19, the approach in the methodology of the study has then taken a different approach, which is capturing data through questionnaires. Thus, observation will still be a part of it plus a prior knowledge of the researcher. This chapter then comes to prelude the healing methodology, which will be chapter six.

Chapter Four had embarked upon exploring the meaning attached to the concept “accountability,” in connection with a role to be played by a leader, as a main role player for setting a stage to be modelled by followers of coming generations. The chapter has therefore explored several meanings attached to leadership and accountability, in order to influence future generation of leaders. In our quest to sightsee the phenomenon, the following sub-themes have been investigated: Finding distinction between leaders in contrast with leadership; looking at biblical measurement to leadership exploring mark 10:35-45 – servant leadership; leadership pitfalls to manipulation and corruption; measurement of leadership; character and leadership; transforming of leadership within the independent prophetic churches; exploring accountability and topics related to ; how accountability defines a pathway to better performance; inspiring of accountability in independent prophetic churches; compelling reason for accountability and lastly ministry leadership.

Chapter five had embarked on presenting data and analysis, which was obtained from the questionnaire responses submitted by participants. The chapter has further linked the analysis with a literature reviewed by the study. Thus, a main purpose of the evaluation was to determine the impact of mushrooming of independent prophetic churches and its unsupervised leadership on South African township Christianity. The research questions were addressed in order to capture data as tabled (also see Appendix 1).

Chapter six has worked toward achieving a model that should assist to a transformed version of the narratives of the independent prophetic churches. That should see them able to affect their communities and future generations. Thus, this chapter has aimed to outline and bring about a model, which leaders need to follow in order to salvage a situation. Having observed the prevailing existential situation within, and reviewed ample literature, which relates to their status quo, and listened to what participants had to say about the impact of mushrooming and unsupervised leadership within independent prophetic churches.

The narratives of Wimberly (2000) on “Alienation and Re-incorporation of relationships” a mentoring model, which is supported by Pollard (1997) on positive deconstruction have been used. Both of these models aimed at developing a pastoral care that is both therapeutic and transformative.

Chapter seven presented the discussion on study findings, recommendations the achievement of the study and the overall summary of the study. On the quest of finding possible alternatives to independent, prophetic churches challenges, for turnaround strategies, which need to be undertaken in order for them to set a tone for coming generations. This chapter discusses proposals for alternative patterns on how independent prophetic churches would transform herself to be a model of change, which will see her overcome challenges of unsupervised leadership, day in and day out mushrooming, which have caused harm to the body of Christ and injured its image. The aim is to offer practical recommendation for praxis. These recommendations are mainly regarded for academic purpose. It must be stated that churches, in particular the independent prophetic churches

in South Africa and Africa would benefit from utilizing the recommendations of the study of this nature, for an enhancement of their systems.

The quest of the study was to determine the impact of mushrooming, leadership lawlessness and permissive culture amongst the independent prophetic churches in order to promote a culture of order and structural discipline. In examining the endeavour, participants were asked to respond on seven questions for a research purpose.

7.8 Conclusion

The study investigated the effect of mushrooming, unaccountability and unsupervised leadership tendency, which is common in South Africa and other parts of Africa and the world among the Neo-Pentecostal churches. The aim of the study was to explore the effect of mushrooming and unsupervised leadership within the independent prophetic churches, its tendency of unaccountability and the impact it has on the church in South Africa. The study was positioned within a pastoral context with the view to empower the relevant church's leadership pastorally. The study also explored several meanings attached to leadership and accountability and contributes towards positively influencing leaders to conduct themselves appropriately. Some the themes which emerged from the study show that independent prophetic churches are indifferent towards formal theological training and suggests that theological education is important for ministers of the gospel and they should be 'licensed' and regulated as some of the ways to curb the 'mushrooming of churches and its accompanying lawlessness'. While acknowledging that the state does not have to infringe with citizens' right of religion, the study concedes that this matter needs state intervention in order to enforce and strengthen accountability of religious leaders. Study also makes important observations that prosperity preaching is not pragmatic as it translates salvation only in terms of material wealth but has not transformed the socio-economic circumstances

of the masses from the independent prophetic churches, who are only given false promises while they are financially exploited.

Appendix 1

Questionnaire prepared for Participants

This questionnaire is part of a Doctorate Degree in Theology (Practical theology) research program at the University of Pretoria. Please fill in as much information as you can. The questionnaire can be returned or will be collected within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my thesis, your name will not be mentioned, unless you express permission for that in the statement below.

Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, _____ (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name:

Address:

Telephone/Cell

Email

address _____

Name of church you belong to:

Position hold in

church

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

3. What process does your church follow when one feels like starting the church?

4. Do leaders need theological training in order to start a church Yes/No Why?

5. Is your church affected by mushrooming of churches Yes/No? If so how?

6. How do you justify notion that, some church leaders claim to report straight to God?

7. What do you think should be the role of the state if the church does not solve their internal problems?

Please return this questionnaire within two weeks to:

Rev Thokozani C. Thwala

1426 Mkhasibe Street

Phola

2233

Cell +27721387528

Email: thokozanithwala@gmail.com

Appendix 2

Practical Theology
LETTER OF INTRODUCTION AND INFORMED CONSENT
FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of the study:
THE ACCOUNTABILITY OF SPIRITUAL LEADERS IN MUSHROOMING
INDEPENDENT CHURCHERS: A PASTORAL RESPONSE

Researcher: PhD student
Rev Thokozani Thwala
Researcher contact details:
1426 Mkhasibe Street Phola 2233
Cell Phone 0721387528
Email: thokozanithwala@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 accountability of mushrooming churches. As participant, you must receive, read, understand and sign this document *before* the start of the study.

Aims and objective of the study

The major aim of the study is to explore the effect of unsupervised leadership within independent churches, its tendency to unaccountability and the impact it has on the church in South Africa. This study also aims to empower its independent church leadership pastorally, in order for them to be able to construct, a structured order of accountability to set tone for future generations.

The following objectives will be pursued in order to achieve the aim:

- Investigate the independent churches claims that, they are accountable to God.
- Analyse the effect of a culture of unaccountability amongst the independent churches and its impact upon the image of the church.
- Recommend intervention strategy for the independent churches.
- Prevent further exploitation of those affected by the practices associate with mushrooming and unaccountability.

The results of the study will be published in an academic journal. You will be provided with a summary of our findings on request. No participants' names will be used in the final publication.

Duration of the study: The study will be conducted over a period of 2 years starting 2019-2020 with its projected date of completion 31 October 2020.

Research procedures: The study is based on the impact of unsupervised leadership within the independent churches, and its practice of unaccountability. This study aims to empower its leadership pastorally, in order for them to be able to construct, a structured order of accountability to the set a tone for future generations.

The sources of data are 15 to 20 local church elders and deacons with local pastors included. The interview is semi-structure meaning both a structured and unstructured approach will be followed under the qualitative method. The purpose of the interview as well as the research study will be clearly explained to each and every participant, and they are free to ask any questions that, if anything regarding the study is not clear to them. Participants will be notified, at least a week prior to the actual interview date, in order to afford them enough time to be well prepared.

What is expected of you: As participant in this study, you are expected to willingly provide information asked by the interviewer without being pressured to do so. You are also expected to ask any question concerning the research that needs to be clarified.

Your rights: Your participation in this study is very important. You may, however, choose not to participate and you may 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 confidential. Names and participants identities will be kept anonymous. Only the University will have

access to data provided. The relevant data will be destroyed, should you choose to withdraw.

Research ethics committee: Will play its role to safeguard the interests and rights of participants who participate in research for this study.

Contextual and cultural factors: Cultural issues like diversity in terms of race, background, and language will be considered with sensitive care as they play a major role in the township where the study shall be conducted.

Right to Privacy: The researcher is conscious of the right to privacy. He will ensure it by allowing each participant to decide to what extent he/she is willing to discuss sensitive information.

Identity: Is upheld by handling all information of the participants and the information shared during the interviews, in a confidential manner. Therefore, the transcripts of the interview will be changed, so that only the researcher and supervisor will be able to link information to participants. In addition, no participants will be identifiable in the research report. The raw data will be securely stored according to the stipulations of the University of Pretoria in the Department of practical Theology within the faculty of theology and Religion department according to the stipulations of the University of Pretoria.

- **Stigmatisation:** The researcher shall avoid stigmatisation of any sorts by any means to participants. All participants will be shown proper respect and dignity. All will be treated as equal. This will be achieved by avoiding questions about sensitive information, which may lead to feelings of embarrassment or judgement when asked.

- **Deception:** The researcher will ensure that no deception occurs during the study. By providing the research participants with detailed and accurate information on the research and not misleading participants in any way.
- **Benefits:** No tangible benefits of any kind are agreed upon, besides token of appreciation.

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 enough opportunity to ask questions.

Respondent: _____

Researcher: Rev Thokozani Crommuel Thwala

Date: 20 June 2020

Contact number of the Researcher: 0721387528

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

I, the researcher, have read and have explained fully to the respondent, named

_____ And his/her relatives, the letter of informed consent. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

Appendix 3

Appendix 3 presents data submitted by participants, in response to questions, which were posed in the research by the researcher.

Question 1

What do you think causes people to break away from their churches to start new churches?

| Classical Pentecostals | Responses |
|------------------------|--|
| Rev B S Mahlangu | Denial to submit to authority |
| Rev W K Ndebele | Presume that they are ready to lead while not trained |
| Pastor N. Kubheka | Power hungry, money, called titles, don't want to be called into order |
| Pastor wife A. N Nkuta | Refuse submission under authority and reprimand love of money |
| Pastor T. Mahlangu | Refuse submission, love of money, and self-enrichment |
| Main line churches | Responses |
| Church Leader | Poverty, so is work opportunity, Fame, greediness |
| Reverend Mother | Material and financial gain |
| Lay minister | It more or less motivated by materials and financial purpose |
| Assistance Priest | Power hungry and they are after money |

| | |
|-----------------------------|--|
| Parishioner | Dissatisfaction with the church doctrine when it come to the gifts of healing and perfuming miracles |
| Independent PC | Responses |
| Bishop I Mabhija | Refusal of submission, fame and recognition |
| Pastor S. C Nhlapho | Calling of God takes a new turn different from a vision they served under also being depressed |
| Young Elder T.S Malinga | Young pastors feel that they are not well appreciated and recognize by senior pastors |
| Young Elder S.Z Khoza | They want to be independent from control, and want their vision to be heard |
| Youth Leader T.F Mahamba | Lack of submission and greed that has taken over the church of God |

Question 2

- Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? In addition, what do you blame for the situation? What do you think need to be done to resolve it?

| Classical Pentecostal | Responses |
|------------------------|--|
| Rev B S Mahlangu | Yes. I blame lack of theological training and power-hungry false prophets; solution is to promote theological training and government regulation of public practices of religious organizations. |
| Rev W K Ndebele | Yes. Lack of spending time in bible reading and prayer by members, hence they are easily taken up by pseudo miracle, strong faith and discourage from following gimmicks |
| Pastor N. Kubheka | Yes. Young pastors are hungry for wealth and more in competition than serving God; the solution is to close those churches. |
| Pastor wife A. N Nkuta | Yes. Blame both pastors and members, More bible studies for members and pastors need theological training |
| Pastor T. Mahlangu | Yes. Pastors are looking for quick solution, thus they end up believe in any false prophecy that they hear, members need to trust in God more than prophets. |
| Main line churches | Responses |
| Church Leader | Yes, they have observed that people love to have results also; they love to see things happening. Poverty and |

| | |
|-------------------|--|
| | <p>inequality in our society lead ordinary people to take such decisions. People have gone through a lot is south Africa as a result that, they do not know what can help them.</p> <p>Solution, a standardized process should be adhered to, e.g. a person should not be allowed to start a church if he will not account to anybody.</p> |
| Reverend mother | <p>Yes. People are desperate of healing, poverty and sickness is rife. So many people easily fall prey to those abusive actions. The church must a play a crucial role in community building and as such people must be protected from these manipulating pastors</p> |
| Lay minister | <p>It is totally inhuman such pastors need to be charged by the law, the government has to intervene and dissolve such churches</p> |
| Assistance Priest | <p>They are misusing God's word due to a lack of knowledge. They need to be taught through bible studies. They also need prayers and fasting.</p> |
| Parishioner | <p>Yes, these pastors take advantage of the poor and sick who come to them for help. Instead of helping, them they make them do these degrading acts.</p> |
| Independent PC | Responses |

| | |
|-----------------------------|--|
| Bishop I Mabhija | Yes. So sad most so-called ministers use Christianity for selfish gain, solution is government intervention |
| Pastor S. C Nhlapho | Yes. Leaders who are not called for ministry are doing it for fame and money. Churches which commit such should be closed |
| Young Elder T.S Malinga | Yes. In particular when I observe that these ministers are foreigners. This indicates that our government does not have rules which should be enforced to combat these cults |
| Young Elder S.Z Khoza | Yes. There must be certain order and pastors should be called to account for their action |
| Youth Leader T.F Mahamba | Yes. Lack of sound doctrine and the gospel of repentance leaders need to be blamed. Alert the body of Christ, enlighten about the gospel of repentance. |

Question 3

What process does your church follow when one feels like starting the church?

| | |
|------------------------|-----------|
| Classical Pentecostals | Responses |
|------------------------|-----------|

| | |
|------------------------|---|
| Rev B S Mahlangu | Give counselling to discourage breakaway. If he/she insists cut him off from membership |
| Rev W K Ndebele | Discuss first with leaders, pray about what might be the cause of leaving and show him/her costs of starting a church |
| Pastor N. Kubheka | Encouraged to study theology and follow processes to put in a field. |
| Pastor wife A. N Nkuta | Start with a process of his/her gift be recognized by church, then theological training which will be followed by ordination |
| Pastor T. Mahlangu | Recognition, send to theological school, then probation and ordination followed by prayers and blessings to be released to start a church |
| Main line churches | Responses |
| Church Leader | The church will open a branch where one leader will be sent to lead that church which does not belong to individual but Christ. The criteria to choose a leader is described (Titus 2:2; 1Tim 3:1-13) |
| Reverend Mother | Unfortunately it is not easy for any Priest to break and start a church because our church is governed by Canons and Laws |

| | |
|-----------------------------|--|
| Lay minister | Our church never experiences such a scenario. However, we believe that if a congregant wishes to leave, he/she is free to do so. |
| Assistance Priest | There are no process because they do not report they just vanish |
| Parishioner | Had nothing to say |
| Independent PC | Responses |
| Bishop I Mabhija | First, we pray and wait for God's confirmation, if it confirms, the church should release that particular person by laying on hands and blessing him. |
| Pastor S. C Nhlapho | Bishop first counsels a person to check if they are really called for ministry also prays to ask God if it's God time or not. |
| Young Elder T.S Malinga | A revival will be made and a qualified person who has passed a training of the trainer pastors training will be left there. |
| Young Elder S.Z Khoza | Consult with senior leaders or elders of the church |
| Youth Leader T.F Mahamba | Pray to God for confirmation of what is happening and spiritually discern the person who feels like starting a church as apostle Paul said, we must discern the spirit |

Question 4

Do leaders need theological training in order to start a church Yes/No Why?

| Classical Pentecostals | Responses |
|------------------------|--|
| Rev B S Mahlangu | Yes. Theological training (learnedness) is prescribed and encouraged by Christ to minister effectively (Matt13:52; Pet 3:15-16). |
| Rev W K Ndebele | Yes. Leading people requires training, knowledge and studying, leading a church requires, mentoring, experience and knowledge of the church dynamics. |
| Pastor N. Kubheka | Yes. Training is crucial because that is where pastors are equipped to lead the church and having knowledge that Jesus is the leader and you are servants. |
| Pastor wife A. N Nkuta | Yes for administration of the church and for the teaching of the word in truth. |
| Pastor T. Mahlangu | Yes. So that they will be able to teach the church a sound doctrine, something that they learn and understand. |
| Main line churches | Responses |
| Church Leader | Yes. I think leaders need at least basic training it can help him/her to understand the situation and what he must be doing |

| | |
|----------------------------|--|
| Reverend Mother | Yes. Theology and leadership training are crucial in the performance of a pastor and leadership |
| Lay minister | Yes. Religious leaders need to be equipped for ministry. Theology training can play a big role. |
| Assistance Priest | Yes. Because they must be fully equipped with what they want to start. |
| Parishioner | Yes. Pastors should have theological training. However, they also need to be trained in leadership in order to be able to lead well. |
| Independent PC | Responses |
| Bishop I Mabhija | Yes. Leaders need training because it prevents doing things which are unbiblical for a lack of knowledge. |
| Pastor S. C Nhlapho | Yes. It will help them in terms of how to handle churches challenges and members how to grow ministry. |
| Young Elder T.S Malinga | Big yes, because what we see or witnessing in this country shows that only well-equipped person will fit to start a church. |
| Young Elder S.Z Khoza | Yes. Theological training is essential. |

| | |
|---------------------------------|--|
| Youth Leader T.F Mahamba | Yes. Because theological training lays the foundation of how a church should be started and how it should be maintained while being led by the spirit of God |
|---------------------------------|--|

Question 5

Is your church affected by mushrooming of churches Yes/No?

If so how?

| Classical Pentecostals | Responses |
|---|--|
| Rev B S Mahlangu | Yes. Churches loses student ministers after spending resources on their training and upbringing |
| Rev W K Ndebele / But his wife: Pastor Evelyn, comments differed | No we tried to show our members right ways for we shall have to account for every person who was in our church before God Yes. In our community, we had many false prophets. People fell in that trap and joined other churches |
| Pastor N. Kubheka | Yes. New churches come with so-called new revelation, which we do not have, of water and oil and hence bring confusion. |
| Pastor wife A. N Nkuta | No |
| Pastor T. Mahlangu | No not for now |

| Main line churches | Responses |
|---------------------|--|
| Church Leader | Yes. Most church members will leave their church to join mushrooming churches. |
| Reverend Mother | Yes. The mushrooming churches are seducing our members with the teaching of prosperity instead of true gospel teachings. |
| Lay minister | Yes. A few of our congregants have left the church. To join newly open churches |
| Assistance Priest | Yes. If they hear about the new church especial those preaching prosperity, they flock there for few months after that they come back. |
| Parishioner | Yes, people like to hear what they believe, and think is right. They are attracted to the preaching of prosperity and wealth. They want fast things. |
| Independent PC | Responses |
| Bishop I Mabhija | Sometimes it does because the increase of churches create confusion to people, many false doctrines are imposed and affect new converts |
| Pastor S. C Nhlapho | Yes. Members are recruited and deviate from what they believe, into what another person want them to believe. |

| | |
|-----------------------------|---|
| Young Elder T.S Malinga | Yes. Because members feel that, the gospel of the cross is not working for them and they rather prefer prosperity gospel. |
| Young Elder S.Z Khoza | It is a challenge which affects most churches in South Africa |
| Youth Leader T.F Mahamba | He stated no. Hence, his Bishop and Pastor had a different opinion in no.1 and 2 of this question. |

Question 6

How do you justify notion that, some church leaders claim to report straight to God?

| Classical Pentecostals | Responses |
|------------------------|---|
| Rev B S Mahlangu | I don't justify it, because God has ordained church government. Elders were ordained by God to both teach and guard doctrine and administer discipline. |
| Rev W K Ndebele | This is pride. We all must account to someone who will help us especially when we are confronted with challenges, be they in the family or church. |

| | |
|------------------------|---|
| Pastor N. Kubheka | We all report to God through prayer, but people don't read the word to differentiate lies and truth of reporting to God. |
| Pastor wife A. N Nkuta | I regard it as a statement of no confidence, because God has placed fivefold ministries (Ephesians 4:11), to be steward of his church. |
| Pastor T. Mahlangu | It is wrong church leaders must have a mother church to report to for the sake of discipline and be called in order whenever necessary. |
| Main line churches | Responses |
| Church Leader | A God we serve is not a God of confusion several gifts were given to the church (Ephesians 4:11-12) for such purpose. |
| Reverend Mother | No human being has the power to report straight to God. Christ says he is the way (John14:6) therefore we all must go through him to the father who is God. |
| Lay minister | That is not true. By so doing, they are misleading the congregant. |
| Assistance Priest | These are church leaders who do not want to be under the leadership of somebody |

| | |
|-----------------------------|---|
| Parishioner | No person can directly talk to God. We all pray or go to God through his son Jesus Christ. |
| Independent PC | Responses |
| Bishop I Mabhija | Just as the word of God says one must test the spirit, every minister is within his right to report to God, but God has also ordained others to be guiders, so we need them. |
| Pastor S. C Nhlapho | I would say it is totally wrong because God has called and ordained people to lead his church on earth. |
| Young Elder T.S Malinga | It is very bad but hence leaders are not trained it end up causing bad collaboration. |
| Young Elder S.Z Khoza | I don't think that is true, it is just a plan to avoid accounting to the senior leaders of the church. |
| Youth Leader T.F Mahamba | Apostle Paul said that we are the body of Christ and the Lord Jesus is the head. Therefore, we need each other because we are going to one heaven. (Suppose a question was not clearly understood). |

Question 7

What do you think should be the role of the state if the church does not solve their internal problems?

| Classical Pentecostals | Responses |
|---|---|
| Rev B S Mahlangu | God decreed that the state / rulers are God's servant (s) to keep public order even to protect and punish those practice evils in the society, (Rom 13: 1-4). State must regulate public organizational practices by every organization and individual. |
| Rev W K Ndebele/ His wife Pastor Evelyn comments differed. | The state has a constitution. The only time when the state can intervene, is when the constitution is not followed, but the doctrine and spiritual matters the church must help herself. (Question was not answered fully) The state needs to have a department of faith and a minister of faith who will bring regulations concerning the smooth running of churches. |
| Pastor N. Kubheka | To close the church down, because people are sick and poor, so they need instant change in life. (Question was misunderstood) |
| Pastor wife A. N Nkuta | Dissolve a church and sell the property |
| Pastor T. Mahlangu | I think the state must have a church constitution from the council of churches on how to govern the churches in South Africa and help to solve any problem arises. |

| Main line churches | Responses |
|---------------------|--|
| Church Leader | The state must regulate churches, a church without a proper structure should not be allowed to exist, the council of churches will have no role to play per church |
| Reverend Mother | The role of the state is to regulate and give guidance; the state has the right and authority to close down that church. |
| Lay minister | They can use the constitution of the country and relevant laws to help the church come to a consensus. |
| Assistance Priest | The state itself is corrupt. I don't see any role from the state. They need only our prayer. |
| Parishioner | The state has authority over all organization. Should a church fail to resolve its problems, it is upon the state to intervene and give a ruling. |
| Independent PC | Responses |
| Bishop I Mabhija | The state must intervene by looking at the problem for example if concerning finances, the state must come with strategies of how to assist. |
| Pastor S. C Nhlapho | Churches, which fail to comply with the rules laid by the state, should be shut down. |

| | |
|-----------------------------|---|
| Young Elder T.S Malinga | State need to delegate a council, which will have authority to solve internal problems of the church. |
| Young Elder S.Z Khoza | It is good for the church to solve their matters but for south African situation a state needs to intervene |
| Youth Leader T.F Mahamba | Identify troublemakers and deal with him/her if not then the state must close the church until the members find solution. |

Row responses of the study

Appendix

Questionnaire prepared for unreachable Participants

This questionnaire is part of a Doctorate Degree IN Theology (Practical theology) research program at the university of Pretoria. Please fill in as much information as you can. The questionnaire can be returned or will be collected within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my thesis, your name will not be mentioned, unless you express permission for that in the statement below.

Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, Phillip Jabulani Mahlangu (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: Phillip Jabulani Mahlangu

Address: D34 Thala Section, Phola location, Ogies, 2233

Telephone/Cell 061 473 52 93

Email address philljabulani@gmail.com

Name of church you belong to: _____

Position hold in church Church Member

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?
The main cause is the will for self dependence, motivated mainly by the love of money. Secondly the lack of submissive behaviour from the preachers in churches everyone wants to be ahead
2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it
It bothers me in a big way because it affects the whole body of Ch. brings churches into disrepute which affects the church image. Der nations are seen as money making schemes that care less about the great commission which is actually an calling once we accept Christ as Lord and Saviour

Appendix

Questionnaire prepared for unreachable Participants

This questionnaire is part of a Doctorate Degree IN Theology (Practical theology) research program at the university of Pretoria. Please fill in as much information as you can. The questionnaire can be returned or will be collected within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my thesis, your name will not be mentioned, unless you express permission for that in the statement below.

Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, Solomon Zane Khoza (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: KHOZA Solomon Zane

Address: 7426 Mkhosibe Str Phok. Location Ogies 2233

Telephone/Cell 073995 2151

Email address Solomonkhoza@gmail.com

Name of church you belong to: AFRICA INDEPENDENT REFORMED Church

Position hold in church Elder

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

I think they want to be independent, from any control of big churches. Others want their vision to be heard.

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

There must be certain order or those pastors must be accountable for their action.

Questionnaire prepared for unreachable Participants

This questionnaire is part of a Doctorate Degree IN Theology (Practical theology) research program at the university of Pretoria. Please fill in as much information as you can. The questionnaire can be returned or will be collected within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my thesis, your name will not be mentioned, unless you express permission for that in the statement below.

Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, Titus Sibusiso malinga (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: Titus malinga

Address: 858 Bupperzone Street Phola Location

Telephone/Cell 072 614 5427

Email address titusmalinga78@gmail.com

Name of church you belong to: _____

Position hold in church Elder

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

Young pastors feel that their are not well appreciated and recognized by the senior pastor.

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

It bothers me espacially when i notice that this ministers are foreigners, which indicates that our government does not have law/commite that will enforce the law to this Cults.

Appendix

Questionnaire prepared for unreachable Participants

This questionnaire is part of a Doctorate Degree IN Theology (Practical theology) research program at the university of Pretoria. Please fill in as much information as you can. The questionnaire can be returned or will be collected within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my thesis, your name will not be mentioned, unless you express permission for that in the statement below.

Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, Skhumbuzo Christopher Nkomo (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: Skhumbuzo Christopher

Address: 1473 Mkhabela street Phola location

Telephone/Cell 067 214 6783

Email address www.skhumbase@gnail.com

Name of church you belong to: Restoration of Church Identity Ministry

Position hold in church Pastor

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

either their calling from God takes a new turn different from the vision they started under also being depressed.

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

Yes, people or leaders are not called for ministry, also they do it for fame and money. Churches that commit such should be closed down.

Appendix

Questionnaire prepared for unreachable Participants

This questionnaire is part of a Doctorate Degree IN Theology (Practical theology) research program at the university of Pretoria. Please fill in as much information as you can. The questionnaire can be returned or will be collected within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my thesis, your name will not be mentioned, unless you express permission for that in the statement below.

Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, ISRAEL K. MABHIFA (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: ISRAEL KIBITSAMANG MABHIFA

Address: 1494 MABHIFA STREET PHOLA 2232

Telephone/Cell 079 643 8025

Email address masalight@gmail.com

Name of church you belong to: Restoration of Church Identity

Position hold in church BISHOP

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?
One of the Major reasons is because people fail to be submissive Others think that being a pastor is a best way to fame and recognition
2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it
ITS SAD THAT MANY SO CALLED MINISTERS USE CHRISTIANITY FOR SELFISH GAIN THEREFORE THEY ARE BLASPHEMING I THINK THE BEST WAY TO BE DONE ITS INTERVENTIONS FROM GOVERNMENT

Appendix

Questionnaire prepared for unreachable Participants

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, Tlabo Fortune Mahamba (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: Tlabo

Address: 2884 Ndeba Street

Telephone/Cell 060 956 7308

Email address tlabofortune53@gmail.com

Name of church you belong to: Restoration of Church Identity

Position hold in church Youth Leader

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

Lack of submission and greed that has taken over the church of God

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

Yes it does bothers me, the reason is because the breakthens are not sound doctrine and the gospel of Repentance and the Pastors (Leader) are to be blamed for this and what can be done to resolve this is to alert the body of Christ and enlighten them about the true Gospel of Repentance.

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Questionnaire prepared for unreachable Participants

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, CHARITY SHARON PHAKATHI (Full names) hereby give permission that my name may be referred to in this Thesis.

PERSONAL PARTICULARS

Name: CHARITY SHARON PHAKATHI

Address: 2264 MSISA STREET PHOLA LOCATION 2233

Telephone/Cell 0844529362

Email address phakathics@gmail.com

Name of church you belong to: _____

Position hold in church church member

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

Greed for money
Unwillingness to submit under their leadership
Leadership without vision.

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

Yes, our country does not have a way of requiring
how churches operate. Only people with qualifications
and good referrals should be allowed to start churches

Appendix

Questionnaire prepared for unreachable Participants

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, Thabo Fortune Mahamba (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: Thabo

Address: 2824 Ndeaba street

Telephone/Cell 060 956 7308

Email address thabowalket53@gmail.com

Name of church you belong to: Restoration of Church Identity

Position hold in church Youth Leader

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

Lack of submission and greed that has taken over the church of God

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

Yes it does bothers me, the reason is because the breathers are not sound doctrine and the gospel of Repentance and the Pastors (Leader) are to be blamed for this and what can be done to resolve this is to alert the body of Christ and enlighten them about the true Gospel of Repentance.

Appendix

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, RODGER NCUBE (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: RODGER NCUBE

Address: 1469 MKHABELA STREET PHUKA ORIES.

Telephone/Cell 0824751709.

Email address rogerncube133a@gmail.com.

Name of church you belong to: AFRICA INDEPENDENT REFORMED CHURCH

Position hold in church ELDER.

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

IN MOST CASES, I THINK THAT PEOPLE LIKE UNDERSTANDING - TO SUBMIT TO LEADERSHIP AND AUTHORITY. SO THEY - OPT TO START THEIR OWN CHURCHES.

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

YES. BOTH LACK OF TRAINING AND ABUSE OF LEADERSHIP POSITION HAS BEEN A MAJOR CONTRIBUTOR TO THIS. BOTH GOVERNMENT AND CHURCH LEADERSHIP ORGANIZATIONS NEED TO PUT MEASURES IN PLACE. IN ORDER TO RESOLVE OR MINIMIZE SUCH SITUATIONS.

Appendix

Questionnaire prepared for unreachable Participants

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, MPIDI ELIAS KEKANA (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: MPIDI ELIAS KEKANA

Address: 3127 NKALANSA STREET PHOLA 2233

Telephone/Cell 0725017714

Email address cityofgod27@gmail.com

Name of church you belong to: AFRICA INDEPENDENT REFORMED CHURCH

Position hold in church PASTOR

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

People want to make money and to be known.

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

YES

I BLAME THE WAY OUR GOVERNMENT HAS ALLOW IT TO BE
THE RULES NEED TO BE TIGHTENED TO MAKE
IT DIFFICULT TO OPEN A CHURCH

Appendix

Questionnaire prepared for unreachable Participants

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, NOMTHANQAZO KUBEKA (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: NOMTHANQAZO KUBEKA

Address: 634 LEKOTE STREET PHOLA 2233

Telephone/Cell 0729961065

Email address nothandazok94@gmail.com

Name of church you belong to: _____

Position hold in church JUNIOR PASTOR

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

There are few reasons and one of them is money, don't want to be rebuked and mostly they are power hungry and want to be called by titles.

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

Young pastors are wealthy hunger and they are more in competition than serving God who ha anointed them, the solution is to close down those churches.

Appendix

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, Anna Nokusho Nkuta (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: Nokusho Anna Nkuta

Address: 687 Dlamo street 2233 Phola

Telephone/Cell 076 44 71850

Email address nokusho.nkuta@gmail.com

Name of church you belong to: _____

Position hold in church Pastor's wife

Questions for research purpose

- What do you think causes people to break away from their churches to start new churches?
 - Don't want to submit under their senior Pastors
 - Love of money
 - Don't want to be reprimanded.
- Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it
 - a. Yes.
 - b. Both the pastors and the members.
 - c. Members do attend bible studies and pastors need theological training.

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries; Main line churches; Pentecostal churches/ ministries.

Permission I, REV BESANAS MAHLAN GU (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: BESAMA SAMUEL MAHLAN GU

Address: 1566 EXT. 2 HLALANIKAHLE, EMALAHLENI, 1039,

Telephone/Cell 073 870 4002

Email address SOKOSI TBS.educator@gmail.com

Name of church you belong to: AFRICA INDEPENDENT REFORMED Church

Position hold in church SENIOR PASTOR / SECRETARY OF CLASSIS.

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

DENIAL TO SUBMIT TO AUTHORITY.

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

YES. I blame both lack of sound Theological training and Power hungry False prophets. Solutions would be to promote Theological training as well as promoting governmental regulation of Public Practices of religious organisations.

Appendix

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Permission I, Thembintosi Mkhalegu (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: Thembintosi Gleaner Mkhalegu

Address: 167/ house no 4 Wilge Bendel 2226

Telephone/Cell 0784515458 / 0835390943

Email address thembintosi@leonor@gmail.com

Name of church you belong to: Church of Christ of the brethren

Position hold in church Assistant Pastor

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

They don't want to submit under the current leader and are love of money thinking of self enrichment

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by doom, paying up to R3000 to R5000 to see a man of God one on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

Yes it does South African Christians are looking for quick solution and therefore they believe in any false prophecy that they hear.

South African Christians need to be taught the balance doctrine of true gospel and they need to learn to trust God more than their prophet.

Appendix

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Participants:

Minister (Bishops, Archbishops, Reverends, Prophets, Apostle, Evangelist, Deacon, Elder, Parishioner, church member) under independent prophetic ministries, Main line churches; Pentecostal churches/ ministries.

Permission I, WYCLIFF KENNETH NDEBELE (Full names) hereby give permission that my name may be referred to in this Thesis

PERSONAL PARTICULARS

Name: WYCLIFF KENNETH NDEBELE

Address: 1270 KGOPA STREET. PHOLA OGIES

Telephone/cell 082 976 7757

Email address pkennethwycliffe@yahoo.com

Name of church you belong to: _____

Position hold in church _____

Questions for research purpose

1. What do you think causes people to break away from their churches to start new churches?

There are those who think they are ready to lead even when they have not been trained and called by God when they are given an opportunity, and the members become excited

2. Does a situation which have pluck a church in South Africa bothers you e.g. members eating grass and snakes, sprayed by dung; paying up to R3000 to R5000 to see a man of God line on one and other similar situations happening in South Africa committed by church leaders which are not reported to media Yes/No? And what do you blame for the situation? What do you think need to be done to resolve it

Yes 1 Church members do not spend much time in reading the Bible and in prayer, because of a pseudo miracle, and they also would want the same they are easily taken up, 2 Strong people in the faith to pray and discourage people from following the gimmicks.

Appendix 4

Appendix 4 presents some of unusual acts, which normally occurs in meetings, or services of the independent prophetic churches.



Demonstrating of God's power by trampling over church people

<https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.facebook.com%2Fstopfakepastors%2Fposts&psig=AOvVaw2FhRa3-15Klv9KXwYa8P28&ust=1596893810134000&source=images&cd=vfe&ved=0CAIQjRxqFwoTCLDTjJabiesCFQA AAAAdAAAAABAD>



A pastor using his foot to pray for women

<https://scontent.fjnb11-1.fna.fbcdn.net/v/t1.0->

[9/1544421_1697600070517118_903982892181252987_n.jpg?nc_cat=101&nc_sid=8024bb&nc_ohc=WST](https://scontent.fjnb11-1.fna.fbcdn.net/v/t1.0-9/1544421_1697600070517118_903982892181252987_n.jpg?nc_cat=101&nc_sid=8024bb&nc_ohc=WST)

[LpUAibsgAX-gjVvR&nc_ht=scontent.fjnb11-1.fna&oh=d78f9a2a0a3ced4f92b3adcc11b81d0a&oe=5F52C261](https://scontent.fjnb11-1.fna.fbcdn.net/v/t1.0-9/1544421_1697600070517118_903982892181252987_n.jpg?nc_cat=101&nc_sid=8024bb&nc_ohc=WSTLpUAibsgAX-gjVvR&nc_ht=scontent.fjnb11-1.fna&oh=d78f9a2a0a3ced4f92b3adcc11b81d0a&oe=5F52C261)



Members eating grass in demonstrating power of God

<https://www.facebook.com/1686110964999362/photos/1686122244998234/>



A miracle of a resurrected man, which was staged

<https://encrypted->

[tbn0.gstatic.com/images?q=tbn%3AANd9GcRXQaKGUpeQhSldr_xNqcJg5K-](https://encrypted-tbn0.gstatic.com/images?q=tbn%3AANd9GcRXQaKGUpeQhSldr_xNqcJg5K-)

[vnDDrgmEh6A&usqp=CAU](https://encrypted-tbn0.gstatic.com/images?q=tbn%3AANd9GcRXQaKGUpeQhSldr_xNqcJg5K-vnDDrgmEh6A&usqp=CAU)



The riding over a church member

<https://encrypted->

[tbn0.gstatic.com/images?q=tbn%3AANd9GcTqn05Elb_RR02uCYmqe3TEubFwCFO1hCLSQ](https://encrypted-tbn0.gstatic.com/images?q=tbn%3AANd9GcTqn05Elb_RR02uCYmqe3TEubFwCFO1hCLSQ)

[&usqp=CAU](https://encrypted-tbn0.gstatic.com/images?q=tbn%3AANd9GcTqn05Elb_RR02uCYmqe3TEubFwCFO1hCLSQ&usqp=CAU)

Appendix 5



Rev Thokozani C Thwala

Africa Independent Reformed church Phola Assembly

1426 Mkhasibe Street

Ogies

2230

25 June 2019

Dear Reverend,

RE: PERMISSION TO CONDUCT RESEARCH WITH AIRC MEMBERS

As per your request on asking a permission to conduct research with Africa Independent Reformed Church members. We are pleased to advise you that your request has been granted.

We are confident that our members will open their doors for you and are of willing heart to aid you with all that you will need for research.

Yours faithfully,



Rev Besana S. Mahlangu

Executive Secretary of AIRC Classis

0738704002

Restoration of Church Identity Ministry

Bishop I K Mabhija 1494 Mkhasibe Street Phola 2233 Tel: 0721092781

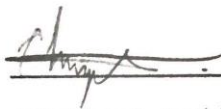
Minister Skhumbuzo Nhlapho Tel: 0672146783

RE: PERMISSION TO CONDUCT RESEARCH WITH R.O.C.I.M MEMBERS

As per your request on asking a permission to conduct research with Africa Independent Restoration of church Identity Ministry. We are pleased to advice you that your request has been granted.

We are confident that our members will open their doors for you and are of willing heart to aid you with all that you will need for research.

Yours faithfully



Minister S. C Nhlapho





**PARISH OF ST. MARGARET'S ANGLICAN CHURCH – OGIES
DIOCESE OF MPUMALANGA**

P.O BOX 301

1848 PHOLA LOCATION

OGIES 2230

OGIES 2233

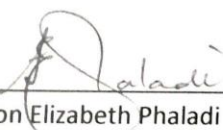
PRIEST IN CHARGE: REVD. CANON F.E PHALADI

CONTACT NO.: 082 225 6077

TO WHOM IT MAY CONCERN

Subject : Permission to conduct interviews

This is to confirm that **Rev. Thokozani Thwala student number 15322018**, a student at the University of Pretoria has been granted permission to interview some members of our congregation for his research studies in theology.



Rev. Canon Elizabeth Phaladi

**DIOCESE OF MPUMALANGA
ST. MARGARET'S ANGLICAN CHURCH
P.O Box 301
Ogies 2230**

Date:.....

EMALAHLENI

206-866 NPO

Enq: Masango B. 082 676 9061
Msiza M. 078 021 8466

To: REV. T.C Thwala
From: eMalahleni Church of Christ


Subject: **PERMISSION FOR INTERVIEW**



This letter confirms Mr. Tanjekway V.M is a member of the above Church. The Church gives permission to Mr. Thanjekway V.M I.D No: 6408275364080 to be interviewed by Rec. T.C Thwala, a student in University of Pretoria.

Hope you will find this in order.

Thank you

Yours in Christ


.....
Masango Ben
Chairperson

EMALAHLENI CHURCH OF CHRIST
REG NO 206-866 NPO
 Contact Name : B. MASANGO
Contact Number : 082 676 9061
Date : 2020/04/01
Signature : 

+27 82 675 9061 | +27 71 675 3671 | emalahlenicoc@gmail.com | [@Emalahlenicoc](#) | 25 Sunflower St, Pine Ridge, Emalahleni, 1048

Appendix 6



Faculty of Theology and Religion

Research Office

Mrs Daleen Kotzé

NAME: Rev TC Thwala
STUDENT NUMBER: 15322018
COURSE: Doctoral
DATE: 27 May 2020

APPLICATION NUMBER: T087/19

This letter serves as confirmation that the research proposal of this student was evaluated by:

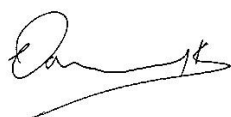
- 1) The Research committee:** This applies to all research proposals
- 2) The Research Ethics committee:** This applies only to research that includes people as sources of information

You are hereby notified that your research proposal (including ethical clearance where it is applicable) is approved.



Prof E van Eck

Chairperson: Research committee: Faculty of Theology and Religion



Dr T van Wyk

Chairperson: Research Ethics committee: Faculty of Theology and Religion

Appendix 7

Summary of the study

The study investigates the effect of mushrooming, unaccountability and unsupervised leadership tendency, which has affected the African religiosity and took it by storm. Hence, the study of this nature had gazed its attention in South African township in particular. Thus, by referring “independent church” the researcher does not specifically mean traditional churches who gain independent from western churches, which were planted in the African soil, but rather means the regular breaking away of churches by leaders, in order to start their own, if they do not see eye to eye with current church leader. These are modern churches, which are young and most of them are yet in ownership of land and infrastructure. On the other hand, the researcher designated *independent prophetic or new charismatic churches* because these churches are the extension of the charismatic movement or neo-Pentecostals. In addition, it is also due to practices by these churches, which are bizarre and unusual, among others includes, eating of grass, eating of snakes, drinking of petrol, spraying of Doom on the congregants and other experiences, to demonstrate the power of God. As practices such as these are a new phenomenon in the history of South African church. Hence, they are called Prophetic based on showing more interest in prophesy, healing, deliverance, and gospel of prosperity. Under their own prophetic churches, these pastors have autonomy and freedom to practice religion at their own peril. Thus, there are lot of questions asked about independent prophetic churches growth, which they are enjoying, is it genuine growth? Can it be attributed to mission advancement? Many have attributed such growth, emerged as a result of people who are

drown from classical Pentecostal, mainline churches as well and most probable other traditional movements. This growth could not therefore be attributed to missionary expansion, if it does, there is a notion that some followers who are attracted to these churches are purely drawn to them seeking prophetic voice, either or miraculous intervention such as healing and deliverance. Hence, leaders who do not have a responsible structural place for accountability challenge the researcher. Thus, the situation has led to the damage of theology and image of the church.

Hence, self-appointed, theologically untrained and lack of mandate from mother bodies by such leaders poses societal challenges and outcry. Thus, the bizarre acts committed by these independent prophetic churches have left many speechless and asking questions. What South Africa church arena has become? To what extent is the independency of the independent church? Which religious body do the leaders account to? Who carry the accountability of the pastor? Is the claim of reporting straight to God be justified? Have these tendencies of being not accountable led to chaotic state, which, currently have pluck the church? Hence, the study is therefore investigating the effect of mushrooming of the independent prophetic churches and its unsupervised leadership, which has dented the image and landscape of the church fraternity; thus, the above questions have helped to guide the research.

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