CHAPTER THREE

3.0 METHODOLOGY

3.1 Introduction

This chapter outlines the research methodology employed by this study. It will discuss the qualitative approach, grounded theory, research design, population and sample, and data analysis.

As previously mentioned, this research consists of two major components, namely:

➢ The review of literature which relate to the following: Autonomy, the historical background of the IPM and the dependency syndrome which the church developed. This section was presented in chapter two.

➢ Empirical research, which is qualitative in nature. This study relies mostly on the grounded theory approach, which refers to theory derived from data collected from the 'ground, which is systematically gathered and analyzed throughout the research process (Strauss and Corbin 1996: 12).

3.1.2 The Research Design

It is imperative to commence a research project by detailing the research design. Buffel says "a research design is comparable to the glue that holds a research project together" (Buffel 2007: 75; Cf. Trochim 2001). He continues to say that "it can be thought of as a structure of the research, which also tells how all elements of the research fit together" (Ibid.). This design explains the area of focus, the procedures of data collection, as well as the method of data analysis used. It also discusses the

research sample and the ethical issues pertaining to this research.

3.1.3 Epistemological Foundation

Epistemology, from the Greek words 'episteme' (knowledge) and 'logos' (words/speech) 'theory of knowledge', is the branch of philosophy concerned with the nature and scope (including the limitations) of knowledge (Mason 2006: 16).

It therefore addresses questions such as:

- ➢ What is our knowledge of the other?
- ➢ How is knowledge acquired?
- ➢ How do we know what we know? (McLeod 2001: 3)

The above questions bear some relevance to the field of practical theology, as they deal directly with the pain of human experience on the ground. Knowledge can be divided into *a priori* knowledge, or knowledge that is automatically known, and knowledge that is gained through human experience. For the purposes of this research, knowledge concerns the Autonomy of the IPM in this research. The author considers her Co-researches as living documents, because they experience on a daily basis, the painful effects of receiving low stipends, and they shared this experience with her.

The interpretation of the information mentioned above will be presented in chapter six when the author will analyse the findings by interpreting this knowledge and showing how this interpretation will help the IPM to fight the phenomenon of dependency disorder.

In order to achieve the above, the author has to consider the historical context in which the Autonomy of the IPM developed, with the hope that the effects may show the

relationship with the past. According to Howel and Prevenier, "historians must pay attention to both historical and historiographical context that give it meaning" (Howel & Prevenier 2001: 19). Hence, the focus of the study is specifically on Autonomy and dependency as experienced by members of the IPM, with the aim of gaining an in-depth understanding of their perceptions and experiences.

According to Swinton and Mowat, "the knowledge of the other occurs when the research focuses on a particular individual or group and explores in-depth the ways in which they view and interact with the world" (Swinton & Mowat 2006: 33).

The above quotation reflects the author's aims of attaining an in-depth understanding of the phenomenon of Autonomy and dependency as experienced by the IPM through the process of gaining knowledge of the other. The essence of epistemology is fundamental to how we think and acquire knowledge. Without some means of understanding how we acquire knowledge, how we rely upon our senses, and how we develop concepts in our minds, we have no coherent path for our thinking.

A sound epistemology is necessary for the existence of sound thinking and reasoning. "The centerpiece of grounded theory is the development or generation of a theory closely related to the context of the phenomenon being studied" (Creswell 1998: 56). In agreeing with Creswell, the author generated a theory or model of care from data that had been collected on the ground.

According to Swinton and Mowat, "the epistemology of qualitative research relates to the particular theory of knowledge that underpins this approach" (Swinton & Mowat 2006: 32). Epistemology as a scope of generating knowledge is also parallel to

qualitative research, in that it contributes a lot to the process of collecting data from human experiences on the ground. It is essential in this regard to look at this mode of inquiry as a larger mechanism of collecting data for the research project.

3.2 Qualitative Research

Qualitative research recognizes the world as being the locus of complex interpretive processes within which human beings work towards making sense of their experiences. Qualitative research methods utilize an inductive mode of analysis. This mode of analysis is in contrast to quantitative research methods, which rely on deductive thinking or on a process of moving from a general theory to specific observations. This research will delve into the world of Autonomy of the IPM and pose open-ended questions, with the aim of eliciting in-depth detailed responses regarding their experiences, perceptions, feelings, and knowledge.

Qualitative research thus helps the author to discover the social reality that she wants to investigate. This avoids, for example, the possibility of taking for granted that "the practice of paying low stipends results from the belief that a minister has to be poor" as it is widely affirmed. As a researcher, the author needs to find accurate information from credible sources that will either confirm or contradict the above affirmation.

Therefore, it is important to pay attention to different people's experiences, feelings, memory, communication languages, actions, reactions, structures, chaos, and disconnectedness to mention but a few examples, as relevant, valuable information could be found in any source.

The choice of qualitative method is based on the interest of the author in deepening the knowledge of Autonomy and the phenomenon of dependency, with the ultimate aim of creating a model of healing and pastoral care.

In a qualitative approach, the data is presented in words rather than in numbers. This model allows the author to present a picture that is very close to the participants' experiences, beliefs, attitudes, etc.

In order to be able to compare outcomes, the grounded theory methodology developed by sociologists Barney Glaser and Anselm Strauss in 1967 (Babbie 2007: 380) will be employed. That way, the author will be able to capture the existing knowledge among members and other people in society, as well as the knowledge they have collected regarding the plot in which the phenomenon of Autonomy is trapped. This knowledge will allow the author to reflect and to write the present research as illustrated by McLeod when he said:

> Qualitative research reveals the knowledge of the other, knowledge of phenomenon and reflexive knowing (McLeod 2001: 3)

This triangular figure means that the author has to acquire from her Co-researchers what they know about Autonomy, what they know about the concept or practice of paying low stipends, and what they know about the impact that this knowledge has on workers and members of the IPM in general. Then, she has to search for truth that is contained in the statements provided by her Co-researchers, reflect on them, and draw conclusions that will contribute to the introduction of new praxis within the IPM.

The method will enable the author to discern signs of oppression and suffering in people's responses and statements. This will allow her to shift her understanding of the impact that the Swiss teachings that may have had in terms of influencing the personal dependency disorder, even if the Swiss were unaware of this (Pieterse 2004).

The Swiss not only used to say that "the African culture was incompatible with the gospel" (Butselaar 1987: 110), but they also believed that they were unable to assimilate theological studies. This was manifested by declarations such as "Africans do not have the stomach for theology" made by Paul Fatton (AC 1084/ 51.2C). This kind of affirmation is an affront to Africans, as it shows neither respect nor consideration for God's calling of Africans. It seems that the Swiss had forgotten that they went to

Mozambique to continue the work that had been initiated by Africans themselves.

The qualitative research paradigm is extremely important, because it will provide the author with the necessary knowledge through both a thorough review of the literature and an in-depth analysis of the real experiences of people who testified to the events that constituted and marked the autonomy of the IPM.

In a practical way, the author will ask her Co-researchers to participate in interviews and share their stories. This method will reveal the kind of environment in which the IPM experienced her Autonomy, which will be presented in chapter four.

The interviews will take the form of one-on-one interviews, and will adopt the form of forums in which Co-researchers will be invited to share their points of views concerning the topic being researched. From the case studies and interviews, the author will be able to know how both the leadership of the IPM and her members behave, and hopefully discover what led to them being unable to admit to the practice of paying low stipends and why the IPM is a dependent church.

The author will also pay attention to the sermons and contents of the Annual Synods presented by both ministers and lay people. The knowledge gathered from these varied sources will help the author to deepen her understanding and to find new areas suitable for further research.

3.3 Research Language

The official language in Mozambique is Portuguese. Many of the interviews were thus conducted in this language. Other Co-researchers living outside the cities were interviewed in their local languages, such as Xirhonga and Xitsonga, however, the information collected was translated into English, so that the author would be able to analyse it.

Gerkin calls our attention to the understanding of these languages. He says:

> Language also means the capacity that members of Christian congregations may have in thinking and talking about wide range of human activities and problems (1997: 122).

The way in which the Christian community communicates enables those studying it to define its identity. So, external facial expressions and community Christian language are also sources for understanding the phenomena of dependency disorder.

Despite the efforts made by the missionary Henry Alexandre Junod who, according to Harries, "threw himself into the study of the Tsonga language and was able to undertake translations within weeks" (Harries 2007: 170), the author is of the opinion that there are important elements of culture that are subtly conveyed through language that he might not have been able to translate directly, and that he thus failed to understand. Perhaps this explains why missionaries somehow were unable to positively deconstruct peoples' beliefs.

Positive deconstruction looks at the language one uses and tries to understand if it is coherent with the Christian belief. If coherence is absent, then, the person is invited to, discover the disharmony of his/her language for himself. Pollard puts it in the following way:

> We have seen that the core of the gospel is coherent, but what about some other ideas and beliefs which many of us add on? Each of us must look at every belief we hold and ask ourselves whether it makes sense (Pollard 1997: 95).

The process of searching for coherence in one's belief is positive and the process of putting apart what does not cohere is termed 'deconstruction'. This process of positive deconstruction enables people to collect and preserve those beliefs that are coherent with the core of the gospel; and to discard those that do not cohere.

In order to be able to employ a theory of positive deconstruction, the author will question the IPM's history. She will have to listen carefully to her Co-researchers in order to understand the kind of beliefs they hold, analyse this belief in the light of the message of the gospel, attempt to understand its meaning, and finally decide what content is

deemed to be 'good' and reject what is thought to be 'prejudicial' in nature. This exercise aims to trigger the refreshment of life within the IPM.

As a care-giver and reconciler, the author is called upon to help and to discourage members to continue being beggars by helping them face reality and be transformed by the power of the Holy Scriptures.

In his paper entitled "the Predicament of Ideas in Culture, Translation and Historiography, considers translation as a complex act of communication", Douglas Howland says:

> Translation was once a metaphor for new strategies on history, but now is an object of sophisticated epistemological inquiry. Translation is no longer a simple transfer of words or texts from one language to another, on the model of bilingual dictionary, or the bridging of language differences between people. Rather than straight forward operations perform on words, translation had become a trans-lingual act of trans-coding cultural material (Howland 2003: 45).

The author enjoyed interacting with ordinary members who were able to transmit their feelings using their 'codes'. She had been challenged to translate the facial expressions, smiles, eye contact, etc that some of the Co-researchers used as responses into language. Howland's quotation is helpful, because it allows the author to appreciate the power of cultural-codes as being a source of knowledge. While illiterate people are often viewed as being ignorant or incompetent, the author found that their contributions to her research were of great value and vital for the expected transformation within the IPM, even if this category of Co- researches was not included in this study. These contributions will help the church to find a new vision, and to plan strategically for solutions and for the future.

3.4 Data Collection and Data Analysis

One-on-one, in-depth interviews will be conducted, using a pre-planned interview schedule comprised of a series of open-ended questions. The in-depth interview is

considered to be an appropriate data collection technique for the grounded theory research. As already indicated, the intent of this research study is to collect data from the perspectives of the IPM members and ministers. According to Struwig and Stead "it is generally in the nature of qualitative research to be interested in understanding the issues from the perspective of the research participants" (Struwig and Stead 2001: 12). In other words, the author is trying to understand the world of the research study through the eyes of the participants.

The primary methods of data collection in qualitative research are:

➢ Observations (including document / literature review)

➢ Case studies

➢ Interviews

➢ Focus group discussions

For the purposes of this study, interviews are considered to be the most appropriate data collection method, due to the focus on the phenomenon of Autonomy and dependency. Patton differentiates between the terms 'data collection method' and 'data collection technique'. On the one hand, data collection method refers to the systematic approach to data collection, while data collection technique refers to the art of asking for, listening to, and interpreting data (see Patton 2002). This study will therefore make use of a data collection technique. This technique is helpful in a number of ways such as:

➢ Helping the project by producing quality data from the ground;

➢ Helping and building the author's listening ability, in order to interpret data in accordance with the phenomenon.

The author believes that the chosen technique will allow for the generating of valid and reliable information regarding the phenomenon of dependency disorder. During the process of data collection, a few key principles of qualitative research will be observed:

- This method of data collection deals specifically with in-depth information verbal and non-verbal information rather than numerical or statistical information; and

- The data will be collected from a limited number of people or individuals, rather than from a large sample.

The data will then be analyzed using grounded theory. Henning defined grounded data analysis as "a tool for constructing substantive theories" (Henning 2004: 114). The author agrees with this definition, as it reflects one of the primary goals of this research study in trying to discover data on the ground. The research also adopts Elder-Avidan's definition of data analysis. He conceptualized data analysis as:

> A dialogical, descriptive and explanatory, complex process aiming at creating an internal order, and searching for as many alternative explanations as the data allow, by extricating central themes, conceptualizing them into core themes and by identifying typology (Elder-Avidan's 2009: 33).

In other words, the process of analyzing data will follow a funnel-like process (Harry, Sturges and Klingner 2005), in order to attain a clear description of what Autonomy is as a way of finding direction to the future. This analysis involves a process of breaking down the data and thematising it in ways that draw out the meanings hidden within the data (Swinton & Mowat, 2006). The first step of analysing data in this regard will involve collecting the data from the ground. During this step, in-depth interviews will be conducted with a sample that is considered to be representative of those affected by Autonomy and dependency in the IPM.

The sample will be selected in order to allow for an understanding of the population's experiences and perspectives, as well as their need for pastoral care. "The criterion for judging when to stop sampling the different groups pertinent to a category is known as the category's theoretical saturation" (Buffel 2007: 86). This means that saturation is reached when no new data is discovered. This saturation point is reached through the simultaneous data collection and immediate analysis of data.

3.5 Co–researchers / research participants

Co-researchers are comprised of three distinct groups. These are:

➢ Church workers of the IPM;

➢ Former Swiss missionaries, and

➢ Scholars.

By 'church workers' the author means ministers, evangelists and lay people.

These Co-researches were selected according to their level of involvement with the IPM, especially with regard to their responsibilities and period of time they had been involved in the IPM.

The number of participants in the study is thirty. The author found that this number is significant, which means that it can provide data that can make a significant impact in challenging the Autonomy of the IPM, namely the phenomenon of dependency disorder.

3.6 Ethical Considerations

Ethical issues are always of great importance in research. Certain ethical issues were of particular importance given the sensitive nature of this research topic. It is essential that the research participants' anonymity be protected throughout the research. This was done through the use of fictitious names. The author will use the principle of respect for persons when conducting the interviews, and will thus ensure that all collected information remains confidential. Murphy emphasised the importance of "assuring the participant's confidentiality" (Murphy 1980: 88). These ethical precautions are designed to protect the legitimate rights of the participants.

All the data or information will be recorded in writing after obtaining the participants' written consent. The participants will be provided with a thorough explanation of the reasons for the study and the aims and objectives of the study. The author also "pledges to be sensitive" (Babbie 1989: 472) in regard to adhering to ethical standards

and interpreting data collected from the participants. This sensitivity relates to the participants' welfare, as well as to the community to which they belong, and to their voluntary participation and confidentiality. Lastly, the author endeavored to adhere to the aforementioned ethical considerations, while at the same time providing a true reflection of the data.

3.7 Research Models

3.7.1 Gerkin and Pollard Models of Pastoral Care

Gerkin invites the church not to ignore what has been previously been done in the area of pastoral care by our ancestors, but complement this by exploring new circumstances in which people live. He says:

> Pastoral Care has to be located within the larger world of Christian faith and tradition (Gerkin 1997: 23).

In order to do the above, one has to question the past in order to understand the present and to project onto the future.

Therefore, this study will show how the problem of paying low stipends has been addressed through the years. It will also show how members feel about it, and how they envision it in the future. It will also address it in the light of shepherding and positive deconstruction liberation theology. This process is necessary in order to help the IPM understand that her Autonomy has lost touch with the Pastoral Care elements derived from Scriptures. This understanding will help her find new meaning in the context of the larger world of Christian faith and tradition in which she operates.

Pastoral Care Ministry will therefore provide the opportunity of creating and providing an atmosphere of safety and justice within the IPM. The author will also make use of ideas of other scholars like James Cone, who affirmed that:

> Black Theology places our past and present actions towards black liberation in theological context, seeking to destroy alien gods and to create value structures according to the God of

black freedom. Any talk about God that fails to take seriously the righteousness of God as revealed in the liberation of the weak and downtrodden is not Christian language (Cone 1993: 109).

The author examines the term 'black' in relation to Ubuntu. Ubuntu does not consider people as victims. Rather, it calls on them to understand the reasons that made them supporters of oppression. It shows and explains how an absence of unity and common strategies of Africans led to them failing to address the oppressive system openly.

This inability to face such unjust systems created room for injustices that are named as low stipends in the case of the IPM. Therefore, in order for the Pastoral Care Ministry to be successfully introduced, it first has to liberate and free the IPM leadership and members through actions of love, justice, and care derived from faith in the Triune God (the Father, the Son and the Holy Spirit).

Pastoral Care Ministry has to empower the leaders, workers, and members of the IPM to challenge dependency and to value their ministry by proclaiming a new identity according to the gospel of love and care.

Philomena Mwaura's discussion on Pastoral Care is a great help in understanding the different dynamics of it. For example, she shows how "God is concerned with human happiness which entails health, material benefits, peace and salvation" (Mwaura, 2005:85). It was from this point of view that she affirmed that:

> Good pastoral care does not ignore the physical needs of a person or community. At times good caring has to pay attention to physical comfort, economic necessity and temporal happiness (Ibid: 85).

The above quotation challenges the IPM to condemn injustices openly, and to work from within in order to alleviate the suffering of her workers and members.

For this thesis, the author chose to use Charles Gerkin's model of shepherding, supported by Pollard's positive deconstruction model. According to Gerkin:

> We need to have written on our hearts the image most clearly and powerfully given to us by

Jesus, of the pastor as the shepherd of the flock of Christ (Gerkin 1997: 80).

Gerkin's statement urges care-givers to hold onto and to constantly act in accordance with the example that they inherited from Jesus. Indeed, Jesus was unable to lose an opportunity to care for the needy, even if this opportunity was offered to him by chance, as it can be read in the gospels of Matthew 10: 27-29 and Mark 5: 6-10, 25-34.

Jesus's care was felt by all the people He touched, healed, raised from the dead, counseled, and preached to. His loving touch was incarnate in His arms, eyes, words and garments. This is the image that Gerkin's calls for care-givers to incarnate in order to become good shepherds.

Pollard's positive de-construction model is also employed in order to focus on restoring hope to the IPM members who, in the face of discouragement, ridicule, injustices, and abuse had given up their fight or had lost their faith. According to him, God's word has to be proclaimed, taught, and interpreted in such a way that those who hear them are changed and transformed. Pollard affirms that:

> If we take the whole process of positive deconstruction seriously, we must positively deconstruct not only what 'others' believe, but also what we believe (Pollard 1997: 80).

People who are transformed in this way not only gain hope, but are liberated from fear, shame and their feelings of inferiority and inadequacy.

Pollard's model helps the author to understand that her experience of Autonomy that she shared in chapter one led to her developing feelings of personal inadequacy in terms of her job. There was a point where she felt unqualified and disorganized. She was further frustrated, because she could not find support from the leadership of the IPM.

The above example affirms for the author that the IPM has a long way to go in bringing transformation to her people. She has a long way to go in helping them turn to God, so that they can capture the true meaning and values of Autonomy for all.

Pollard imparted his knowledge, time, and energy to find ways in which he could assist people cope with their multiple struggles and search for meaning in life. He developed a model, which he termed 'positive deconstruction', and described it as:

> The process of helping people who are currently comfortable with their non-Christian beliefs to think about them; to help them to become uncomfortable with them; to encourage them to step outside their worldview and to ask themselves difficult questions (Pollard 1997: 41).

Pollard's model has proved to be also relevant for many other purposes. It is used by researchers who are dealing with different topics, and the success they have had with the model is evidence of its relevance.

Where Gerkin shows comfort and care to the needy, Pollard asks them what they are really experiencing and helps them realize what needs to change in order for them not to undergo similar experiences again. As a result, the needy begin to look inwards to discover where he or she may have gone awry. After this exercise, which is carried out in the light of the Word of God, he or she chooses to remain in caring hands and to act positively. This is the power that the two models bring to this research.

For Cone, however, it is possible and even necessary to go further. Therefore he invites the church to seriously develop a theology that analyses the meaning of liberation in the light of suffering, oppression, and humiliation of God's people. He says:

> To speak of the God of Christianity is to speak of Him who has defined Himself according to the liberation of the oppressed (Cone 1969: 109).

This statement will help the IPM to acquire the relevant knowledge to rebuild her sense of identity and self-esteem. While struggling to reach effectiveness, the IPM will gain understanding and insight, and have an opportunity to create her own understanding of liberation theology.

Accordingly, shepherding and deconstruction models will be born within the context of the IPM Christian experience of Autonomy, as she participates in the struggle against the phenomenon of dependency disorder.

Cone's liberation theology aims at destroying alien gods that insist on controlling and

destroying peoples' lives. Once given space, these alien gods immediately deny the good principles that the person may have. The meaning of life, the values, principles and belief held by the individual, are slowly poisoned and changed in such a way that life loses its meaning. The worst part of this alienation process is the fact that people begin to destroy themselves while being moved by anger and hate, despite believing that they are doing well.

Cone suggests "good understanding of the past and of the present actions in order to be analyzed in the light of the Christian gospel of liberation" (Cone and Wilmore 1993: 109). This statement is in accordance with Pollard, who aims to restore hope in those who have lost it.

Alien gods are enemies of God (Exodus 20:3). Here, the author is reminded of the story of the lame man as related in the gospel of John Chapter Five. According to this story, Jesus went to the pool of Bethesda in Jerusalem, where he found a man who had an infirmity for thirty-eight years. He asked the lame man if he wanted to be healed (John 5: 6). Instead of answering him positively, the man accused people of abandoning him. This story raises several questions (which will be addressed in chapter five):

- ➢ Was this man correct in accusing other people?
- ➢ Did he know what he was doing at the pool?
- ➢ Did he go there by himself, or others help him get there?
- ➢ Was he ready to confront the issues that were a part of the reality of his captivity and oppression?

In order to liberate herself from the bondage of dependency, the IPM is required to face reality and answer the critical questions posed. The IPM will need the courage to interrogate herself, in order to find out the causes that make her paralyzed. She will need courage to "recognize her weaknesses as well as making choices and taking actions that will result in holistic liberation" (Wimberly 2005: 10).

The IPM needs to be confident that Jesus is the liberator who came to free people

from the bondage of ignorance and oppression. The message of Luke's gospel affirms the liberated and emancipated humanity that the IPM needs to help bring about (Luke 4: 18 – 19).

In relation to the liberation theology, the Peruvian priest Gustavo Gutierrez teaches that:

> The approach to 'liberation' consists in paying special attention to root causes of the situation and considering them from a historical perspective… Dependence and liberation are correlative terms. An analysis of the situation of dependence leads one to attempt to escape from it. But, at the same time, participation in the process of liberation allows one to acquire a more concrete living awareness of the situation of domination, to perceive its intensity, and to want to understand better its mechanisms (Gutierrez 2001: 103).

In the light of the above quotation and in the light of her search for authentic Autonomy, the IPM has to consider the teachings she received from the Swiss Mission, analyse it, and confront it with the African culture, tradition, and socio-economic situation of the past and with that prevailing in the present moment. The IPM also needs to examine the effects of the colonial system, which prevented people from seeing themselves as being made in the image of God; to look at the Marxist teachings that infiltrated the country after gaining independence in 1975, without ignoring the violent blood bath that followed and dehumanized the Mozambicans. Gutierrez's statement appears to be in line with Cone's view:

> Theology as a function of the Christian church, must serve the needs of the church. A theological system is supposed to satisfy two basic needs: The statement of the truth of the Christian message and the interpretation of this truth for every new generation (Cone 1993: 111).

Cone emphasizes the need of combining love, justice, religion, and politics, because black people are the descendants of a nation of black religious people who were committed to their struggle for freedom. Therefore, the past has to be searched for insight, strength and the courage to speak and to do the right thing. (Ibid: 266)

According to the two statements above, the IPM will succeed in her struggle of gaining Autonomy if she develops a Pastoral Care Ministry that will liberate people to speak

freely and be willing to fight all demonic forces that prevent her from affirming that she is an authentic Autonomous church. This struggle has to satisfy the holistic needs of the people: physical, spiritual, economical, and social. If people are fighting, it implies that they lack peace, love, freedom, justice, and dignity. If the church remains silent, there is no way people can believe that the church is busy protecting them (Luke 22:27). Without love, people will find it difficult to contribute towards the well-being of the church.

In his turn, Bosch is of the opinion that "theology of liberation is a multifaceted phenomenon" (Bosch 1991: 432).

Bosch statement supports the ideas shared by Gutierrez and Cone that liberation manifests itself through solving problems faced by people in all spheres of life. The IPM, Mozambique, and the African Continent need every individual to collaborate with one another and the countries to support their people in order to solve the collective problems.

Nolan and Broderick affirm that "liberation theology is an attempt by theologians to answer the faith questions of the oppressed people" (Nolan & Broderick 1987: 6). This means that theologians ask questions that are designed to target oppression. They want to understand why people suffer and what can be done to alleviate their suffering. They address these questions to God, because He is the only one who can illuminate our ways.

The above statement supports the idea that theology is relevant when it takes people's historical experience of suffering into account. This experience includes exclusion, oppression, violence, and the abuse of people's basic rights.

The reality within the IPM is that it is marked by poverty, suffering, violence, and oppression. The IPM theology lacks a critical prophetic voice which could challenge the oppressors. It also fails to address situational issues contextually, which leads it to draw conclusions that ignore life experiences at the grassroots level.

This study, therefore, takes seriously the IPM's Autonomy as experienced by her own

people. This methodology of shepherding and liberation will help to restore the image of the IPM by reminding her to serve the Kingdom of God (Mt 25: 14; 1 Cor 4: 2), and by working towards realising positive Autonomy. Gerkin and Pollard, supported by Cone, open a new context and methodology of Christian praxis with a precise situation in the history of the IPM. Therefore Cone's liberation theology and Pollard's model of positive deconstruction, added to Gerkin's model of shepherding, will be effective because they collectively call for personal introspection, repentance, and change without neglecting the provision of the necessary care.

Gerkin developed his shepherding model of pastoral care when he realised that pastors were developing their work with a fragmented purpose. He says that:

> Many pastors evidence a lack of coherence in their work, resulting in a fragmentation of purpose, confusion among conflicting methods of operation in various functions, valuing of one function and neglect of another (Gerkin, 1997: 116).

The image above matches the reality within the IPM. While some ministers are able to harmonize their work according to the decisions made by the Synod, others clearly opt to ignore certain statements that call for more effort being made. In order to help churches face this reality, Gerkin proposes adopting a conceptual image that can bring coherence to the ordained ministry within the church. This image calls for the minister to act as interpretive guide within the life of the Christian community. He termed this new image the "Multidimensional Nature of Pastoral Care" (Ibid: 118). How can this image be applied?

3.7.2 Applying the Quadrilateral Schema of Pastoral Care Ministry

Gerkin suggests four steps that can help the minister become a 'good shepherd' (Gerkin, 1997). The four steps are:

- ➢ Pastoral leadership
- ➢ Pastoral relationship with the multiple levels of the congregation
- ➢ Pastoral Care for personal member of the congregation

➢ Pastoral Theology of the Church and of the Ministry

Pastoral leadership enables the minister to examine and to understand what a congregation entails and what it does. Using the present research study as an example, the author will have to show her capacity for leadership by asking questions that can reveal how the IPM has behaved in the past, how is it behaving now in the present, and how members would ideally like to see the IPM behave in the future. Depending on the way in which the author articulates, she can either help members think and act with clarity by providing them with a clear vision about the future or lose this opportunity.

A pastoral relationship that operates on multiple levels requires the minister to clearly define the role he or she will play in relation to the congregation as a whole as well as within the different groups within the congregation, families, and individuals. With this statement, Gerkin is helping the author understand from the outset that her research study is designed to help solve the problem of the church as a whole, as well as for the individual worker and their families. Therefore, the IPM will hopefully fight the practice of paying low stipends to her workers, not from an administrative point of view, but in a way that will involve the whole church in consciously finding a solution to the problem.

Pastoral care for the individual members of the congregation is another aspect that calls for special attention. Gerkin says that "many if not most requests for personal pastoral care will be made not in a direct manner, but in some disguised form" (Ibid: 120). If the minister is inattentive, they will not be able to see and read the member's true needs through the way in which he or she speaks or behaves. Then, the opportunity for providing nurturing care when it is truly needed may be lost. In order to avoid this from happening, Gerkin recommends that the minister be patient, curious, and respectful while listening to the history of the place as related by different people.

The author will apply the above recommendation by giving space to Co-researchers so that they feel free to share their personal story in full before asking questions.

Gerkin's statement concerning Pastoral Theology of the church and ministry suggests a clear understanding of both issues from the minister as well as from members. The

clear understanding will help to discover if the requests that are made are valid and appropriate or not.

If theology is not clear, abuse can take place in the church. For example, the Article 21st of the 1963 Constitution says that "those who enter ministry accept total renunciation but the church will do her best in order to give them enough salary" (See chapter two). Many Co-researchers ignored this article, even when they have the Constitution in their hands. The question is why they do so. Samuel and Sugden argue that this is because "the reign of sin in human beings drove *missionaries* [italics mine] to create social structures of oppression (Samuel & Sugden, 1978: 75) and ordinary people are not able to see the reality.

Therefore, the author finds Gerkin's suggestion to be important, because it will help her to develop a Pastoral Theology of the Church and Ministry that make members read the Scriptures contextually in such a way that they will be able to help transform the IPM structures for the better.

All of the above models have similar visions regarding pastoral care ministry of liberation, providing an excellent dialogue and teaching on transformation and pastoral care ministry.

The author will also invite members of the IPM to consider their practices in the light of the Gospel, and help guide them towards an understanding regarding how they envisage their future.

3.7.3 The teaching of the Bible

The teachings of the Bible are pivotal for the issues of shepherding and liberation. Departing from the liberation of the Israelites in Egypt to the envoy of the Holy Spirit, the Bible aims at liberating God's people from different aspects of bondage. For instance, Moses applied God's model of liberation theology when he led the Israelites from Egypt

to the land of Canaan. The author views the way in which God liberated the Israelites as a model. Indeed, the book of Exodus mentions that:

> I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of the taskmasters, for I know their sorrows. So, I have come down to deliver them out of the land of the Egyptians and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites (Ex.3: 7-8).

What God taught Moses to do is what he teaches His followers to continue doing through the messages of the gospel. The author is called to listen to these teachings so as to be able to listen to what the IPM workers have to say, as this will enable her to know their plights. The author argues that this is a model of qualitative research that God applied in order to liberate the Israelites.

Even though that the above movement was not known at the time as theology of liberation, in present days we understand it as being exactly that. This theology will be helpful in researching the problems that are currently being faced by the IPM.

Psalms 23 calls attention to the important role of a shepherd. It emphasizes the need for a shepherd to be with his sheep all the time and to defend them from danger. God himself is the true Shepherd of His people. Similarly, the Christian Church is called to care for God's people in such a way.

In the gospel of John, Jesus invites his listeners to contrast the attitude of thieves and robbers with the attitude that He offers. The example is clear; thieves have nothing to do with the welfare of the people, while Jesus refers to himself as the Good Shepherd, who came that all may have abundant life (John 10:10). The two models of pastoral care described above challenge the way in which ministers' deal with God's people, especially within the IPM.

Jesus's ministry was full of care and compassion. He cared for the blind, the sick, the needed, the possessed, and the dying. He taught liberation to the captives, which served to make his prophetic teachings effective as described in Luke's gospel (Luck 4:

16ff).

David was able to kill a lion and a bear in the sake for the life of a lamb (1 Sam 17: 34). Because of the courage he demonstrated, he was invited by King Saul to kill the giant Goliath, who used to defy the armies of the living God (Ibid: 26, 32).

Other Biblical stories of shepherding and liberation theology including other scholars will also be considered when addressing the Ministry of Pastoral Care.

The Christian Church in Africa is called to play the role of a good shepherd, so that all those who approach it may feel the care, protection, love, respect, justice, and healing that is promised by the church. The presence of God in the lives of members of the church will thus become real.

The IPM should develop a Pastoral Care ministry and preach a message of transformation in order to liberate Mozambicans from dependency. Within the IPM, pastoral care is a duty for all, with even lay people being empowered to be able to heal the wounds of fellow congregants (Gerkin 1997: 42).

3.8 Conclusion

The IPM is struggling to make its Autonomy healthier, effective, and sustainable to

members and society. This is due to the fact that the IPM is still economically dependent upon her mother church. The wish that members have been expressing is to see the IPM walking side-b- side with the Swiss church, rather than continuing to be subordinate to her. The challenge of this research is to know what has to be done and how to do it in order to attain healthy Autonomy that satisfies the member's anxiety and aspirations. This is a pastoral issue that cannot be avoided.

In this chapter, the author identified the shepherding theological model as being the most suitable for addressing Pastoral Care Ministry of liberation within the IPM. Accordingly, the IPM leaders have to speak prophetically and act obediently to the teachings of the Gospel. In turn, members have to challenge the teachings that had made them captive, and impede the realisation of the Kingdom of God within the IPM and within the Mozambican society.

According to this model, church leaders, ministers, evangelists, and lay people are called to be faithful ambassadors of God. Their message has to express love, peace, care, and respect so that these teachings are experienced by people in their everyday life.

The author chose Gerkin's model of shepherding, supported by Pollard's positive de-construction model, to be in dialogue with other scholars. This design is aimed at liberating the IPM from her dependency and allowing it to begin paying appropriate stipends to her workers.

Both models are seen as pivotal, because they address issues of both individuals and the community in such a way that all are challenged to repent and seek transformation through the Triune God's empowerment.

The qualitative model enabled the author to interview Co-researchers as active participants in the struggle, rather than as objects to be used for mere academic exercise.

The comparative model of grounded theory enabled the author to choose answers that share similar opinions to her Co-researchers. The following chapter will focus on the

data collection method that will allow the author to challenge the Autonomy of the IPM, especially in terms of her full status in working her own dependency.