CHAPTER SIX

6.0 FINAL REFLECTION ON THE STUDY

6.1 Introduction

In her search for the reasons that maintain the IPM dependent on her mother church, the author took time to read books, magazines, letters, reports, theses, and other literature that could inform her about the research topic. She also took time to listen to people's sermons and to their histories. People's histories were shared through case studies and during interviews. She termed these people 'Co-researchers', because they helped her in the process of researching by sharing their knowledge and experiences.

The author did the above, because according to Swinton and Mowat:

> Qualitative research finds its focus in ideographic knowledge. Because of this the research process has a quite specific dynamic and focus. The task of qualitative research is not to seek to explain the world in ways that will make sense across cultures to all reasonable people at any moment in history. Rather, the task of qualitative research is to describe reality in ways that enable us to understand the world differently and in understanding differently begin to act differently (Swinton & Mowat 2006: 44 / 46).

The present thesis describes the reality of how the practice of paying/ getting low stipends is experienced within the IPM. This reality is described under the heading 'Autonomy of the IPM'. The research urged the author to also understand the phenomenon of dependency disorder that emerged due to the absence of an effective pastoral ministry of care, the absence of clear norms, and the courage to challenge the practices that ultimately led the IPM to lose her image and identity.

Having conducted the necessary research, this chapter aims to analyse the findings and make recommendations.

6.2 Presenting the Data

As mentioned above, the author took time to read, listen to the ceremonies, and interact with Co-researchers. These sources enabled her to deepen her understanding concerning the research topic with its all complex dynamics. Then, she asked some Co-researches to share their stories through Case Studies. These stories were elicited by a series of questions that the author had prepared. As the author was embarking in the search of information, she was obliged to revise and improve the questionnaire in order to adapt them to the new reality revealed by literature and by co-researcher.

By the end of the exercise, the number of the questions included had ascended to eight and were responded to step-by-step, as described in chapter four (See appendixes).

The present chapter is aiming at analysing the answers as were they given by the Co-researchers, and then to compare them to views offered by existing literature. This exercise will allow the author to draw conclusions concerning the Autonomy of the IPM, by comparing how it was conceptualized on a theoretical level with the perceptions of members and workers within the IPM.

The present exercise allows the author to collate and present the responses from the Co-researchers that are consistent, make sense, and work (Pollard, 1997) in terms of answering the four research aims, which were presented in chapter one (Cf. 1.4). This means that the author selected the explanations and arguments that shed light on the research questions. These explanations did not come from isolated co-researchers, but from consistent information that was systematically gathered and grounded in the process of self-formation and self-understanding (Mason 2006) of the author.

Some questions that were considered to be of particular importance in terms of providing information regarding how the IPM is handling her Autonomy were asked more than once to the same Co-researcher when this was possible. This was done as a means of 'testing' the robustness of the Co-researcher's responses. While there were slight differences noted, they were mostly related to the position and role assumed by the Co-researcher at different point, and it was felt that the essence of the problem

remained the same. This accuracy allowed the author to interpret the data, and to formulate a conclusion that is presented in this chapter.

The Co-researchers key responses are presented in tabular form below.

6.2.1 Why is the IPM Paying Low Stipends to her Workers?

6.2.1.2 Analyze of the first aim

Co-researches confirmed the existence of the practice of paying low stipends by the IPM. They also confirmed that the IPM is financially dependent.

The following information was found:

Literature	Co-Researchers
Although workers accept total renunciation, The Church will do its best to give them sufficient salary, so that they can be available to serve (Article 21 of the 1963 Constitution).	Absence of clear policies that could help both the leadership and members to challenge the practice of paying low stipends.
Difficulties faced by church' workers do not prevent them from doing good job. This is a motive of admiration because they are badly paid due to the poverty of our congregations (Juillerat 1960 in DM 1215 B).	
	The number of unpaid workers grows annually. Workers felt abused and traumatized.
If anyone desires to come after Me, let him deny himself and take up his cross (Mark. 8:34 -9:1).	The IPM Theology needs to be challenged.

Although many issues emerged, it was strongly affirmed by Co-researchers that the practice of paying low stipends to church workers is a source of dissatisfaction within the IPM. It was also strongly affirmed that the IPM is doing very little to challenge this practice. Some church workers have even given up fighting for their rights, but they are not happy about this situation; while others are fighting for transformation and remain sure that better days will come to the IPM.

The literature confirmed that the problem of stipends was never considered to be important or relevant by the Swiss mission, and that Swiss missionaries had different points of view concerning this issue. As a result, they never reached an agreement that could ameliorate, challenge, or solve the problem of stipends within the IPM.

The difficulties on reaching mutually acceptable proposals were further exacerbated by the discrimination that was commonplace within the Swiss Mission, and continues to be present within the IPM today.

Ministers and other workers have resorted to Abandoning the church; something that has become a serious and challenging problem for the IPM. Interesting was to realize that some workers would be happy serving the IPM alone.

6.2.2 How is the IPM Handling her Autonomy?

6.2.2.1 Analyze of the second aim

Co-researchers were able to define autonomy in general, but they were unable or reluctant to define Autonomy within the IPM. The question is why?

The questioning of Co-researchers revealed that there were several reasons for this:

➢ Self-defense: Instead of self-reflection, the IPM condemns the Swiss Mission for her failure to gain Autonomy;

➢ Guilt: The leadership is not united. As a result, workers and members are not following it, which causes them to feel guilty; and

➢ Theological and spiritual problems hinder development.

The answers provided by the Co-researchers show that Swiss missionaries and Africans were simultaneously playing different games. While the Swiss were clear about their roles, objectives and vision, it can be affirmed that Africans were kept in the dark and as a result were only following them. For example, Co-researchers affirmed that Africans fought for ordination, for the right of presiding to the Holy Communion, but, paradoxically they do not perceive this attitude as meaning that they have fought for Autonomy of their church.

Some times Africans were involved in conversations and dialogues, but they did not understand or perhaps chose to ignore how these decisions would be implemented. The author can provide the example of the Rev Zedequias Manganhela, who one of those who signed the 1970 Convention. As he was occupying the post of president of the Synod Council for the second time, it was believed that he had mastered the contents of the Convention, but surprisingly, he questioned how long the IPM was still to remain dependent on the DM (Cf.2.2.6). For the author, this question is an example on how decisions were being made that had clearly not been understood by all the players.

Through reading books, listening to sermons, and engaging with Co-researchers, one comes to the conclusion that members of the IPM were not sufficiently and consciously involved in the process that had led their church to Autonomy. The prevalent political situation is considered to have been responsible for the fear that impeded free discussions for Autonomy from taking place. There was also mention made that there were some within the IPM who did not want Autonomy, but this is an area that merits further investigation.

It became clear that the Swiss Mission was facing financial constrains. This, coupled with the independence of many African countries pushed it to precipitate the declaration of Autonomy of the IPM.

The research also proved that Africans were not adequately trained to assume the full administration of the church with confidence.

6.2.3 How can the Leadership of the IPM be empowered so that it stands up?

6.2.3.1 Analysis of the third aim

Co-researchers defend better training of the leadership and of the workers. They also defend the need for specialisation in key areas, such as administration and theology.

The IPM leadership needs to be encouraged to work openly and discuss problems that affect her performance, security, and identity. The openness has to be done in the light of the Scriptures. This will liberate both the leadership and members, and it is hoped that simultaneously, their eyes will also be opened. Once this has occurred, leaders and members alike can begin the process of thinking, questioning, and challenging their own behavior.

For the author, this means that the IPM has to begin doing contextual theological reflection. Contextual theology will allow it to engage in a continuous dialogue with the wider society on a number of contemporary issues. According to de Gruchy, this process will allow it to "create a legacy of disciplined theological reflection" (de Gruchy 2005: 259). This theology will address the problems of suffering and oppression through which the IPM lost her identity.

The above process will lead to positive deconstruction. Leaders and members will then be able to identify and reject some negative, destructive attitudes and replace them with others that are better. The spirit of Ubuntu that seems to be lost will then rise, because workers will no longer see themselves as victims of an odd system. The IPM will need to develop the ability "to develop a critical consciousness and an empowering spirituality" (de Gruchy 2005: 257).

Similarly, the IPM will need to seek reconciliation. This step is an important one, because many church workers faced injustice when they asked for just and sound

stipends. The entire church was forced to opt for dependency, because it did not have ways to address this issue openly.

Reconciliation will allow the IPM to stop assigning blame and accusing the Swiss for all her misfortunes. It will allow her to invite and to work with members of the Swiss Protestant churches on an equal basis.

All of the above means that the IPM needs to have the courage to speak up regarding the objectives of Autonomy while respecting the new challenges imposed by contemporary issues. This courage can only stem from God as the IPM repents and seeks His orientations. This will allow her to learn from her own mistakes.

The new generation of IPM workers needs to be united and work together towards the liberation proclaimed by Jesus Christ. According to the gospel of Luke, the success of evangelization is strictly linked to the care of the heart-broken, enslaved, and oppressed. The empowerment has to bear fruits that will allow people to challenge their blindness and the abyss that surrounds them, as mentioned by the gospel of Luke. (Luke 4: 18-19).

6.2.4 How to introduce Pastoral Care Ministry that liberates from within the IPM?

6.2.4.1 Analysis of the fourth aim

Co-researchers strongly called for better quality of care within the IPM. They also urged the IPM to offer opportunities that would allow workers to engage in contextual theology more seriously.

For the author, the call of Co-researches means that the improvement of the quality of the Pastoral Care Ministry is a necessity. This pastoral care has to be able to cope with the rapid changes imposed by globalization and has to extend to all new parishes that

are established. It has also to establish order by shifting spirituality of all members of the IPM.

This sustains the idea that former ministers have to be retained in service.

6.2.5 Reflecting on the whole process of data collection

The author feels that the process of data collection went well, despite it being a difficult task. Sometimes the answers give a security sensation but, when the some question is posed in different way the answer is completely different. This urges the author to start again, but time proved to be an obstacle and the possibilities of finding and to gathering all Co-researchers become reduced as times passes. Finally, the author acknowledges that the process may have been a subjective one, but the author is stimulated because the answers provided allowed her to collate the information to present a report.

6.3 Reflection on the Process of Research

6.3.1 The process of Research and the Topic

As the author comes to the end of this research, she feels that she is beginning to understand the process of researching with all of its complexities. She also feels that she is just beginning to understand the enormity of Autonomy of her church. She feels as though she still needs to conduct further research in order to deepen her knowledge on Autonomy. Hopefully, the information gathered allowed her to write the present thesis.

The interaction with Co-researchers was of great importance, and thus very much appreciated. Indeed, Co-researchers helped the author become conscious of the fact that many issues about Autonomy are not mentioned in books. They revealed the paradigm difference between what someone knows and what he or she think they know.

While Co-researchers were sharing their daily experiences, the author felt insignificant in the face of the pain they endured and the patience they showed. The author also felt that she grew a lot while listening to Co-researchers. She felt as though she had grown while reading books, magazines, and letters, and particularly when she had to interpret these sources and collate the information contained within them. She is now missing these encounters she had with her Co-researchers and feels as though there is a void.

The reflection on the topic shows that it is constituted by two key words. These two words are 'Autonomy' and 'Liberation'.

The normal development and maturity of a person are revealed by the way this person is able to do things and make decisions. The person that shows consistency in terms of thinking and implementing decisions is considered to be mature and autonomous.

The founders of the IPM initiated their evangelical work while driven by a spirit of Autonomy. Their vision defended a self-propagating, self-governing and self-sustaining church. The spirit of Autonomy guided the way in which they contributed towards the foundation of the church in Mozambique. Three quarters of the necessities that allowed Yosefa Mhalamhala to depart from Spelonken, North Transvaal to Magude, Mozambique came from the contribution of members (Moreira 1936). All discord that opposed Mhalamhala with the Swiss missionaries was due to his refusal to be subordinate and dependent. Other generations of IPM workers failed to defend their independence.

Mhalamhala and his fellows created the basis for the establishment of a church that was baptized in 1948as Igreja Presbiteriana de Moçambique (IPM). They set a fire for the evangelization of Mozambique that is an ongoing process.

Before being baptized as the IPM, this church was known as Swiss Mission. This name included the various activities, such as hospitals, schools, agriculture, and other small industries in which the Swiss mission was involved. The Swiss Mission was established in 1887 by Paul Berthoud, when he joined the founders of the IPM in Ricatla.

Although defending Autonomy, Paul Berthoud had different ideas concerning how to

achieve it. While the founders considered themselves to be colleagues of equal footing with the Swiss missionaries and therefore expected that they would work together in collaboration, the Swiss missionaries considered themselves to be the ones possessing the spiritual truth. This superior mentality of the Swiss in relation to Africans destroyed the confidence of the latter.

The devaluation of the work developed by the founders of the IPM by Swiss missionaries resulted in massive exodus of church members from the IPM (Chirinda, 2007). This abandonment was later followed by the resigning of the founders, who decided to go back to Spelonken.

The following generations of IPM leadership further lost touch with the founders' vision. They no longer purported to be a church that was self-propagating, self-governing, and self-sustaining. The Swiss missionaries assumed all roles and responsibilities, and financed all activities. Members were seen as poor and were instructed as to how much they could contribute. This behavior destroyed their self-initiative and their self esteem.

Interaction with Co-researchers and the interpretation of literature shows that 'the sense of autonomy was destroyed when Africans saw themselves as poor who have to survive from donations and from charity'.

Ignorance of the vision that animated the founders of the IPM led following generations of African leaders to develop a syndrome of dependency disorder.

The political situation both during the colonial period and in the years that followed the independence of Mozambique, added to the paternal attitude of the Swiss Mission. This further reinforced the phenomenon of dependency disorder that affects the IPM.

The IPM is therefore encouraged to make efforts to challenge dependency, so that she regains her self-esteem and identity.

Having conscience that the church is elected to serve with justice and love so that members can grow integrally and to value communal experiences; having conscience that she has to work so that she is able to experience life in its fullness, the author

questioned the phenomenon of dependency in the IPM.

The questioning revealed that while Autonomy was the vision of the original founders of the IPM, their successors lost it along over time. On the other hand, the Swiss missionaries never lost sight of this objective. From 1912, Paul Berthoud systematically looked at the practical considerations of Autonomy that were later ameliorated by Henry Guye and other missionaries. (Cf. 4.3). These considerations had the objective of transforming the IPM into a self-propagating, self-governing and self-sustaining church. Their strategies, however, were not successful, because the Swiss mission did not involve the members of the IPM. Only a few of them were involved in the discussions.

Therefore, the IPM workers and members developed the belief that 'they were being given Autonomy, as previously mentioned in chapter four. They also kept in mind that the Swiss mission would continue financing all activities, including the payment of their stipends.

This belief overshadowed the process of gaining Autonomy; it impeded the IPM from enjoying its maturity and sabotaged the initiatives that could have solved her problems. Hence, it cultivated a spirit of hatred in those who were talented and called for a transformation of minds. A vicious cycle was initiated, which ended up poisoning the future generations of the IPM leadership. The poisoning gave birth to injustices that were not challenged because of the absence of effective Pastoral Care Ministry.

6.3.2 Overall Aim and Specific Objectives of the Research

There were four aims of this research project:

- ➢ To liberate the IPM from her dependency;

- ➢ To liberate her from the failure of getting Autonomy;

- ➢ To empower the IPM leadership and members; and

➤ To introduce a Pastoral Care Ministry that liberates and heals wounds.

The choice of these aims was revealed to be in accordance with the prevalent situation within the IPM. This helped the author further understand that the process that led the IPM to Autonomy is complicated and multifaceted. Swiss missionaries spent much of the time opposing both their own ideas as well as contrasting their ideas with these of Africans. This opposition was further transformed through fighting, as when people fight there is no space for positive reflection and care.

The conclusions reached have shown that the IPM is a self-propagating and self-governing church that still needs to work hard in order to become self-sustaining or to become an authentic autonomous church.

The IPM capacity for self-propaganda is recognized by the existence of parishes in all eleven provinces of Mozambique and in many districts and localities. The majority of these parishes were implanted after 1975, because the colonial regime did not allow the Swiss Mission to develop its activities beyond Maputo and Gaza Provinces.

The governing task is, however, done in prejudice of workers' rights and interests. Both the literature and Co-researches identified the problem of salary, which is normally designated as stipends or '*mphamu'*, as being the issue that destroys the IPM and makes her dependent.

The process of questioning and answering helped the Co-researchers to reflect seriously on the problems that affect the IPM. This process also helped motivate them to address these problems openly so that the IPM can affirm herself to be a self-propagating, self-governing, and self-sustaining church. While addressing the root causes of her dependency, the IPM will be solving the injustices and integrating Pastoral Care into her ministry.

The IPM leadership was also encouraged to plan her activities, to plan expenses that were in accordance with the budget, to teach and encourage members to give tithes, and to adopt transparent methods in all spheres of her activities.

6.4 The Epistemological and Theological points of Departure

A substantial part of the knowledge that the author acquired from the literature concerning the Autonomy of the IPM was revealed to be contradictory with the views of the Co-researchers.

While the literature stated that members of the church were conscious about the changes happening in their midst, Co-researchers affirmed that they typically ignored principles, norms, and the majority of decisions taken concerning the Autonomy of their church. For example, Co-researchers said that the year of 1948 is widely known as the year of Autonomy – (Lumuku). Their interpretation therefore shows that for them, the year 1948 was the year in which the Swiss Mission sent them to hell. The reader is reminded that it was in 1948 that the Swiss Mission decided that church members had to pay stipends to evangelists and to ministers, a decision that was never attained.

They also affirmed that the election of an African as president of Synod did not automatically transform the IPM as an autonomous church. For them, 1948 was a symbol that changes were on the way, but for a long time after this Africans were still unaware of what Autonomy really entailed. This affirmation reinforces the belief that the IPM was given Autonomy by the Swiss Mission; bbut that they were not sufficiently involved in the process.

The Co-researchers declarations further revealed the sources of the plight of the IPM. According to them, the plight begun when they realized that the Swiss missionaries were departing from Mozambique. They interpreted this departure as 'abandonment'. Feelings of hopelessness took control of their will. Instead of lifting up their heads, they went into a long and traumatic process of mourning. This mourning process prevented them from finding new ways to survive. The IPM continued to announce the Good News, but this was done in the midst of exacerbated pain. The IPM did not enjoy her Autonomy, because the process of fighting for it had been interrupted.

The author interprets all the above declarations made by the Co-researchers as

meaning that, the process of Autonomy was theoretically initiated in 1948, but practically it started in 1962 and was concluded in 1970. The author's justification for stating this is that in 1948, Swiss missionaries appointed an African as the leader of the IPM Synod. However, as the Synod president is not an executive, the president elected in 1948 was in effect not leading anyone. Therefore, in practice the IPM continued to be led by the Swiss missionaries until 1962. In this year, a Convention was signed between the Swiss Mission and the IPM. Members of the church elected their Synod and Synod Council presidents for the first time. Secondly, other Africans were also elected members of the Synod council. The 1962 Convention continued to affirm the Autonomy of the IPM, but because it did not handle properties to the IPM, Swiss missionaries maintained their former positions. In other words, they continued to lead the IPM. Practically it was not possible to hand Autonomy to the IPM, because the colonial regime never recognized the IPM. This regime did not recognize the existence of a church led by own people; this would have been a declaration of independence.

The Swiss Mission, however, was carefully reading the signs of the time, which allowed it to understand that the process of independence was irreversible. Therefore, it decided to hand complete Autonomy to the IPM through the signing of the 1970 Convention, as mentioned in chapter four.

For the author, the IPM is dependent because she resisted or refused to accept the historical reality of the withdrawal of the Swiss Mission. By denying that Swiss missionaries had abandoned her, the IPM was in effect rejecting their new reality, as well as refusing to exercise her brains and to walk on her own legs.

Because of this conclusion, the liberation theology of Ubuntu proposed at the beginning of this discussion proved to be relevant for this research.

6.5 The process of Deconstruction of the Problem

Discussions concerning the way in which Autonomy was handed to the IPM provided an opportunity for the rise of consciousness, and specifically in terms receiving low

stipends that is so inextricably connected to the way in which the IPM identifies herself. Evidence shows that the IPM considered herself as being unable to face the reality in which she is trapped, because of the contents of the Constitution and due to the beliefs held by her members. According to this belief, a church worker has to be poor. The IPM considered those who asked for better conditions of life as being unfaithful and agitators. Now, however, this has changed, with many of them being conscious that one has the right to a dignified life.

This guilt made Co-researchers unable to confront the practice of getting low stipends and its destructive effects. However, they slowly came to the conclusion that it is necessary to find alternative answers to this problem. They also concluded that it is important that they stop assigning blame to the Swiss, take responsibility for their role in their current situation, and finally begin working towards transformation.

The author feels that the model of positive deconstruction was successfully employed. Her feelings are supported by the way in which the Co-researches are now engaged in the processes of transformation, healing, reconciliation, and liberation.

6.6 Social Reconstruction

Analyzing the process of social reconstruction in accordance with the outcomes started in (Cf. 6.4), Co-researchers discovered that their knowledge about Autonomy was insufficient and somehow distorted. They also discovered that they had often been misled by optimistic speeches by those who proclaim men's kingdom. It was important to realize that their oppression was not openly discussed or challenged. The silence surrounding their prejudices prevented them from seeing them as God's image.

An advantage of this was the discovery that when church workers, leadership, and members working together, it is possible to surpass difficulties by enhancing mutual support and opening doors for counseling.

At the conclusion of the workshops, Co-researchers felt a sense of unity and

encouraged them to face the reality of their hopelessness with a newfound sense of courage and confidence. They have begun to identify problems that affect the integrity, image, and identity of the IPM more critically. They have also begun to develop strategies that can help the IPM face the problems of institutional sustainability.

6.7 Limitations of the Research

The author was positively impacted by the research process and through her interaction with Co--researches. It was a unique experience that enabled her to speak out, reflect, interpret, denounce, and ultimately reverse issues that were considered irreversible.

It was also a very challenging experience to write this thesis in English, an unfamiliar language to the author. To make things worse, the majority of the literature that she used was written in French, Portuguese, or Xitsonga. This obliged her to obtain help from translators, who were often unavailable. This may have resulted in distortions of meaning and may have impacted on the meaning she gleaned from the material. If the authors of the books, magazines, and reports consulted in this research find such distortions of meaning, the author acknowledges this limitation and accepts responsibility for any errors made and asks for forgiveness.

Now, as the author reaches to the end of this research, she also comes to the conclusion that the process of understanding the Autonomy of the IPM has only just began. There are still many related issues that need to be researched. Therefore, she is encouraged to affirm that the daily experience of each Co-researcher that she interviewed reveals that there is a lot still to be said and to be written about this topic. The Autonomy of the IPM is a very complex issue, and still needs to be explored. Those who love the IPM are invited to continue doing research on this very interesting issue.

The author felt insignificant in view of the pain and abuse endured by the IPM over the years. The lessons learned made her recognize that God is always in control. He is still saying that:

I have seen the oppression of my people… I have come down to deliver them (Gen 3: 7-8).

This is why Co-researches have assured her that in spite of the Devil's stratagems, the gospel will continue to be proclaimed by the IPM.

The author feels as though she personally grew during the research process, in terms of gaining a newfound respect and consideration from others, and also in gaining new insight into responsibility. She also gained in terms of knowledge through reading books, letters, and reports, through interpreting their meaning in relation to culture, theology, ideology, and environment, and while recognizing political prejudices that threatened the IPM so deeply and so badly. Although threatened by adverse events, the IPM showed maturity by remaining faithful to her Lord, which shows that the Spirit of God has been present throughout and leading the church.

The author offers herself to help the process of liberation and enculturation by dedicating part of her time to the updating of the catechism of the IPM to address new challenges.

6.8 Remarks on the Role Played by the Swiss Mission

The role played of the Swiss Mission in the evangelization and education of the Vatsonga in Mozambique is highly and widely acknowledged. It deserves respect and high consideration from the author.

The Swiss Mission played a significant role, especially in the education of young people. Although the reduced number of those who positively impacted the country and the world as a result of the above education, the quality of their deeds crossed generations and centuries. Some of them continue to impact the actual generations.

The Swiss Mission's health and agricultural systems are also much appreciated today. The Mozambican people extensively used their hospitals, because they provided

services in local languages, which helped them, feel welcomed and understood.

The Swiss Mission was a pioneer in teaching peasants new methods for improving production and productivity, thus enabling them to reduce the rates of hunger and poverty.

In the present thesis, Co-researchers shared their deception and pains concerning the way church workers were marginalized by the Swiss Mission. The author highlights that declarations provided by Co-researchers do not overshadow the work done by the Swiss Mission. While they show issues that were neglected, they also affirm that these issues were vital for a church that develops under the guidance of the Holy Spirit. Their declarations call the attention of today's missionaries to the fact that the church is an institution that has to be guided in order to deliver, and to live according to the Good News. The church must always remember that injustices refuse to be buried (Herman 1997). Therefore, she must learn to serve others in love, justice, and dignity.

The Swiss Mission presented the world and especially the IPM, with a wide range of writings. It was from these writings that the author was able to write the present thesis. Cooperation between the DM (Missionary Department that replaced the Swiss Mission) and the IPM are expected in the area of documentation and archives. This will enable the IPM to continue informing the world about how is she evangelizing her own people.

6.9 Gratitude

The author is grateful to God because she concluded this thesis during a time when the IPM has approved a new Constitution. She believes that the new Constitution will open doors and allow the processes of transformation and liberation to take place. She is also grateful to the fact that she concludes this thesis in the year of the Jubilee. 2012 is the year of Jubilee in which the IPM commemorates hundred and thirty years of the evangelization initiated by Mhalamhala, hundred and twenty five years of the launch of the Swiss Mission, and hundred years of the ordination of the first black minister. This Jubilee will be a great opportunity for the IPM to reflect on Autonomy. The event will

further allow the author to spread the message of transformation and hope.

The author believes that the New Constitution and the jubilee will offer space for significant changes within the system. The IPM will, in a short period of time, finally walk on her own legs!

6.10 Concluding Remarks

The author formulated a set of aims and objectives at the beginning of this research study. She formulated a theory that IPM was paying low stipends to her workers, because the leadership of the church was not open to changes. The study, however, revealed the existence of a doctrine or belief that a minister must be a poor person who denies themselves a life of comfort. It also revealed that the 1963 IPM Constitution has one article that, depending upon the interpretation, supports the above doctrine. This belief held by members of the IPM created a culture that can be only challenged by theology.

Therefore, the findings of this research study show a minimum of six factors that contribute negatively to the IPM Autonomy. These six factors highlight the importance of the issues mostly reported by Co-researchers and in the literature as being the reasons that contributed to the failure of the IPM gaining Autonomy. These six factors are cultural, structural, economical, theological, spiritual, and sociological.

6.10.1 Cultural factors

One of the characteristics of the Vatsonga culture is linked to the respect of authorities, even if these authorities are spiritual or morally weak and given to abusing alcohol. We can affirm that this respect or loyalty to someone in a leadership position, even if this person does not show self-esteem, shows that the African culture somehow respects order and discipline. In this research, this discipline is called the culture of godfathers

and godsons.

6.10.2 The culture of death in the IPM

While analyzing case studies and responses provided by Co-researches, the author came to the conclusion that there is a culture of death within the IPM. This culture has sustained the existence of godfathers whom the godsons have to obey, no matter what the circumstances may be. This is why on many occasions, Synod statements are not followed in parishes when the godfathers do not like them. The practice of paying low stipends is not openly challenged, because the godsons, even facing difficulties in their own lives, prefer not to enter into a disagreement with their godfathers, thus condemning the IPM to death.

The culture of death existed in Israel and God sent the prophet Ezekiel to challenge it, saying:

> The hand of the came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley; and it was full of bones. Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry. And He said to me 'Son of man, can these bones live?' So I answered, 'O Lord God, You know'.

> Again He said to me, 'Prophesy to these bones and say to them 'O dry bones, hear the word of the Lord'! Thus says the Lord God to these bones 'Surely I will cause breath to enter into you, and you shall live' (Ezekiel 37: 1-5)

The author believes that by having challenged the Co-researchers with questions that brought to the fore issues that were considered irreversible, God was giving His living Spirit to the IPM so that she can come to life.

6.10.3 Structural factors

The root causes of the abuse of workers' rights originate from the solid set up of social structures. The IPM structures display unequal relations of power, which leads to

domination, discrimination, and persecution of those who refuse to remain silent. The silencing perpetuates the abusive practice of 'low stipends – mphamo' within the IPM.

IPM structures are male-oriented. The male ministers have godsons; these godsons have to render vassalage to their masters. Often, this vassalage is done in prejudice of high interests of the IPM.

The IPM must make efforts to bring about changes to the system. She is encouraged to invite Swiss people to come to Mozambique and to work with her on an equal basis.

6.10.4 Economical factors

The research proved the existence of the practice of paying low stipends to workers. It also proved that this practice is the root of all dissatisfaction, which works as a catalyst of misfortunes that prevent members from financially contributing for the welfare of the church. This lack of financial support maintains the IPM dependency, which is destroying her image and identity.

Transparency in financial management is revealed to be a crucial issue that calls for the urgent attention of the leadership. As the church is an institution where leaders, workers, and attendants are known as God's stewards, transparency must accompany all activities of the IPM.

Personnel management is linked to ethics. This forces the IPM to develop a series of policies that are aimed at managing her personnel well, so that ministers are not transferred to parishes that cannot pay them. She therefore needs to study the needs of her future personnel and to recommend a salary after having consulted with the finance committee.

The personnel policy may include leadership development, insurance provisions, holidays, performance reviews, and analysis procedures. These procedures are necessary, because as mentioned by Caldwell "churches should employ personnel only after careful study of how to choose and administrate them" (Caldwell 1997: 71). Good

management increases efficiency and productivity. The IPM can strongly benefit from efficient management.

The workers' stipends will be increased if the combined forces of theology and financial administration can help members better understand the gospel and be confident with the way in which their money is being administrated.

6.10.5 Theological factors

The inadequate training of ministers on relevant disciplines of theology were determined to have contributed to the inefficiency of the ministry held by the IPM.

Co-researchers also noted that their catechism was not challenging belief. The failure in this aspect results in confusion that impedes the church's growth.

Theology of a church must be well-defined from the onset. As the Swiss Mission defined its theology from a controversial interpretation of the doctrine of self-denial, the IPM was affected by it. This urges her to redefine her theology.

As clearly mentioned by the author, The IPM was under the tutelage of the Swiss Mission during eight three years (1887-1970), which means that the Christianity view it expressed and lived within the IPM was structured according to Western theology and culture, which was often at odds with the tradition and culture of Mozambique. As Mugambi clearly puts it, "the term missionary was applicable only to the foreigners. The local people, no matter how much evangelization they did, would not qualify to be called 'missionaries'" (Mugambi 1991: 39). Mugambi's statement echoes the example of Maphophe, a South African, who, was considered to be a mere collaborator by the Swiss missionaries, despite having served his entire ministry in Mozambique.

The Western conceptualization of Christianity posed serious difficulties for the conversion of the natives and this continues to be the case. The author can mention the example of a co-researcher, who affirmed that the Swiss Mission abandoned the IPM when members were not yet able to defend their faith. He went on to say that this was

the reasons that led to them practicing syncretism, which means that Africans opted to follow missionaries despite not being converted. This is why they struggle to find answers to their plights in the Christian faith. Therefore, there is a need to train IPM ministers in different areas of theology, to allow for the rise of an African Christianity that will enable members to articulate their faith and commitments in new forms and symbolism.

Clear theology will contribute to the rise of a conscience of unity and reconciliation; this will hopefully lead to healing and ultimately to the positive transformation of the IPM.

6.10.6 Spiritual and Sociological factors

One of the biggest problems mentioned by Co-researches is linked to the way the IPM is spiritually- and sociologically-oriented. The picture presented showed a disconnection between leaders and community, and leaders and workers. This behavior disconnects members and God, because the image of God is invisible.

The IPM is called upon to awaken hope and justice to all who want to find Jesus in their life. Sugden affirms that "the Kingdom fulfills God's purpose in creation. In the Kingdom people receive by grace alone a new status before God" (Sugden 1999: 237). This affirmation teaches the IPM that her powerless members will be empowered through God's Spirit, which in turn will allow them to serve their church, and all members will experience full humanity.

The author feels unqualified to affirm that the IPM is spiritually instable, but she can say that the IPM needs to deepen the theological training of her ministers. The theological training is crucial, because being a church decisions have to be made in the light of the teachings of the gospels. This can allow the IPM to engage in "systematic articulation of human response to revelation in a particular situation and context" (Mugambi 1991: 40), therefore beginning to make a contribution to an African Christology.

In conclusion, the author affirms that the Autonomy of the IPM that was declared in

1948 was a jump towards the future.

6.11 Recommendations

As the author has already mentioned in this conclusion, there are many issues related to Autonomy that need to be researched and recorded because of their importance. The IPM history will not be complete without such research. These are especially related to the periods between 1880 and 1890; 1962 and 1970; and from 1975 to date. The IPM is thus encouraged to engage herself in a process of collecting information from workers, members, observers, Swiss people, and any others who accompanied and experienced the Autonomy of the IPM during these indicated periods.

In addition, the author makes the following recommendations:

It is recommended that the IPM immediately change her policy regarding salaries, so that her church workers can carry out their work feeling highly motivated;

Pastoral Care Ministry and Counseling should be introduced, so as to heal wounds and promote life;

She is recommended to assure permanent capacitating of her reduced staff, that is, through organizing workshops and short-term courses;

She is recommended to involve former bursaries who are specialized in different areas in her process of transformation and liberation;

She is recommended to gradually adopt policies that will challenge the phenomenon of dependency disorder that is destroying her image and identity;

She is recommended to plan the formation of her staff so that they respond quantitatively and qualitatively to the challenges of present days. She is also encouraged to train new workers, who will be engaged in all areas of her activities;

She is recommended to look for scholarships in order to continue with education of her

workers, especially in diversified areas of specialization in the fields of theology administration, gender, development, and other strategic and key areas;

She is recommended to plan for when partners will join her on this journey, so that she has a clear idea as to who can do what and how. This step can strongly benefit the IPM, especially in terms of gaining and sharing experience;

She is recommended to involve the youth and women in all of the above processes, so that they play their role with competence, confidence, and pleasure for serving the King of the Kings;

The Swiss church is encouraged to continue working with the IPM on an equal footing; The 1970 Convention has to be updated to include new challenges and circumstances, having in mind that the bilateral relationship was started by God Himself, and no one has the power to destroy it;

The author strongly recommends that the IPM engage in contextual theological reflection (Chirinda, 2008) This will allow her to enter into a dialogue with the wider society on contemporary issues, and to create a legacy of disciplined theological reflection that will not be lost in the years to come (de Gruchy 2005);

Finally, she recommends that the government of Mozambique care for her all citizens by formulating laws and norms that protect them, no matter where they work.

6.11.1 New Areas to be researched

The study revealed existence of areas other that call for research. These areas are:

➢ The training of Africans in Lesotho - Why has there been an interruption?

➢ The project of the Church of Christ in Mozambique – Why did it fail?