

PARTICIPATION OF PENTECOSTAL CHURCHES IN POLITICS: A PASTORAL PERSPECTIVE

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DECLARATION

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STATEMENT:

I declare that: PENTECOSTAL CHURCHES PARTICIPATION IN POLITICS: A PASTORAL PERSPECTIVE is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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DEDICATION

To my best friend and wife Sbongile; who has encouraged and supported me in this project. To my children Melusi and Mphilolenhle for their encouragement to finish this study. May the Lord bless you and increase your territories as you continue with your studies.

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May the LORD richly bless you all.

ABSTRACT

The journey in writing this thesis has been both intellectual and spiritually challenging keeping in mind that I am a Pentecostal scholar an “insider” responding to issues of politics which are perceived as foreign to the Pentecostal discourses in Swaziland. The subject of political participation though, still under debate and being pursued by the Church of Jesus Christ even this time around has not wholly been appreciated by most Pentecostals. This is despite the fact that some of the early Pentecostals, including the early Church as seen from the ‘Acts of the Apostles,’ chose to pursue political dimensions of the gospel in addition to the Church’s mandate of ‘pure evangelism.’

Although political engagement has been at the very heart of Jesus Christ’s mission and early Pentecostal theology, traditionally speaking, the Pentecostals under The Swaziland Conference of Churches (SCC) has been seen to place much emphasis on ‘pure evangelism’, which is winning souls to Christ and the establishment of churches rather than ‘embracing’ both spiritual and political reforms of the nation. Pentecostals have not been heard publicly voicing their position on political issues affecting Swazi people. They could rather privately confront the parties involved in disputes. The main line churches governed under Council of Swaziland Churches (CSC), voice out their position on political issues. For instance, they normally speak out when there are issues affecting people’s justice and the peace of the country, whether the inconsistency is from the government or civil society. The traditional Swazi churches, under The League of African Churches (LACS), on the other hand do not speak politics at all. Their position is to support the government of the time. However, this trend is slowly changing as observed from the political involvement that some of the Pentecostal congregations and institutions are currently undertaking; such as occupying government political posts while at the same time shepherding churches. It is, however, noted that most of them are appointed by the majesties in office, not through a voting system.

The study views that part of the reason for the lack of an all-round political involvement by Pentecostals lies in the state-church position. In the view of this study the church has become the state, and the state has become the church. The church should be being assertive by remaining the moral conscience and moral compass of the nation. The study also reveals that the lack of clear constitutional guidelines concerning this has contributed to the absence of political forums

in most of Pentecostal churches resulting in not having a strong ‘political’ voice compared to the main line churches. The other aspect is the non-awareness of the Kingdom of Swaziland Constitutional rights that could normally enhance their speaking from an informed political position. This position impedes the Pentecostal churches’ call to God’s justice mandate as codified by Jesus Christ teachings

As this study is in the practical theology field, the thesis uses a positive deconstruction and mentoring praxis cycle to structure its theoretical framework and research methodology.

ABBREVIATIONS

AGOA	African Growth and Opportunities Act
CBN	Christian Broadcasting Network
CSC	Council of Swaziland Churches
LACS	League of African Churches in Swaziland
NAPSAWU	National Public Service and Allied Workers Union
RSA	Republic of South Africa
SCC	Swaziland Conference of Churches
UNDP	United Nations Development Programme

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CHAPTER ONE

1.1 INTRODUCTION

Dynamics in Swazi politics is constantly a challenge to the Church, in particular within the Pentecostal churches in Swaziland. While there are many ideas and worldviews in politics, this study holds to the idea that politics is about human wellbeing (Woshinsky 2008). There is a narrow definition of politics focusing on political positions such as government and political parties and there is also the broad definition which concerns human daily good. This study is focused on the broad definition of politics.

The ever changing political demands in society places the Church under the constant strain of applying biblical principles within an understanding of Swazi political norms. Swaziland practices the Tinkhundla democracy system. Pentecostals and Pentecostal churches are used synonymously in this study meaning churches that have self-identify as Pentecostals as well as others that may not explicitly, but yet, have adopted a charismatic spirituality.

Like all third world nations considered developing countries, Swaziland is currently facing socio-political challenges and exposed to numerous challenges that tend to affect the Christian witness and mission. We have heard the many voices that speak out against violation of human rights, as justice seems not to be done in Swazi judicial courts. People are unlawfully detained for practising their freedom of speech and press. Poor economic performance, has seen the country losing international trading benefits such as (AGOA) resulting in an unemployment crisis and closure of big businesses. Inadequate healthcare needs and response to drought and their devastating effect on our country. We have observed a series of protest marches by public servants' unions as they wrestle with the government for salary reviews.

Since politics is about governance of the people whether at local, national, or international level (Yong 2010: 3), the church cannot afford to be silent in addressing the socio-political challenges linked to the socio-economic challenges of the country. The context of silence for this study is based on the Pentecostal opinion on issues affecting Swazi people well-being. Therefore, the focus of the study is to examine the extent to which the Pentecostal Churches in Swaziland have

been involved in the social justice of the country. The study will ascertain as to whether such an engagement has had any impact in the society and the country at large or not.

The study aims to evaluate if there are theological underpinnings making Pentecostals not to take or to take serious cognizance of the challenging issues facing Swaziland. If Pentecostal churches are not positively participating in the contest against issues affecting citizens' wellbeing, the study aims to find out why. If, on the other hand, Pentecostals are taking note of these issues, the goal is to find out to what extent the church is doing something about these issues. The study determines to know what theological contribution Pentecostal churches are making in addressing these predicaments and realities of our time. This study purposes to suggest alternative participative responses to the church. As a further goal, this study will lay the foundation for further study on this matter.

This study is conducted within a practical theological framework. Willows and Swinton note, practical theology is “the concern that faith is made manifest in practice, taking seriously the potential transformative nature of faith and or experience” (2000:15). Thus in addition, the study evaluates how far Pentecostal churches are pastorally caring for the marginalised and outcast citizens by unjust governance practices at community and government levels. Pentecostal churches are commonly believed to spiritualise of every problem. Couture and Hester contend that “pastoral care which was initially referred as “soul care” has the tendency to spiritualise every problem or trouble” (1995:46). Therefore, Pentecostal pastors as pastoral care givers cannot afford to only focus on the spiritual aspect and remain aloof from the socio-political realities present in our country.

The study aims to research for Pentecostal churches a political participation model that is relevant and contextual in the Swazi political context. As this study falls under the discipline of Practical theology, it follows a narrative model based on Pollard's work (1997) on positive deconstruction supported by Wimberly (2000) on “Alienation and Re-incorporation of relationships” – a mentoring Model. These models are aimed at developing a Pastoral care that is both Liberative and transformative.

The research methodology used is qualitative in nature with in-depth interviews, questionnaires, and participant observations. The interest is to get Pentecostal churches perspective with participation in Swazi politics. For 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” (2001:12). In agreement with Struwig and Stead, this research makes efforts to also analyse Pentecostals participation view in Swazi politics from the perspective of literature. Pentecostal churches documents in the form of its Constitution and Annual General Reports are analysed in relation to their political realities. Therefore, the literature that is critically reviewed includes studies on church and politics in particular practical theology and pastoral care.

This impact assessment is not necessarily to influence any decision making, though this cannot be completely ruled out. But, it is to highlight the Pentecostals theological position towards participation in Swazi politics. This position may be vital for Pentecostal member churches which lacks such information.

This introductory chapter provides some background to the study. The background is shared through a story that has led to an examination of the impact of Pentecostals’ participation in Swazi politics. The study’s research problem, aims and objectives, research questions, research gap and its significance is shared. Furthermore, it offers the limitations, delimitations and hypothesis of the research. Additionally it is an overview of all the chapters of the thesis and preliminary conclusion. Finally some key terms and concepts used in the research are explained.

1.2 RESEARCH BACKGROUND ON PENTECOSTALS PARTICIPATION AND IMPACT ON SWAZI POLITICS

The study deems it fit to share the background stories that have prompted this research: The first story covers the inconsistent practices of the modern judicial system and the second in chapter four is on the inconsistent practice of the traditional judicial system as the Swazi judicial system recognizes both systems of law enforcement.

1.3 BACKGROUND STORY

One of the stories that attracted local and international media was the jailing of Bhekithemba Makhubu a senior editor of a monthly news magazine, The Nation Magazine, and Thulani Maseko a lawyer for Human Rights in Swaziland.

Following is a brief timeline of their arrest as portrayed in Swazi News July 26, 2014.

The two were arrested on March 18, 2014 after they wrote articles in The Nation Magazine. The offence allegedly committed by the two was related to their opinions in the monthly magazine edited by Mr. Bhekithemba Makhubu. They questioned the arrest of the Government Chief Vehicle Inspector, a member of NAPSAWU, an affiliate of the Federation, who was arrested for correctly executing his duties. They appeared before Judge Mumcy Dlamini who granted them bail. Chief Justice Michael Ramodibedi filed an appeal challenging Judge Dlamini's decision of releasing Maseko and Makhubu from custody. Hardly two days after their release Judge Mphendulo Simelane issued fresh warrants for their apprehension. They were re-arrested after the application for bail was not successful. On July 17, 2014 Judge Simelane found them guilty of contempt of court. On July 25, 2014 they were sentenced to two years imprisonment without an option of a fine by Judge Simelane.

Concerning the lack of freedom of expression and print in Swaziland a brief timeline follows as discussed in chapter one of their arrest and portrayed in the Swazi News July 26, 2014.

Amnesty International capturing of the story:

The men were detained after The Nation published two articles by Thulani Maseko in February and March this year, in which he raised concerns about judicial independence and integrity in Swaziland. They have both been charged with criminal contempt of court.

The warrant used to arrest them, issued by Swaziland's Chief Justice Michael Ramodibedi, apparently subverted the normal legal process. The police at Mbabane police station, where the men were initially detained prior to their appearance before the Chief Justice, also appear to have been acting under instructions when they denied their lawyers access.

Normal criminal procedure dictates the men should have then appeared before a magistrate. Instead, they were taken to the Chief Justice's chambers for what turned out to be summary proceedings. Their lawyers were not permitted to make any submissions and the Chief Justice went on to remand them in custody without the opportunity to apply for bail.

"It's clear that the Chief Justice has a prevailing conflict of interest in this case, and the Swaziland authorities have no grounds on which to hold these men, other than apparent

vindictiveness by a powerful public official,” said Mary Rayner – Researcher on Swaziland at Amnesty International March 18, 2014.

Comments from Human Rights Forums:

Human rights forums commented on their dissatisfactions with the way the judicial handled the matter:

The Ambassador for European Union (EU) to Swaziland:

EU ambassador in Swaziland Nicholas, Bello was reported to have taken note of Judge Mphendulo Simelane’s imposed sentence on Bheki Makhubu and Thulani Maseko and was to present a report to his superiors at the EU head-quarters.

“We raised concern to the government about respect for human rights and we reiterate that basic human rights, such as the freedom of expression; form a pillar of our relationship with Swaziland”. Swazi News July 26 2014.

The Centre for Human Rights under the Faculty of Law at the University of Pretoria:

They issued a statement, calling upon the South African government to take diplomatic steps to exert pressure on the Swaziland government to release Thulani Maseko and Bheki Makhubu. However, the study alerts the reader to the fact that at the completion of this research the two were released after spending a year in jail, as they were eventually proved not guilty of the offence. This shows that justice was not practiced in the first place.

To our surprise, Pentecostal Churches were not heard commenting on such humiliation and violation of citizens’ freedom of speech and press rights. Why are Pentecostals not positively participating in alleviating such violations of justice as the constitution dictates? Tengtenga argues that, the question for the church is not whether to be involved; an involvement that is faithful to its identity and mission should “meddle in politics” (2006). Thus there is a need for research on Pentecostal mission statements to discover if they are in line with National and International human rights laws.

Drawing from the Preamble of the Kingdom of Swaziland Constitution 2005, the study seeks to find out how far the church is aware of her constitutional rights. This could influence their position of being the conscience voice of the nation.

The opening *Statement of the Preamble of the 2005 Constitution of The Kingdom of Swaziland* reads as follows:

"Whereas We the People of the Kingdom of Swaziland do hereby undertake in humble submission to Almighty God to start afresh under a new framework of constitutional dispensation;"

The law as it stands appears to be in line with the provisions of *Article 1 and 2 of the Universal Declaration of Human Rights 1948* which states that:

“All humans are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in the spirit of brotherhood ... Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, colour, sex, language religion ...”

On the same note, the Kingdom of Swaziland Constitution 2005 dictates;

Constitution Chapter III, Article 23 (1) and (2) dictates:

A person has a right to freedom of thought, conscience and religion. (2) Except with the free consent of that person, a person shall not be hindered in the enjoyment of the freedom of conscience, and for the purposes of this section freedom of conscience includes freedom of thought and of religion, freedom to change religion or belief, and freedom of worship either alone or in community.

In observing the God given universal human rights, and the traumatic stories as elaborated above, the author observes a need to analyse the impact of Pentecostals' participation in Swazi politics.

1.3. 1 The Need To Analyse the Impact of Pentecostals' Participation In Swazi Politics

The church as one of the social agents is presumed to be influential, especially with many Swazis, because of Swaziland's unique history with Christianity, making the Swazi context a hybrid of Christian values. According to a 2012 Report on International Religious Freedom in Swaziland (IRFS), 90 % of Swazis profess to be Christians. Therefore, this study, premised by the statistics on religious freedom, observes that the Church in particular The Pentecostal churches as an institution within the society should have a tremendous spiritual, social, economic and political influence on the mundane life of a Swazi.

Pentecostal churches in Swaziland have been observed to have been making a spiritual impact in the area of the evangelisation of the nation. They organise national prayers, national crusades, and music festivals to name but a few of their evangelistic methods and thus have a large following and membership. Their message is relevant to the people and to the larger society. They are visible on the social aspect as they have schools, hospitals and provide food and shelter to the needy Swazis. Most of the social programs were begun by White missionaries as most of the Pentecostal/Evangelical churches were pioneered by foreign missionaries in the early 19th century (Matsebula 1988). Some churches are struggling to maintain their projects and as a result some missionary schools eventually come under government jurisdiction.

Some other research could be conducted on why Pentecostal churches in Swaziland are struggling to maintain missionary initiated projects.

While great spiritual strides by Pentecostal churches are appreciated in Swaziland, a concern is that they are indifferent towards political issues in the country. Thus this study seeks to find out as to what extent Pentecostal churches in Swaziland participate on political issues in Swaziland. The focus is on analysing their teachings as they relate to political engagements. The study can be quick to mention that there are problems in analysing Pentecostal churches' teachings on political engagements because of their doctrinal and structural heterogeneous nature (Nel 2007). Linked to this Nel maintains, "what is commonly agreed upon by most Pentecostals is that their hermeneutic is informed by a pneumatic epistemology leading to the awareness that the Bible is the product of an experience with the Spirit which Biblical writers described in phenomenological language" (2007: 527). The implication is that Pentecostals tend to use the

Bible to propagate a spiritual experience in continuity with what they consider Biblical figures experienced as in Acts 2.

Therefore, Pentecostals cannot separate religious realities from human social life. The study holds the position that the Christian perspective on politics should lie at the intersection between one understands of the faith and one's practical experience in civil society. Phiri, et al suggests that "political and religious values come together in a particular view of what human beings are, or should be" (1996: 11). Meaning that "the call to do good" lies at the heart of Christianity and politics. On the same note, individual moral responsibility could be undermined by people who become overly dependent on neighbourly charity and the state. Therefore, the fundamental point here is that faith and politics cannot be separated. Both our basic beliefs and our attitudes towards people say something about the way the world is and should be.

Phiri et al note that "sometimes they may be in tension, our religious understanding challenges our social and political commitments, or vice versa" (1996:12). Christ prayed in John 17...*keep them protected in the world...they will be hated because they are not of the world.* The church, therefore, cannot remain unaffected and be forever silent then when evil arises and reigns supreme.

As the study relies on the discipline of practical theology, the study seeks to understand the official position of the Pentecostal Churches in terms of their participation in the politics of the country. What does its constitution say about this matter? Miller and Yamamori argue that: "Pentecostal churches historically have avoided engaging the political realm, in part, because "the world" is viewed as corrupt and, furthermore, Christ is returning soon, so why should one devote time to transforming social and political structures? The more urgent mandate is to "save souls" (2007:125). A concern is raised as to how far the eschatological viewpoint affects Pentecostals' engagement with the present observed challenges in the governance of people in Swaziland.

Following is a background on the value of practical theology in connection to the impact of Pentecostals on political participation.

1.4 BACKGROUND TO THE VALUE OF PRACTICAL THEOLOGY AS IT APPLIES TO THE IMPACT OF THE PARTICIPATION OF PENTECOSTALS IN SWAZI POLITICS

Practical Theology is “the practical application of theology to everyday life” Osmer (2008:165).

To acknowledge the value of practical theology, the study follows the four key questions and tasks in practical theology that Osmer raises:

- i. What is going on? (Descriptive-empirical task)
- ii. Why is this going on? (Interpretative task)
- iii. What ought to be going on? (Normative task)
- iv. How might we respond? (Pragmatic task)

Following Osmer’s analysis the study questions the Pentecostals’ empirical task as a basis for the background evaluation as it affects their impact on political participation.

What is the theological position of Pentecostal churches with regard to their participation in politics?

Buffel observes that “Pentecostals have a reputation of only concentrating on the spiritual conditions of those troubled” (2007:177). The Swazi context confirms Buffel’s analysis. Pentecostals are observed by the Swazi general citizens to have a competitive advantage over other service providers in that they provide spiritual care which is a fundamental aspect of human wellbeing in addition to cognitive care. They preach against sin, although not quite convinced how far they pastorally journey with the sinners to help them deal with inhuman affairs which have a tendency to enslave people to unacceptable community behaviour. They provide spiritual care in the form of praying for the sick i.e. physical and emotional care. This is the way they pastorally care for their members. The challenge is that they have not been heard publicly commenting on political issues affecting the Swazi nation as other human rights forums do.

Why Pentecostal Churches are engaged or disengaged with Swazi politics?

The researcher as a Pentecostal care pastor over the last decade, has been wondering as to why such a large and influential body has not had a strong ‘voice’ in the country on issues affecting people’s freedom of speech and the freedom of the press? This is premised on observing other Church body’s activism on politics such as the Council of Swaziland Churches who strongly voice out on issues affecting the nation’s political justice. These issues range from injustices, accountability, social-economic concerns on the part of the government to its people in the country. This is indicative of Pentecostal theology at large. Phiri observes that, “Pentecostal churches seem to be convinced that the task of the church is primarily spiritual” (2012:7). Thus the quest of the study is to analyse how Pentecostals may be practically engaged with socio-political needs as part of the spiritual mandate. The study seeks not only to find out the Pentecostals’ position but also why they hold such a position?

Heitink is right when he highlights the way pastoral-care works. He notes,

“Practical theology is a theological theory of action which includes a hermeneutical, strategic and empirical reflection on the intention and meaning of human actions as expression of the praxis of God, as it takes place in faithful daily living, the practice of ministry and the transformation of society” (1999:6)

In agreement with Heitink, Pentecostal churches ought to be visible attending to the daily life issues affecting people. Moreover, the study pursues to find out whether the involvement, or lack of it, has been the cause of why Pentecostals seem not to be speaking out on the socio-political situations affecting the people of Swaziland. It is noted that sermons alone cannot be considered enough in addressing social illnesses because in most cases sermons target only the people that are in church attendance. They do not touch outsiders. Thus the overarching question guiding this study is to what extent Pentecostals in Swaziland are convincingly engaged in the socio-political issues affecting the general Swazi people in the society.

What ought to be the Pentecostal churches position on political participation?

This study proposes a model of pastoral care that is contextual to the Swazi political challenges. The term pastoral care can be defined as a discipline of care for human beings (Masango 2000).

Masango further notes, “pastoral care has been seen as the use of power to be able to develop and distribute resources for persons who are in need of care in order for them to live safe and prosperous lives” (2000:2). In honour of Masango’s words, the study attempts to determine the type of pastoral care that can be contextual to the Swazi society. With the interview participants and literature on the proposed study, a pastoral care approach will be developed.

How can Pentecostal churches practically respond to the politics of Swaziland?

The church can play a meaningful pastoral role in rekindling hope by engaging government and civic society to work for the justice of all Swazis. Findings from reviewed literature, participant observation and empirical research informed the study on possible alternative responses in engaging innovative undertakings that could contribute to nation building, reconciliation and healing.

These questions will, therefore, bring awareness to the Pentecostal Churches that they have a responsibility of not only to preach the gospel to the communities in which they operate in, but also to get involved in the social injustice affecting the country as well. In that way, the Church can become relevant to the society. This move is aimed at addressing the seemingly confusing distinctions between politics and Christianity in the Swazi context.

Having discussed the background to the value of practical theology the Pentecostals background follows.

1.5 ORIGINS OF PENTECOSTALS THE WESTERN AND AFRICAN BACKGROUNDS

This section is aimed at analysing the Pentecostals original position towards participation in politics. This evaluation is undertaken in order to evaluate contemporary Swazi Pentecostals participation position on politics from the roots of Pentecostalism. On this note Tucker observes that, “Pentecostalism is now heralded by many as the fastest growing faction within Christianity worldwide, more and more scholars are paying attention to its beliefs and practices, including those actions within and outside the church walls” (2011:12). Miller backs Tucker’s argument as he writes,

“It used to be that only liberal mainline congregations were engaged in serving the poor and dispossessed of our society, while conservative and Pentecostal churches were busy praying and worrying about personal holiness—or at least this is how the story was commonly told” (1997: 110).

In consideration of the points made by Miller and Tucker, the research deems it fit to analyse whether this account is true when considering the Swazi Pentecostal churches.

The study is aware that the Western church and African church could be defined in a number of ways. In this study context, the Western church refers generally to churches of which the original roots are not found in Africa. These churches are mostly in the Western world although some are in Africa as started by foreign or mission churches. African churches include those pioneered by African people and churches in the African continent with roots from the Western world. This in itself includes Pentecostal and mainline churches’ perspectives on Church participation in politics.

Theologians note that there are problems of defining Pentecostals due to their doctrinally and structurally heterogeneous nature of classical Pentecostalism (Nel 2007, Anderson 2004). Pentecostalism, is an expression of Christianity that dates back to the first century, when the Holy Spirit is reported to have visited a small band of Jesus’ followers who spoke in “other tongues” and subsequently healed the sick, prophesied, and established a network of churches throughout Asia Minor (Acts 2).

A common feature of Pentecostalism is the Holy Spirit inspiration as experienced by the 1st Century Christians, and as recorded in the Acts of the Apostles (Acts 2:1-36). Pentecostals derive their theology from the experience that characterized the outpouring of the Holy Spirit in the book of Acts, particularly Acts 2. Nel (2007) argues that, “in fact one cannot talk about Pentecostals without relating it, first and foremost to the events that unveiled in the book of Acts as the roots of Pentecostalism (2007:527). He maintains that although the word Pentecostalism may not have been coined during the early Church period, there is an implication that even those early Christians could be referred to as ‘Pentecostals’, because they practiced and adhered to some of the norms and precepts of modern day Pentecostals (2007). Nel additionally observed

that “the implication is that Pentecostals theology is based on their interpretation of the Spirit baptism and its accompanying release of power in the lives of the baptized” (2007:526).

Many scholars point to the Azusa Street revival of Los Angeles in the early twentieth century—where people of diverse ethnicities, races (skin colours), and economic conditions gathered to experience the new Pentecost—as the catalyst for the spread of Pentecostalism throughout the world from that time on (Tucker 2011:16). Therefore understanding the foundations and early practices of early Pentecostals beliefs towards participation in politics will aid in perceiving the current participation, or lack thereof, in political ministry activity.

Pentecostals are connected to a belief in spiritual re-birth (Ugba 2006). Johns a Pentecostal pastor and writer, describes this re-birth as “a transforming experience with God” and the bedrock of a new worldview” (1999:70-84). For example, active membership of a Pentecostal group is preceded by a spiritual re-birth. Pentecostals believe in the Bible as God inspired and they tend to interpret it literally. Unlike the disagreements surrounding its history and meaning, the above quoted writers agree Pentecostalism has spread faster and further than most religious movements in recent history.

1.4.1 Western Pentecostal Churches’ Background in Connection with Political Participations

Many 21st century Pentecostal writers and analysts (Seymour 2000, Anderson 2005; Ugba 2006) agree that Pentecostalism originated in the United States. The majority of its adherents and its most phenomenal rate of growth are in South America (Ugba 2006). Anderson adds that modern Pentecostalism derived from the Holiness Movement with foundations primarily in the USA-California Wesleyan Methodism (2005). Phiri further highlight that modern day Pentecostalism had its roots in the Azusa Street in Los Angeles (North America) (2012:8). Phiri on the same note observes that, “Although Pentecostalism can be traced back to the first century when the disciples of Jesus Christ experienced the outpouring of the Holy Spirit (Acts 2). Modern day Pentecostalism has had its roots in the Azusa Street in Los Angeles (North America)” (2012:8). Tucker asserts with Phiri that “most Pentecostals trace their heritage to the Azusa Street revival of 1906 in Los Angeles, California” (2012:42).

The Azusa Street Revival

“William Seymour, a black man, who is often credited as the founder of the Azusa Street revival, was a student of Charles Parham, a holiness preacher who emphasised divine healing, sanctification and the accompanying power of the Holy Spirit as evidenced by the ability to speak in tongues (2000/1915)

Seymour, being black, is said to have been segregated from the white students at Parham’s Bible school in Houston. Nonetheless, he accepted the teaching of Parham, and after just a few months at the Bible school, he was invited to pastor a small holiness church of coloured people in Los Angeles.

However, after being asked to stop preaching on the baptism of the Holy Spirit and relying on the evidence of speaking in tongues, he left the church and began home meetings with a group of fellow believers who were predominantly African-Americans. The group experienced Holy Spirit baptism with tongues on April 9, 1906 and shortly after moved from the home to a building at 312 Azusa Street, which became known as the Azusa Street mission” (Roebuck 2005).

Pentecostalism then spread to Southern African countries through Western and African missionaries. The reaction to liberalism and formalism as portrayed by the Holiness movement shows a political revolution against current protestant faith which meant that the Western Pentecostal church was involved in church politics.

The fight for liberation, as evidenced in the early church and the Azusa street revival, shows that the church cannot separate herself from the interactions of citizens in their communities. Wogaman supports the premise that “politics means the interactions of citizens in the polis, the Greek city-state” (1988:11). He further shared that “when Aristotle speaks of the human being as by nature a ‘political animal’, he is not at all suggesting that we are simply extroverted power-grabbers. His point is that, “our essential humanity is marked by our rational interactions with others in the community” (1988:11). Politics, therefore, concerns the polis, or civil community, ordering its life together on the basis of the public good. And to be human is to be a participant in that kind of community (1988). Thus a concern is raised on the political disposition of the

Pentecostals in the African Church in particular the Pentecostals in Swaziland. Hence a review on how the Western church and African church deal with political issues is needed?

Pentecostals in the Western world are observed to be positively participating in the politics of their countries. Pentecostals played a major role in the liberation of black American Churches from Protestant American white churches. For instance, “The Holiness movement was a reaction to liberalism and formalism in established Protestant churches and stood for Biblical liberalism. They stood for a personal and individual experience of conversion and the moral holiness of the Christian individual” (Anderson 2005:27). The Holiness movement spread her wings to Africa through missionaries.

Ugba observed that “the birth and spread of African-led Pentecostal groups in Ireland took place against the backdrop of the increased secularisation of Ireland. Pentecostal immigrants contributed to the metamorphosis of Ireland into a multi-ethnic and culturally diverse nation through diverse socio-cultural, economic and, of recent, political activities” (Ugba 2004: 2). Thus the official position of the Pentecostal churches in Swaziland is analysed in terms of the Western church as most Pentecostal churches originate from the Western world.

1.4.2 Pentecostals Background in Africa

Anderson (2005) noted that Pentecostalism is “both fundamentally and dominantly a Third World phenomenon”. Connecting with Anderson, Robbins (2004) explains that Pentecostalism was introduced to West Africa in the early 20th Century, mostly through the efforts of African-American Pentecostal missionaries who arrived in the region with zeal to spread the gospel in their ancestral land. In the 1970s and 1980s Pentecostal and evangelical groups flourished in the universities and colleges (Ojo 1998). Some leaders of the campus groups later became leaders of large and prominent Pentecostal groups. The majority of African led Pentecostal groups in Europe and Ireland are still connected to these groups that incubated in university campuses.

Meyer notes “that African Churches play a major role in current identity politics, as they thrive on the limits of the state, by adopting new media practices that enable them to assume a public voice” (2004:21). Many churches have been found to appropriate keenly new electronic media that have become easily accessible and, in a context of media deregulation, allow for an active part to play in identity politics (Meyer 2004). This move helps to address the confusing of

distinctions between politics and Christianity in the public realm. In the South African context, churches came together to fight against the Apartheid regime and the church is enjoying liberty of worship. Having identified the African perspective on political participation, the Swazi context should be pursued to observe if they are in line with the African Liberative context at large.

The above discussion leads to a discussion on the origins of Religion in Swaziland in order to realise if they have had an influence on the Pentecostal churches participation in politics.

1.5 RELIGION IN SWAZILAND

Swazis like most African nations, are religious people. Kumalo defines religion as

“consciously organised beliefs, practices and philosophical values that are focused on the transcendent being, the comprehension of human existence, the need to deal with the challenges of life and the need for beliefs and practices such as worship, rituals, morality that are consistent to the aspirations of a particular society” (2013:43).

In recognition of Kumalo’s words, one has to understand the religious dynamics of the country. Religion in Swaziland is categorized into:

1.6.1 Swazi Traditional Religion (STR).

1.6.2 Christianity which is divided into three main church governing bodies, The Swaziland Conference of Churches (SCC), The League of African Churches in Swaziland (LACS) and The Council of Swaziland Churches (CSC).

1.6.3 Other Religions including, Muslims, Bahia faith, Church of God of Latter Day Saints.

1.6 SWAZI TRADITIONAL RELIGION (STR)

Since Swaziland is a very hierarchical society, Swazis believe that access to God came through the ancestors who are believed to be closer to God. Two places are important in the home of a Swazi. First, is the central hut also referred as (*kagogo*) or grandmother’s hut? This is where family disputes are settled and is believed to be where ancestors dwell. Linked to that is the family cattle byre *Sibaya* which is also believed to be the ancestors dwelling place. The royal kraal is also significant for national politics because it is the meeting place for the king and the nation.

It is at the royal kraal where religion and politics mix. The National kraal is used for national dialogues. This study seeks to find out the extent Pentecostals make use of the kraal forum to speak about peoples' concerns since these places are meant for national political discussions? To our knowledge every person is free to voice his opinion on the up building of the nation. Pentecostals are observed not to associate with such forums as they are thought to be connected to ancestral worship. The study is still to verify such assertions through the interview findings chapter. Each home has a kraal-byre, and the local chief place (*Umphakatsi*) also has a kraal-byre. Above the chieftom is the royal palace with a national byre where the national rituals such as national prayer, also known as *Incwala* are performed.

1.6. 1 Incwala Ceremony

The *Incwala (First-fruit)* ritual is the key traditional religion in Swaziland. Ndlovu defines *Incwala* as the main indigenous ritual that dramatizes, affirms and inculcates the main beliefs and rituals of Swazi Traditional Religion (2011: 127). Thus the *Incwala* is the national traditional prayer whereby the King plays the priesthood ministry in interceding and dedicating the nation to the ancestors. Theologian Ndlovu additionally notes “*Incwala* is the politics, the sociology, the theology, Opening of Parliament, the Budget, Good Friday, Kings' Birthday, Somhlolo Day, Graduation Day, Umhlanga, *Lusekwane* and everyone and everything that lives in Swaziland. *Incwala* is the Swazi Nation and the Swazi Nation is *Incwala*” (2011:127).

Ndlovu further states that, “over the years, Leaders of the indigenous churches have not only been dancing the *Incwala*, but they have been praying for the success of the *Incwala* every year’ (2011:127). The *Incwala* prayer has been institutionalized and modernized to include Church leaders from the Council of Swaziland Churches and the Swaziland Conference of Churches. Unfortunately Pentecostals churches shun the *Incwala* prayers. Why do Pentecostals neglect such an important ceremony of the Swazi culture? The *Incwala* is, however, shrouded with a lot of secret spiritual rituals which in the study’s view are very distinct from Biblical Christianity. Without looking down upon what Swazi theologians have shared on STR, this study is not in a position to say whether *Incwala* is Godly or ungodly. However, the study recommends further study on Swazi traditional religions spiritual dispositions.

Another service that attracts national participation is the Easter Services.

According to Ndlovu, the main theme of the Royal Easter Service is to define the King and the Queen Mother as divinely appointed religion-political leaders whose guidance has led and will continue to lead the nation to peace and prosperity (1993:129) The King and the Queen Mother play an active part in the Royal Easter Services. The King and Queen mother preach in these services. The study is aware that there is freedom of religious association in Swaziland. However, there is a concern in that Pentecostal churches do not attend these national services but have their own services at their synods. Why do they not participate in these services?

Easter services show that the state and Christianity is one in Swaziland. The Easter service is one of the main Christian ceremonies in which Swazi Christians predominantly those belonging to The League of African Churches in Swaziland (LACS), converge with the royalties including His majesty the King and the Queen mother. These services confirm the harmonious relationships between the church and state in the modern Kingdom of Swaziland. The Easter service then depicts the Swazi dual monarchs as patrons of the Christian faith.

The king meets with Church leaders to discuss pertinent topics as agreed by the church leaders. For the year 2015, Pastors discussed various topics, including the involvement of Christians in politics. The king warned church leaders to stay away from politics. He said “such was not for ‘the people of the cloth’, but non-believers who were not content with what they have but driven by greed to want more” (Sunday Observer April 5, 2015). His majesty made the call when addressing church leaders at Engabezweni Royal Residence. His majesty addressing Pastors said “the country expected men of God to pray for the country instead of misleading the nation and plotting for regime change” (Sunday Observer April 5, 2015). The king and queen mother preach in the national Easter services.

The second most dominant religion in Swaziland is Christianity.

1.7 ORIGINS ON CHRISTIANITY IN SWAZILAND

Swaziland history suggests that Christianity came to Swaziland through a dream of King Somhlolo. Swazis believe that an angel visited King Somhlolo in a dream as elaborated in Matsebula (1988: 41)

“In a dream King Somhlolo saw white-skinned people carrying two objects: a scroll (*Umculu*) and a round object (*Indilinga*). The king was instructed in the dream to advise

the Swazi people to do three things. Firstly, the white skinned people were not to be hurt in any way. Secondly, the scroll was to be accepted. Lastly, the round object was to be rejected. In the Swazi context, the dream had come to the king from divine origins”.

Different studies in Swazi religion propose that Somhlolo’s dream must be interpreted (Ndlovu 1994, Kumalo, 2013). This study holds to the position that the divine intervention perspective should be mostly welcomed as it unites the church and royalty, thus has opened a door for Christianity and other religions to be accepted in Swaziland. Thus Swaziland is proclaimed by the Swazis as a Christian country and practices freedom of religion (The Kingdom of Swaziland Constitution 2005 Chapter 111, Article 24). Having said that, the study notes that the dream has resulted in the church to be one with the state which compromises the church’s prophetic ministry. As the King is the head of the nation, He is the head of the government. When the church critiques government, they might be negatively interpreted as pointing a finger at the King which is a serious offence.

Kumalo’s interpretations of the dream indicate three readings of the dream, which he refers as:

- i. Popular interpretation
- ii. Secular interpretation and
- iii. Religious interpretation

Looking at Somhlolo’s dream contributing to Christianity in Swaziland, Kumalo’s breakdown of Somhlo’s dream is adopted to identify the contributions of this dream to the study.

1.7.1 The Popular Reading of the Dream

The popular interpretation is an angelic visitation to King Somhlolo. This position is common mainly among all the Christian church affiliates. These are the Pentecostals, Evangelicals, the Main line churches and Zionist churches. The Pentecostals and Evangelicals emphasise the importance of this angelic visitation to King Somhlolo of the dream. Within the Pentecostals/Evangelicals there has emerged a National church service championed under the banner “The Somhlolo Festival of Praise” which has lasted since 1994.

The Somhlolo Festival of Praise normally climaxes on July 22, a public holiday in honour of King Sobhuza II's birthday. King Sobhuza II, a successor to King Somhlolo, occupies an important place in the modern history of Swaziland in that he was not only the longest ruling monarch to date but was also influential in shaping the political and cultural philosophy on which post-independent Swaziland was founded (Kumalo, 2013:237).

The author normally attends these services, but to my knowledge political topics are not encouraged in these forums. Hence there is a quest to find out how far Pentecostals' sermons address political issues or are just about preparing people to meet their saviour in heaven? Phiri notes, "Pentecostals are undeterred in their resolve to prioritize the gospel message rather than entangling themselves with the 'worldly things'" (2012:27). But, this is not a complete picture of all Pentecostals. Other authors have written on the fact that Pentecostals are more and more getting involved in the social matters affecting various societies. This has been attributed to their hermeneutical revalidation.

Nel writing on the "Pentecostal Hermeneutic" determines "Pentecostals read the Bible rather with the expectation that what happened to people in the Bible will duplicate in their lives" (2007:530). This concept should appeal also to the political issues as the early Apostle church is observed to be involved with human injustice challenges (Acts 6). The Apostle attended to the issue of greed as portrayed between the Jewish widows. Pentecostal churches should be observed as attending to social discrepancies in the land.

1.7.2. Secular Reading of the Somhlolo's Dream

A secular reading of Somhlolo's dream holds that the King did not see a vision after all. He had heard about the military prowess and political intentions of the whites from other neighbouring countries like Mozambique and South Africa (Matsebula, 1988; Kumalo, 2013:137). Part of King Somhlolo's military strategy was never to do battle with a powerful enemy. That is why the King elected to establish cordial relations with the Zulus during the Mfecane wars. King Somhlolo's strategy, therefore, was that whites should be unconditionally welcomed in Swaziland. Resisting them could prove perilous to the nation. Welcoming them would ensure security on two fronts: firstly, their military power could be harnessed to protect the Swazis against invaders who may want to overturn the Swazi nation; Secondly, their presence could

preserve Swazi kingship, as the whites would protect and teach his young successor their secrets (Matsebula, 1988: 39).

1.7. 3 Religious Reading

Kumalo suggest that, “a religious reading of the dream is a conscious attempt to read the dream in terms that transcend both the popular version of the reading and the elitism of the secular-historical reading” (2013:242). He further noted that, “this reading suggests that King Somhlolo stood in time and space to announce that a new age had become manifest, an age of the unity of religious and of human kind” (2013:242). The religious reading, therefore, holds that Somhlolo’s vision was about religious accommodation. Considering the fact that the Swazi state has allowed the Swazi Traditional Religion, Christianity and other faiths to operate shows that, the religious reading is the notion held by the Swazi nation.

Such freedom of religion in Swaziland has given rise to the formation of three church federations which are elaborated on for the reader to appreciate the background of Pentecostals participation in politics. Amongst Christianity is the Swaziland Conference of Churches (SCC), League of African Churches in Swaziland (LACS) and the Council of Swaziland Churches (CSC).

1.8 THE SWAZILAND CONFERENCE OF CHURCHES

The Swaziland Conference of Churches (SCC) is mostly formed of the Pentecostal and Evangelical churches. Thus interviews are undertaken with SCC as a governing body for Pentecostal churches in Swaziland. SCC documents are evaluated as to identify how far Pentecostals theology addresses the political turmoil of Swaziland. The body was formed in 1929 by missionaries. It is the oldest and the first religious body to be formed in the country. The SCC has a membership of one hundred and sixty five (165) denominations according to the 2014/2015 Conference statistics.

The SCC is part of the Evangelical Churches of Africa and the World Evangelical Fellowship (SCC Constitution Preamble 2015). How far this partnership goes with regards to participating in political issues in the country is yet to be identified in the interview session.

SCC Vision Statement;

“God’s Kingdom values stay alive in all people everywhere”.

Mission Statement;

“To promote unity and empower member churches to holistically make Disciples of Christ and advance the kingdom of God in their communities, nations and the world.”

It becomes clear that the SCC embraces kingdom values of which one of them is; Christian principles, morals and ideals that are to be demonstrated by a born again Christian as provided in the Bible. These include righteousness, peace, joy and justice.

During its conception by foreign missionaries SCC was observed to be hostile to Swazi culture and customs. That led to the King having a preferential option for the Zionists who acculturated the Christian message to Swazi culture and legitimised kingship. This led to the growth of the Zionists, Gwamile Apostolic Church in Swaziland and facilitated the process that led to the formation of the League of African Churches in Swaziland (LACS) as an umbrella body for Zionists churches, thus becoming an alternative body to the SCC.

1.9 THE LEAGUE OF AFRICAN CHURCHES IN SWAZILAND (LACS)

The LACS is comprised of the indigenous Swazi churches like Zionists, Gwamile Apostolic churches and Jericho churches (Cummergen, 2000). They differ with the Pentecostals and mainline churches in various ways. Amongst the many reasons of their growth, is their assimilation of the Christian faith to Swazi culture. For instance they do not strongly challenge polygamy like the Pentecostals and Council of Churches do. The LACS supports government and values respect for those in authority. They legitimise the status quo as something that has been allowed by God. Their way of worship is more cultural and traditional”. Thus the LACS are viewed as closer to the traditional authorities in the community hence they are a growing church body in Swaziland.

The third church mother body is the Council of Swaziland Churches (CSC).

1.10 THE COUNCIL OF SWAZILAND CHURCHES (CSC)

As the church was growing in Swaziland challenges were also growing which resulted in church leaders having different missions and that is how the CSC was formed. Sowazi notes that “the differences between the mission of CSC and SCC became clear in 1973 when they realised that things were not going well within the ecumenical body” (1996:43). The challenge that the SCC

faced was the arrival of political refugees from South Africa to Swaziland, as a result of apartheid. Kumalo points out that “SCC did not see the need to minister to political refugees for that would be concerning themselves with political matters which are seen to be secular” (2013:51).

For the CSC the victims were victims of apartheid, which was an unjust system and the church had an obligation to take sides with the poor and oppressed people of South Africa. At that time the SCC distanced itself from social and political issues as such involvement was regarded as un-Christian, if not sinful.

CSC then established their vision and mission statements.

Their mission is “to enable churches to develop themselves, their communities and the nation spiritually and physically in a just and sustainable way”. Furthermore the mission is, “to further the unity of God’s church as a body of Christ by developing a strategy that will enable us as Christians to be advocates of justice and peace in all circumstances and dealings” CSC Constitution 2010.

Out of the three mother bodies the CSC is the only one that has adopted a clear progressive and prophetic approach between religion and politics. Thus there is a concern as to what extent the SCC is participating in the politics of Swaziland.

Before taking up the Christian interpretation of politics, we just consider, in more general terms, what politics means and why it is so important to the life of human communities. Thus a picture of the politics in Swaziland is briefly exposed for the readers’ appreciation

Since the study evaluates Pentecostals impact towards transforming Swazi politics it is, therefore, important to give some background on Swazi politics.

1.11 BACKGROUND IN SWAZILAND POLITICS

It is imperative that a background on Swazi politics is discussed so that Pentecostal churches should understand the context of their political participation. Pentecostal churches have their Constitutions, as upheld by the governing office (SCC). For their membership it is a prerequisite that members’ Constitutions harmonise with the SCC Constitution. Therefore giving a

background on the Tinkhundla governance system, should give a broad spectrum on Swazi politics with regard to Pentecostals political engagements.

In terms of the 2005 Constitution Section 64 (1) the executive authority of the country vests in the king as head of state. The chairman of cabinet and leader of government is the prime minister. However Section 64 (3) of the Constitution gives the king the right to delegate his powers to either minister. This concentrating of powers to the king filters down to those below the king, the Prime minister being the case in point. The prime minister appoints cabinet minister on behalf of the King.

On the other hand, the traditional systems of governance run by chiefs who report to the king. Chiefs rule communities on behalf of the King. The challenge comes when power is abused as the case of the two chiefs who were unlawfully deposed to give way to a senior member of the royal family.

1. 11. 1 Parliamentary Elections

The system of government elections of Swaziland is a democratic, participatory, Tinkhundla based system which emphasises devolution of state power from central Government to Tinkhundla areas and individual merit as a basis for election or appointment to public office (*The Kingdom of Swaziland Constitution Chapter VII Article 79*). However democracy lies at the eyes of the beholder. Thus democratic position of Swazi Tinkhundla system cannot be judged by other nation's democracy. It is peculiar to the Swazis and Swazis can decide to change or improve it to their needs. The Tinkhundla democratic system representative of governance has a twofold role:

The first role is to provide a channel for Swaziland's electoral process, representing a traditional process of consultation and discussion at grassroots level. This entails election of local candidates from the communities and the chiefdoms where people know them. These are primary elections. Winners from the chiefdoms move to the Inkhundla level where they compete with winners from other chiefdoms in secondary elections. Winners at this level move directly to parliament. To me, this is the core of the governance system of this country.

The power and control of the electoral process is in the hands of people at the grassroots level. It is a bottom-up process. The two bottom levels are the bedrock of the system. Individuals who have earned the trust and respect of their peers compete on an equal basis in their own constituencies for election. It is worth mentioning that the House of Assembly is made up of 65 members, 55 of whom are elected through their constituencies. The other 10 are nominated by the Head of State from which the prime minister is nominated by the Head of State.

1. 11.2 Strength of the Tinkhundla Democratic System

The strength of the Tinkhundla system of governance can be seen in the context of the revered philosophy of the King Sobhuza II of taking the best from Swazi tradition and marrying it with the best from foreign traditions and the desire to decentralize administrative work and bring it within reach of all citizens.

The Tinkhundla Representatives System of Government aims at satisfying the aspirations of the Swazi people – their cultural, historical and ethnic norms and values. It distinguishes them as a nation with distinct and unique principles, with checks and balances against the abuse of power. It is a system of rule and consensus, but one which acknowledges the opinions of minority groups. Tinkhundla seeks to uphold the unity of the Swazi nation, while respecting different views and opinions in the course of nation building and development. It transcends boundaries of economic wealth and status in upholding equality and justice. And it encourages Swazis to shape their own destiny from the grassroots rural and community level to representation at local, regional, parliamentary and even ministerial level. Tinkhundla is a system most preferred by most Swazis, as it seeks to promote and foster political and social stability, harmony and peace in a continent and world plagued by racial and ideological hatred and conflict”.

1. 11.3 Challenges with the Tinkhundla Democratic

Different studies on Swazi politics have a lot to say on the challenges of the system. The Nation Magazine (September 2015) picked the lack of written history with the system which this study agrees with.

The lack of written history on the Tinkhundla system of governance is a challenge. Tinkhundla were established during King Sobhuza’s 11 reigns, such that we had a 1973 decree which

abolished democratic parties. The system has and is still considered undemocratic since it is rightly or wrongly linked to the absence of political parties which many equate with democracy and good governance. However, the present Constitution has allowed many political parties although not yet practically in practice (Chapter V11, Section 84). Information that can be widely distributed for people to read, listen to and thereby understand is lacking. Consequently the role of the different levels of the system remains unclear to the ordinary observer. Oral information is available from the elders but subject to misinterpretation. However, the codification of the Swazi Law and Custom, which is taking place, is a welcome development.

The Tinkhundla system is a home-grown participatory, bottom up, consensus building system of governance which is rooted at the grassroots. There can be no doubt, however, that like all other governing systems of the world, it will undergo evolution in response to the imperatives of the times. This can be smoothly done in keeping with the philosophy of the sage King Sobhuza II founder of the system. His governance involved marrying the best of the Swazi culture with the best of the Western World. From the presentation, I believe that there is much that Pentecostals can learn and emulate from the Tinkhundla system of governance.

1.12 SWAZI JUDICIAL INSTITUTIONS

The judicial system follows the traditional system and modern judicial system. The traditional government is administered according to Swazi law and custom and the traditional institutions that are pillars of the monarchy. A monarchy is a system in which a country is ruled by a king, queen or emperor (Dladla, Mabuza, Dlamini, Mavuso, 2010). Out of the countries in Africa, Swaziland is the only country under a Monarchy. *INgwenyama of Swaziland* is the traditional head of the Swazi State and is chosen by virtue of the rank and character of his mother in accordance with Swazi law and custom. *Ingwenyama* enjoys the same legal protection and immunity from legal suit or process as the King (*Constitution Section XIV, Article 228*)

Subject to an elaborate system of advisory councils, the functions of *Ingwenyama* are regulated by Swazi Law and custom. Next to the *Ingwenyama* is the *Ndlovukazi* (Queen mother).

The *Ndlovukazi* (Queen mother) is traditionally the mother of the King and *iNgwenyama* and is symbolic Grandmother of the Nation. The *Ndlovukazi* is selected and appointed in accordance with Swazi law and custom. The *Ndlovukazi* has such powers and performs such functions as

Swazi law and custom assigns to her. The *Ndlovukazi* shall be immune from suit and legal process in any civil case in respect of all things done or omitted to be done by her in her private capacity (Section XIV, Article 229).

The Ingwenyama executes leadership of the country through (*Emabandla*), his councils including chiefs and inner councils. A challenge is that people might misuse the name of *Ingwenyama* for their selfish gains. What is the position of the Pentecostal churches when abuse and violence of the law is observed in the country in the name of *Ingwenyama*? Hence, Pentecostal churches should be aware of their prophetic role to give council to the majesties as the Old Testaments prophets gave guidance to the kings.

For instance in 1Kings 12: King Rehoboam and His evil Counsellors: (Matthews, Commentary 2006)

The elders gave Rehoboam the best advice: “be a servant of the people and the people will serve you” (v7). However, Rehoboam had already made up his mind, so he immediately rejected that answer and turned to his contemporaries whom he knew would give him the answer that he wanted. He had no intention of weighing the facts, seeking God's will, and making the wisest choice. Thus the study is questioning the role of the Pentecostals in guiding the traditional leaders for good governance.

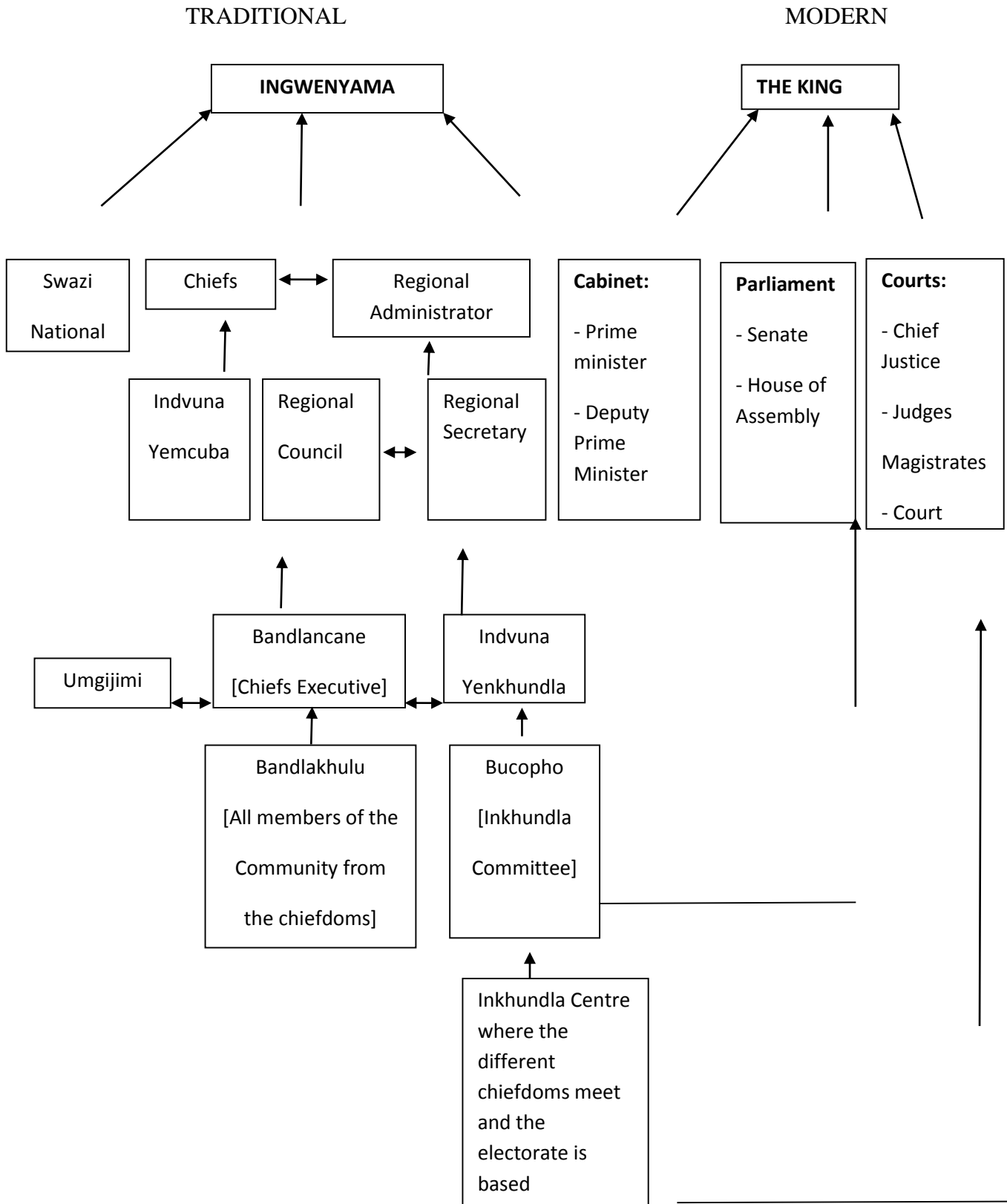
The modern government is made up of three parts: the cabinet, parliament and the courts. The cabinet or executive branch of the modern government ensures that laws made in the House of Assembly are carried out. The executive branch is made up of the prime minister, deputy prime minister and ministers.

The legislature (parliament) makes laws about how the country is run and also debates and approves the country's budget. The judiciary interprets and enforces the law. They also settle disputes or quarrels and help people to solve their problems without violence. The study is aware that pastors are not trained lawyers and judges but their knowledge of biblical scriptures in the area of justice could be a justifiable contribution in settling family and community disputes before they are handed to supreme courts. Below is a structure to clarify the legislative

Following is the Structure on Governance in Swaziland. This structure is aimed at the researcher and reader to possibly have a comprehensive understanding of the governance in Swaziland in order to appreciate the SCC teachings contribution to all the government structures.

See the Swazi Traditional and Modern Government Structure:

The Traditional and Modern government: (*Swaziland Social Studies Grade 6 booklet 2010*).



Following is a discussion on the background on the research problem that is driving this study.

1.13 THE STATEMENT OF THE PROBLEM

The Kingdom of Swaziland is founded on the principles of Umculu – The Holy book, as seen in a Vision by King Somhlolo (the founding father and legend of the Swazi Nation). The disappearance of the Pentecostals public voice on issues pertaining to the violation of people’s freedom of expression and freedom of the press is a serious concern of this study as evidenced in the background story. The reader needs to note that sermons alone cannot be considered enough in addressing social justice issues because in most cases sermons target the people that are in church attendance, what about those who don’t come to church services. The overarching question guiding this study is to what extent Pentecostal churches are convincingly participating in the political issues affecting the justice mandate of Swaziland.

1.14 RESEARCH QUESTIONS

The shared stories and interrogations raise the following research questions to guide the study:

1.15.1 What extent do Pentecostal Churches in Swaziland participate in addressing political injustice issues in their communities? Is their participation or lack of participation been the cause of why Pentecostals seem not to have been speaking out on the issues affecting the people of Swaziland.

1.15.2 To what magnitude Pentecostals are aware of their socio-political responsibility?

1.15.3 Are there any theological underpinnings that have caused Pentecostals to be apolitically or politically engaged?

1.15.4 What are the alternative responses Pentecostals can have in addressing political issues in the country? These responses will influence Pentecostals to change from being stuck on preaching sermons without practically engaging with injustice structures.

The study has the following aims and objectives;

1.15 AIMS OF THE STUDY

1. 16.1 The major subject of the study is to analyse the impact of Pentecostals participation in Swazi politics. Whereas it is understandable that Pentecostalism is a spiritual experience and presumed as anti-political (Yong, 2010), this study aims to present an interpretation of Pentecostals that has normative implications of the Christian faith in the public square especially in the Swazi Tinkhundla Democratic political context.

1.16.2 Secondly, the study aims to challenge fellow Swaziland Pentecostals to adopt other Pentecostals frameworks rather than merely reflecting their own theological Pentecostalism for a political understanding.

1.16.3 Thirdly, the study aims to argue that a distinctive Pentecostal form of theological and political reflection is not a close-minded activity but has a constructive potential to illuminate Christian belief and practice for the twenty-first century.

1.16 OBJECTIVES OF THE STUDY

The objectives of the study are:

1.17.1 To examine to what extent the Pentecostal Churches in Swaziland have been involved in the politics of the country. The study will ascertain as to whether such an engagement has had any impact on the society and the country at large or not.

1.17. 2 To bring awareness to the Pentecostal Churches that they have a responsibility of not only to preach the gospel to the communities in which they operate , but to get involved in the social injustice affecting the country as well. In that way, the Church can become relevant to the society.

1.17.3 To check whether there are any theological underpinnings that have caused some of the congregations to lag behind in the area of social involvement or not. To attain to this motivation we discuss the participation from global Pentecostal churches.

1.17.4 To determine alternative impact responses Pentecostals can have in addressing political issues in the country?

1.17 MOTIVATION OF THE STUDY

Many Swazi voices have spoken out against issues relating to proper governance, violation of human rights, economic meltdown, health needs and their devastating effect on the Swazi people. We have taken note of them and sometimes disregarded them. But now we need to hear what the church in Swaziland is saying about the current devastating issues that Swaziland is facing. The Pentecostal church may never disassociate her-self from the political challenges affecting citizens.

Coertze encourages the church “to be proclaiming courageously what Christ is doing in the world; not narrowly concentrating on saving souls but struggling for justice in the world and salvation of the whole man” (2005:1). Pentecostals in Swaziland, therefore, should be attached to the people in order to effectively address their spiritual, social and economic needs. Bosch notes, “This is the moment where the Christian Pentecostal church and the Christian mission converge to provide a theological insight on the life here and now and the final coming of God’s reign” (1995:377). The study is in agreement with Bosch. What follows is the Pentecostal churches research gap.

1.18 RESEARCH GAP

The study reviewed literature on the Christian Church and its impact on politics both from the Western and African Pentecostal church perspectives. The study has determined that research has been conducted on Church and Social ministry from both Western and African Church perspective in social studies, systematic theology, and liberal theology. Research has been conducted by Swazi theologians on Church and social engagement with an aim to motivate political changes on the present Swazi Tinkhundla Democratic System of Governance.

This study examines a gap in research in particular the Impact of the Pentecostals participation in Swazi politics. A Review of research has been conducted from an ‘outsider’ point of view, but this study is conducted by a Swazi Pentecostal pastoral care-giver, thus more contextual to the proposed topic. The aim is not to change the present governance system, but to examine Pentecostals impact on the present Tinkhundla Democratic System. Possibly to suggest alternative pastoral care that is contextual to the Swazi politics.

1.19 RESEARCH METHODOLOGY

This section describes the research methodology that was used in order to carry out the study. It outlines the: Research models, research design, population and sample description, data collection instruments, data analysis and ethical considerations.

1.19.1 Research Methods

As this study falls under the discipline of Practical theology, it follows a narrative model resultant from Pollard (1997) on positive deconstruction. It is supported by Wimberly (2000) on “Nurturing and Restoring Broken Relationships on Alienated Refugees” – Mentoring Model. Pollard is utilised to sensitize Pentecostals to re-construct their theology in order that they are positively engaged in publicly addressing human predicament situations in Swaziland.

On the other hand Wimberly’s (2000) Relational model of pastoral care is employed as an available tool to Pentecostals on how to pastorally care for the alienated individuals i.e. those rejected by their communities because of their political inclinations. This will be elaborated on extensively in chapter 3 (Research Methodology).

1.19.2 Research Design

This is a qualitative empirical research. Taylor notes, “Empirical research requires that a systematic plan of operation be in place in order to achieve the desired goal” (2000:59). Hence a qualitative research approach is chosen as Trumbull observes, “Qualitative research methods are designed to give real and stimulating meaning to the phenomenon by involving the researcher directly or indirectly in the process” (2000: 79). Direct involvement in this study meant a high level of analytical skills in order to reflect holistic and detailed views of the participants, which will be detailed in chapter seven “Study findings Analysis”.

Denscombe states

“A qualitative approach method is about exploring how people perceive things to explain human behaviour. It is based on actual things that occur around us and therefore can be seen as a representation of real life situation” (2003:21).

Qualitative can be narrative, historical and ethnographic. This study employs the narrative approach specifically focusing on personal interviews, questionnaires and participant observation with the leadership of Pentecostal churches as the main target of the study. Interviews are conducted with the Pentecostals Board members (SCC Board), Bishops, Reverends, Apostles, Prophets, Pastors and Church workers. To have an un-biased phenomenon CSC and LACS are interviewed also since these Churches are governed differently from Pentecostals.

1.19.3 Sample Selection and Sampling Procedures

The population sample that is studied had two (2) main different categories, A and B. Category A comprised of The Pentecostals. Category B comprised the main line churches –CSC and the African League of Churches Swaziland. These two different categories were selected to get an unbiased understanding of the phenomenon since these churches are governed differently.

Wagenaar observes, “Sampling affords the social scientist the capability of describing a larger population based on only a selected portion of that population” (2004:113). On the same note Mushriwa (2009) asserts that sampling is selecting a small group from the defined population to represent the whole population. Thus purposive sampling, probability sampling and Simple random were employed in the study.

1.20 DATA ANALYSIS

Data is sorted in relation to the objectives of the study. As indicated above, data was collected mainly by means of interviews, questionnaires, and participant observation. Data was coded in a form of percentages tables for easy description and narration. Data collected from SCC structures – national, region, zones, and individual church leaders was analysed by comparing it with that of the CSC and LAC. Information acquired from the unstructured and structured interviews was analysed to find out whether it was in line with some of the documented data of the SCC.

Notes taken on observation and recorded interviews was transcribed verbatim then analysed using the descriptive analysis technique (Creswell 2003). Lastly, the information was incorporated into the discussion of the findings of all the methods of data collection. Triangulation was applied to ensure that results were valid.

1.21 RELIABILITY OF THE DATA

It is anticipated that the issue of questionnaires, let alone interviews could not be given the seriousness they deserve. And also that Church Boards, Pastors, Reverends, Bishops and other leaders of churches are very mean with the information of their congregations. They would rather keep most of the data, especially on issues pertaining government politics to themselves.

Mouton supports:

“Respondents tend to be reluctant to provide interviewers with information on sensitive matters. One possible strategy to reduce the effect of such responses would be to emphasize the anonymity of responses and observations where possible. Rather than face- to-face interviews, it may for instance be possible to use postal or telephonic” (2002:157-158)

Then, there is the aspect of biasness that I needed to avoid in the process of collecting the data. While on one hand, I had an advantage of having been one of the pastors belonging to the church under review, on the other hand, I am put in a dilemma because of the temptation to be biased in data collection and the expected responses from the respondents. I therefore worked towards avoiding being biased.

Babbie et al defines biasness as: “That quality of a measurement device that tends to result in a misrepresentation of what is being measured in a particular direction” (2007:250).

Therefore, I guarded against this ‘anticipated biasness’ by being as objective as possible and by minimizing the temptation of leading the respondents into responding in a particular way.

1.22 HYPOTHESIS OF THE STUDY

Pentecostal churches take preaching and teaching on repentance from sin as paramount in new birth qualification. Thus their primary focus is on evangelism.

Anderson supports:

“The mission emphasis of early Pentecostalism almost always saw mission as first and foremost a worldwide and intense evangelism. The Pentecostal task was to preach a; full’ or fivefold’ gospel included a message of salvation, sanctification, baptism in the Spirit, and the return of Christ. This gospel was intrinsically part of their proclamation and could not be separated from it” (2007:211).

From the above, it can be seen that the main focus of Pentecostalism has been evangelism because all the alleged five features mentioned tend to evolve around this same subject. The coming of Christ as shall be seen later is one of the motivating factors of evangelism for many Pentecostals.

The author as a Pentecostal church pastoral care giver believes that just like the subject of evangelism in the power of the Holy Spirit is given pre-eminence in the Pentecostal churches; political participation can be viewed to be synonymous to Pentecostalism evangelism. Thus the study embraces the position that when Christians seek to exclude politics from their thinking they are bound to distort their theologies for politics is an inescapable aspect of human existence, with direct relevance to the divine human encounter.

In support Roebuck notes:

“In 1968, the year that Martin Luther King, Jr. was assassinated, the General Presbytery of the Assemblies of God made its first declaration concerning social issues. They carried on opposing the social ills that unjustly kept men from sharing in the blessings of their communities” (2005: 22).

Therefore by living consistent Christian lives, we exert our influence as Christian citizens to justifiable social action in areas of domestic relations, education, law enforcement, employment, equal opportunity, and other beneficial matters.

1.23 DELIMITATIONS OF THE STUDY

The study was carried out typically in Manzini region, and the offices of the concerned participants are in Manzini as it is the hub of Swaziland. Therefore, data collected represents a broad spectrum of the phenomenon proposed. According to Yin, case studies cannot be generalizable (2003). Nevertheless findings of the study were generalised to all Pentecostals in Swaziland for the study’s reasoning is from particular to general conclusion.

Although it seems that Pastors are not easy to reach through the proposed tools of data collection, the goal of the study will be met. Church bodies sometimes meet on National church duties, so those opportunities were also explored rather than only formal interviews. Through partnering with other NGOs like World Vision non-absolute denominational differences were

overcome. Thus denominational negative prejudices were ironed out. Delimitations also allowed the study to make careful description of views and opinions of Pentecostal Pastors.

1.24 LIMITATIONS OF THE STUDY

While it would be good to find out Pentecostal churches participation with the all the faith groups in Swaziland, lack of time and financial resources for travelling around the country limited the study to a case study with The Swaziland Conference of Churches. Colley & Dement state that “case studies are very expensive if attempted on a larger scale” (2001). Creswell on the same note asserts that “case studies are expensive if done in a large scale” (2005). Thus while the Council of Churches and League of African Churches leadership was interviewed, core research was with the Conference of Churches.

Another limitation from the researchers’ observation was access to the League of African Churches leadership since they do not have an office. National services, such as Easter conventions, whereby all Christians are having church together with the King, were used. The study was limited to one region out of the four regions in Swaziland. Swaziland consists of four regions namely; Shiselweni, Lubombo, Hhohho and Manzini.

Denominational prejudices might be a limitation to get relevant data as from this study’s observation Pentecostals and Main-line churches have theological differences. These limitations would therefore hinder the study because it would be difficult to make recommendations that could help shape theological understanding of Pentecostal Pastors towards social issues. As a result Pastors would continue with their perceived unbiblical and unethical behaviours and the study would seem to be of no significance. To overcome this barrier, the study was supplemented with secondary literature.

1.25 ETHICAL CONSIDERATIONS

In acknowledgement and appreciation of the participants’ time and dedication, they were treated in a way that their rights and dignity was maintained in spite of the research. Interviewees (church leaders) were not forced for whatever reason, into participating in the study. Pseudonyms, rather than names of subjects were utilized to ensure anonymity and non-

traceability of responses in the research to external people. An Informed Consent letter to safeguard the researchers and the University of Pretoria is enclosed (Appendix Three).

1.26 DEFINITION KEY TERMS

Pentecostals: Pentecostal (Pentecostalism) is all churches and movements that emphasize the working of the Gifts of the Spirit, both on phenomenological and on theological grounds-although not without qualification (Anderson 2004:14)

Pentecostalism: Pentecostalism is a Christian confession or ecclesiastical tradition holding the distinctive teaching that all Christians should seek a post-conversion religious experience called baptism with the Holy Spirit, and that a Spirit-baptized believer may receive one or more of the supernatural gifts known in the Early Church: Instantaneous sanctification, the ability to prophecy, practice divine healing, speak in tongues (glossolalia), or interpret tongues (Barrett, Kurian and Johnson 2001:838)

Spirituality: Theologically its uncontested home is Christianity in which it refers to matter concerning the indwelling of the Holy Spirit whose gift are courage, knowledge, reverence, right judgement, understanding, wisdom, wonder and awe, and whose fruits are listed by St Paul in his Epistle to the Galatians (Haldane 2010: 98).

SiSwati: Language of the Swazi people

Somhlolo: The kingship name given to Mswati 1

Swazi: A citizen of Swaziland.

Umculu: Book

Umphakatsi: Chiefdom

The Constitution of The Kingdom of Swaziland:	A document consisting of laws and rules by which the country regulates its affairs and business/actions of members.
Ingwenyama:	The lion, symbolical name of the king
INdlovukazi:	The she-elephant, symbolical title of the Queen Mother
Swazi Politics:	Tinkhundla system of governance that is unique to Swaziland. It combines the monarchy and democratic systems of government.
Tinkhundla:	Regional Centres comprising chiefdoms.
Inkhundla:	Singular for Tinkhundla is an area comprising several – about four or five – chiefdoms which serve as a constituency area.
Government:	The legitimate expression of the state’s authority.
The Executive:	Different departments in government.
The Legislature:	The Parliament or law-making body
The Judiciary:	This is made up of judges and courts that administer the law
Swaziland Conference of Churches:	Coordinating body of Pentecostal Churches, Evangelicals Churches and Charismatic Churches
Swaziland Council of Churches:	Coordinating body of Mainline Churches
League of African Churches in Swaziland:	Coordinating body of African Indigenous Churches
Swaziland Traditional Religion:	Traditional Swazi way of worship symbolized by Incwala.
Incwala	The Swazi festival of first fruits and traditional prayer of the nation
Emabandla:	Kings Councils
Emabutfo	Regiments
Imvunulo:	Swazi Traditional Regalia

Indilinga:	Money Coin
Mvelinchanti:	Supreme Being, the one who was there in there Beginning
Liqoqo:	The Swazi National Council
Sibaya:	Kraal: Section 232 of the national Constitution states that, ‘The people through <i>Sibaya</i> constitute the highest policy and advisory Council (<i>Libandla</i>) of the nation’; and that ‘ <i>Sibaya</i> functions as the annual general meeting of the nation but may be convened at any time to present the views of the nation on pressing and controversial national issues.

1.27 SUMMARY- CONCLUSION

The proposal has pointed out the need to address the value of Pentecostal Pastors’ participation in social issues. The stories of the unjust practice of the law against the detention of the human rights lawyer and news editor are two of the many stories that we experience as a challenge of the Church especially the Pentecostals towards the society. Chapter one provided the introduction of the study. It outlined the background information to the study, aim of the study, problem statement, research questions, and significance of the study, research methodology, and limitations. A list of the proposed Chapters is included.

The next chapter (chapter 2) will focus on literature review. This process will help me to review different books, journals, articles both on the African and Western Church perspective on Political participation.

1.28 CHAPTERS BREAKDOWN

This study is divided into eight chapters.

CHAPTER ONE: INTRODUCTION AND BACKGROUND

Chapter One as an introduction of the study submits the background information to the research. It discusses the problem statement, research questions, research gap, aim and objectives of the study, significance of the study, research methodology, limitations and delimitations of the study and study hypothesis. The chapter ends with a summary conclusion.

CHAPTER 2: LITERATURE REVIEW

Against this backdrop, chapter Two gives a detailed literature review under which the study is conducted. It elaborates on the Western and African perspectives on the church's engagements with politics. The examination is carried within the scope of a mainline and Pentecostal churches perspective. This is further scrutinized looking for common and uncommon elements on political participation.

CHAPTER 3: RESEARCH METHODOLOGY

In order to carry out this research, a qualitative empirical research design was followed. It should be noted that in practical theology, the term "empirical" is interpreted very broadly. Practical theologians stay close to down to earth reality issues. Therefore, a wide range of scientific methods could portion this concrete praxis, such as historical, psychological and literary methods. This study follows the literary story telling method. Pollards' (1997) model of "Positive de-construction" is suggested as a deconstructive and reconstructive model that could be used to shape the theological position taken by the Pentecostal churches towards political participation. Wimberly's (2000) story telling method on "Mentoring - Alienated Refugees" is suggested as pastoral care model.

CHAPTER 4: ANALYSIS ON PENTECOSTAL TEACHINGS

Chapter Four is an examination of the expressions of Pentecostal churches in relation to political engagements. The chapter focuses particularly on problematic theological and biblical interpretations that have imaged Pentecostal political participation. This examination has been carried through evaluation of the Swaziland Conference of Churches documents including the Constitution and Annual general meetings reports. The SCC mission statement and vision contributes to the expression of Pentecostal churches theological discourses influencing their position on their extent of engagements with political issues in Swaziland.

CHAPTER 5: DATA ANALYSIS

Chapter Five is on data collection. Interview expressions are analysed from Pentecostal churches and Mainline churches. The chapter explores political participation expressions from both Pentecostal churches and mainline churches to get the perspective from both sides. Participants

include the SCC, CSC and ALCS leadership and general membership. The study engages the stories picked up on data collection methods to determine the Pentecostal churches engagements in politics. The study looked at new and common things from the data collected.

CHAPTER SIX: THERAUPEUTIC METHODOLOGY

In this chapter, the study engages therapeutic modes of political engagements in order to shape the fatal consequences of negligence of Pentecostal churches participation in politics. The therapeutic alternatives are aimed at transforming Pentecostal churches discourses such that in their sermons and church programs to the community they address topics affecting human well-being. Hence the alienation and crucifixion of innocent individuals will be minimized and never duplicated.

CHAPTER SEVEN: FINDINGS, RECOMMENDATIONS AND OTHER NEW POSSIBILITIES OF STUDY

In chapter seven, the study discovers proposals for alternative Pentecostal churches political participation discourses and resources of reconstruction. The chapter reflects on the possible Pentecostal theological discourses and resources that could counteract the passive note by Pentecostals in dialogue against human well-being. The study offers practical recommendations for praxis. Finally the chapter provides a conclusion of the study.

CHAPTER TWO:

A REVIEW OF RELEVANT LITERATURE

2.1 INTRODUCTION

This chapter reviews related studies that have addressed the problem of the Pentecostal churches participation in Politics, directly or indirectly as it relates to this study. Creswell writes, “A literature review is a written summary of journal articles, books and other documents that describe the past and current state of information, organises the literature into topics and documents as per the need for the proposed study” (2005:79). Therefore the study takes into full consideration on what theological studies have covered on the birth of Jesus as a political revolution. What studies have noted on the early Apostolic Church’s participation in politics. What other studies have found about the Church’s, in particular Pentecostal churches, participation in politics from the Western and African church perspectives. What other fields of studies such as social scientists have discovered on Pentecostals participation on politics to balance the practical theological perspective. What other studies have covered on the church and state relationship as a positive or negative contributing factor on the Pentecostal churches participation in politics.

A number of studies have been undertaken extensively about the Pentecostal Church’s engagements in politics. However, in spite of the existence of this large body of literature about the engagement of the church in political issues, more research is still paramount in order to evaluate the impact of the Pentecostals’ participation in the context of Swazi politics i.e. the Swaziland (*Tinkhundla*) system of government as defined in Chapter One of the study.

2.2 THE BIRTH OF JESUS AS A POLITICAL REVOLUTION

There is enough evidence from New Testament theologians that Luke’s narrative on the birth of Jesus unfolds amidst a heavily contested political field. Theissen notes, that “the political stance in Luke and Acts is a matter of political pragmatics flexible enough to engage a wide range of political situations” (2001:95-96). Therefore the birth narratives of Jesus are replete with anticipation that the time had come for the deliverance of Israel and the redemption of Jerusalem from the hands of her enemies. This translated positively could mean that Jesus was born a

political leader to restore Israel to peace and justice as a fulfilment of the Abrahamic covenant, and renewal of the Davidic kingdom (Luke 1:32-33). Hence forth Theissen unfolds the story about the birth of Christ to show the political revolution agenda (2001:95-96)

“Caesar Augustus issued a decree that a census should be taken of the whole Roman world. So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, (Luke 2:4-6). The political agenda came when the angel announced the birth of Jesus Christ to the shepherds who took the message to King Herod a ruler in Galilee;

“Today in the town of David a Savior has been born to you; he is Christ the Lord” Luke 2:11.

Therefore, it is undeniable that Jesus’ birth and ministry as portrayed by the evangelist was a direct confrontation to the injustice of Judean practices. The Messiah was indeed born to restore and renew Israel (Word, 2009). Hence Pentecostals’ engagement with politics is not an issue of doubt as Jesus, the author and finisher of their faith, was born to liberate and restore people to the image of God.

Reid notes that “there is no doubt that the titles Luke ascribes to Jesus – such as ‘Savior’ and ‘Lord’ belonged to Caesar, whose cult celebrated the provision of health, protection, and material sustenance as belonging to the domain of the emperor” (2001:95-96). Reid further, elaborates that the origins of the emperors often were traced to divine sources and heralded by auspicious events including the divine impregnation of human mothers. Thus the conception of Jesus by the Holy Spirit coming upon a virgin as well as His message being announced as good news would have directly challenged the Judean religious cult. The church of the Apostles understood this as they stood their ground in order to please God not men. This is the mandate, Pentecostal churches should be seen upholding and living up to daily.

Unfortunately, Forrester claims that, “there is a general widespread suspicion that theology no longer claims to be dealing with public truth rather than articulating the beliefs of a minority of ‘cognitive deviants’ in the population (1997: 9). This is true of the Pentecostal churches in Swaziland as they are observed to walk away from the public square justice debates and devote

themselves to the soul care mandate only. Thus Pentecostals must not only earn a recognised standing in the public arena; they have to earn the right to be heard by the relevance and cogency of what they have to say.

Pentecostal churches in Swaziland have an added advantage to be heard in Swaziland as they provide spiritual caring in the form of holding national prayers, preaching on holiness, education for the nation to name a few. But their voices have not been heard on challenging political issues affecting people's well-being. Thus the Pentecostal churches' understanding of the Kingdom of God mandate is questionable when considered in the field of practical theology.

2.3 STUDIES ON THE EARLY APOSTOLIC CHURCH AND GRACEO-ROMAN IMPERIAL.

This section is a review on the extent of the early Apostles' church's participation in politics. The early church perspective on politics is covered to review a theological or scriptural base for the church's political partaking. An understanding of the early church mission is believed to inaugurate the base of our review since Pentecostals generally claim that they are founded on the Apostles doctrine (Acts 2).

Brent notes that, "early Christianity was seen by Romans as a political movement, "Jesus Movement", a malign force disturbing the meta-physical peace of nature and of society" (2009:32). Seeing the early church as a malignant force depends on one's political understandings. According to Woshinsky (2008) politics is about human behaviour. Thus in this context Brent notes that disobedience to Roman Emperor was a result of choosing to obey God than human unjust laws (2009). In the context of this study it is likened to advocating for justice for all as evidenced by the human rights advocates in Chapter one covering the background to this study.

In the book of the Acts of the Apostles Chapter four, we find Peter and John ordered not to speak about the power of God to heal a crippled man. But Peter refused to be intimidated by the Sanhedrin threats. Therefore Pentecostals need to follow Peter's example and make decisions on the basis of "Is it right?" and not "Is it popular?" or "Is it safe?" However, we must be sure that we have the clear teaching of the Word of God on our side before we take a stand against the

authority of the government. Brent (2009) in support argues that, “for the Christians to be involved in this approach of socio-political action, it is important to understand the land of “civil disobedience” practiced by people in the Bible. Thus Peter and John were bold enough to reply, “Judge for yourselves whether it is right in God's sight to obey you rather than God” (v19) NIV.

According to the Matthews commentary 2006 “Peter and John are not the only ones who disobeyed the authorities in order to serve God. A list of “dedicated conscientious objectors” would include, among others: the Jewish midwives (Exodus 1), Moses’ parents (Hebrews 11:23), Daniel (Dan 1; 6), and the three Hebrew children (Dan 3)”.

Thus, when one examines these records and the biblical principles by which they operated, the study suggests that these are principles to be followed today in particular by Pentecostal churches.

On the negative note, Brent (2009) argues that, a comparison of the early church ministry within the contemporary Pentecostal churches show that today it is popular to promote various causes by defying the government, disobeying the law, and defending these actions on the basis of evil conscience. Word (2009) in support to Brent, observes that, “Pentecostal theological reflections must include moments of scriptural engagement” (2009: 99). Hence critical points where the Bible informs Pentecostal theological reflection as befits their being a “people of the biblical book” should be recognised as the political participation of the Church as part of the spiritual teachings. Thus the contemporary Pentecostal churches encounter with the Holy Spirit has to be in continuity with that of apostolic experience.

Brent in support observes that, the early Christian community has left the contemporary Church a record found of the Apostles who were prepared to countenance a far closer engagement with contemporary Graeco-Roman imperial culture (Brent 2009:166). This shows that the early church and classical Pentecostals are both established on the same scriptural background (Acts 2). Henceforth Pentecostals in Swaziland should be undertaking pastoral care was the burden of the early church.

Brent confirms that, “the early church political revolutions makes a claim that contemporary society has to be embraced, engaged with, and transformed so as to produce the assumption of power by what had previously been a persecuted and minority movement (2009:167). Therefore

as the roots of Pentecostalism are linked with the early church outpouring of the Spirit (Acts 2), spirit empowered ministry could be marked by anointed proclamations against injustice practices in the society.

In spite of their challenging economic situation, Luke's writings (Acts 4) show that, the early church was pastorally caring for the spiritual and socio-political human needs. The early church had none of the advantages that some ministries boast of and depend on today. They did not have big budgets provided by wealthy donors. Their pastors did not have credentials from the accepted schools, nor did they have the endorsement of the influential political leaders of that day. Most of their ministers had jail records and would probably have a hard time today joining in particular the Pentecostal churches let alone leading them.

Hence, the church mission, in particular Pentecostal churches, should be primarily about transforming human behaviour as evidenced by the early Apostles church. Thus the word Christian means those with the character of Christ as first mentioned in Antioch (Acts 11:36).

2. 4 PENTECOSTALS ESCHATOLOGICAL PRESUMPTIONS AND POLITICAL PARTICIPATION

During the interim period between the resurrection and ascension of Jesus after having spoken about the kingdom of God (Acts 1:3) – the disciples were still having questions about the kingdom: “Lord, is this the time when you will restore the kingdom to Israel?” (1:6). It means that the disciples were not sure of what to do in the interim period between the ascension and the second coming of Christ. However, Jesus answer signalled that the renewal of Israel would not be accomplished apart from the extension of the message about the kingdom enabled by the power of the Holy Spirit (1:8). Pentecostals understanding of the Holy Spirit as the enabler for ministry could result in an extension of the kingdom of God to the ends of the earth (Anderson 2005). Meaning that more than enjoying the Holy Spirit's power in themselves through their singing, dancing and speaking in tongues, Pentecostals could positively contribute to the Swazis well-being as the kingdom of God is about justice and peace for all.

Word (2009) analysis on the Pentecostals eschatological dogmatism has done a good work on Pentecostals understanding of the return of Christ and their participation in the politics of their time. He notes that because of the problem of the delay of the Parousia (the return of Jesus) Luke

was led to present to his reader the way to live while looking for the second coming of Christ. Luke's objective was to convince them that in the long run of salvation history it would behoove them to render to Caesar what which was Caesar's (Luke 20:25). These show that the church was loyal to the state.

In explaining the dilemma with paying taxes in Jesus time, Word notes;

Taxes in Judaea were a burning issue thus the Pharisees wanted to coin the Lord with this issue. First they went to the imperial treasury (Luke 20:22); Secondly these taxes were very heavy. These two facts explain why the question of paying tribute to Caesar, which our Lord was obliged to meet, was so burning an issue. It touched at once religious and financial interests, a powerful combination. So they wanted to get Jesus to incriminate Himself, so they would have firm legal grounds to arrest Him" (2009:99-100).

Thus Jesus's answer, "Render to Caesar what is Caesar's and God what belongs to God" was a statement authenticating. Therefore the state must not be viewed as an opponent but as a guarantor of the freedom to missionize and evangelize. Such is the position Pentecostal churches must uphold with their connection with the state. They have to secure their rights as ministers of the gospel through being loyal to government by paying taxes. They must not be viewed as a threat to the stability of peace and prosperity of the Swazi kingdom. However, this does not mean that Pentecostals are law breakers that call for further studies. As a result of the early church movement the justice mandate of the kingdom of God moved from Judea to the utter most parts of the world. Johns (1999) confirms that the early church participation in politics formed the basis of the Christian church.

2.5 STUDIES ON PENTECOSTALS PARTICIPATION IN POLITICS FROM THE WESTERN AND AFRICAN CHURCHES PERSPECTIVE.

A number of studies have been undertaken extensively about the Pentecostal Church's engagements in politics in both the Western and African church context. The study is aware that the Western church and African church could be defined in a number of ways. In this study's context, the Western church refers generally to churches of which the original roots are not found

in Africa. These churches are mostly in the Western world although some are in Africa as started by foreign or mission churches. African churches include those pioneered by African people and churches in the African continent with roots from the Western world. This in itself includes Pentecostal and mainline churches' perspectives on Church participation in politics.

2.5 STUDIES ON THE WESTERN CHURCHES PERSPECTIVES ON POLITICS PARTICIPATION

The Western Church perspective and politics is reviewed from the South Korean Pentecostal missions, Latin American Church, in Brazil, The Venezuela Pentecostals View of Political Participation. The British church is reviewed in connection with the church and state position. Studies have been picked because of their Pentecostal influence in the African churches.

2. 5.1 South Korean Pentecostal Church in South Korea

Freston notes that, “the driving force behind Cho’s visionary ministry from the beginning, however, has been theological – such as the work of the Holy Spirit to save souls and empower the growth of the Church to the ends of the earth” (2000: 217). Thus African Pentecostal Pastors including this study normally attend spiritual enrichment conferences at Cho’s church. However, Cho’s strategy is a tripartite theological anthropology (the human being as constituted by spirit/soul, body and environment (Freston 2000). The Yoido Full Gospel Church’s (YFGC) home cell group strategy is a means to the socio-political mission at community level such that people’s needs are attended at their villages as the church is brought to the people.

Cho termed his ministry, a “threefold blessing”: The work of Christ as securing first the salvation of the soul (the forgiveness of sins), then the healing of the body, and finally the material, circumstantial and social prosperity of the people of God (Cho, 2008). A closer observation of Cho’s threefold ministry could mean that he ministered to the whole person. This means that the Korean Pentecostalism is more akin to helping “needy people” and part of the proclamation of the good news of Jesus Christ is to meet the spiritual needs, social, physical needs and to advocate for people’s justice. Freston mentions that, prayer remains the ever-present socio-political “weapon” of choice. For instance, Freston maintains that “Bible school students of the Yongmoon Payer Mountain attempted more than once to march to the North across the heavily fortified demilitarized zone for national reunification” (2000:20). Thus we can safely say (YFGC) has shown support for political participation.

It becomes clear that the (YFGC) maintains a balance between the spiritual and political. Home cell is more meaningful as people are reached where they are rather than calling them to distant churches. As a result his church started its explosive growth after he learned to delegate pastoral roles to others rather than attempt to pastor each of his church members directly (Freston, 2000). The democratic central idea of the home cell group ministry is to release the people themselves to do the work of pastoral ministry. Woshinsky notes “Democracy at its core is a system of using cooperation for the purpose of restraining power. In democracy, people are allowed to be organized in ways that restrict the arbitrary will of military, social and economic elites” (2008: 39). Hence, the influence of this church has played a major role even in the African context as Pastors from Africa attend His conferences.

Pentecostals in Swaziland are observed to be individualistic in ministry as the leader of the church is viewed as the central person. Pattison rightly points that, “pastoral care has become trapped in individualistic practices” (2000: 82). In this individualism, the focus is only on the person as an individual, in this context the church esteems the Pastors’ needs more than the needs of members of the church. According to this study this is a negation of what Christianity stands for as a religion adhered to by the communion of saints as confirmed by the early church. Furthermore it is a contradiction of the Pauline understanding of Church as the “one body of Christ”. Therefore Pentecostals in Swaziland should be aware that the individualistic attitude as a Western theology is foreign to the African world view, as well as the Christian mandate to be the body of Christ.

Following is a review of studies on the Latin America Church and the Brazil Pentecostals Church Contributions to politics to get the South American perspective.

2. 5. 2 The Latin-America Church – Brazil.

Yong notes that “Pentecostals in Brazil” has brought with it a greater degree of political engagement (2010: 8). According to Yong, this participation led to an unprecedented meeting of 129 representatives from 29 Pentecostal churches from across Latin America called to a Conference to discuss issues of common social and political concerns. This was followed by other Pentecostals forums such as the Third Latin American Congress on Evangelization (CELADE 111) in August 1992. The Congress combined 1000 Protestant pastors, many from evangelical and Pentecostal backgrounds (2010).

The result of this coalition was that in the Brazil 1994 elections, thirty Protestants were elected in parliament of which nineteen were Evangelicals/Pentecostals. Hence Phiri argues that “it is quite difficult to divorce the church from social involvement in the society” (2012:8). As a result of the church coalition in Brazil, platforms were formed that included, combating corruption, supporting conservative family values e.g. rejecting abortion, defending religious liberty, promoting material benefits for their constituencies and alleviation of poverty. This means that, South American Churches participated in politics. Yong notes, “They played a pivotal role in, “separating the institutional powers of religion and the state gave the dominance of the Catholic Church in Latin America” (2010:9).

2.5.3 The Pentecostal Churches in the Philippines

A study by Suico (2005) in the Philippines shows that Pentecostals churches are showing a great improvement in the individual social and political participation ministry as compared to with the Roman Catholic Churches who minister in hierarchical structures. This is against the hypothesis of this study, that mainline churches are engaged in politics than Pentecostals. Suico has outlined findings of his research which supports that Pentecostal churches are improving in their political engagements of which are key to this study’s evaluations of Pentecostal churches participation in politics:

Suico observed that;

“The key distinction between Pentecostals and Roman Catholic is that, “from the moment one becomes a Pentecostal believer one is empowered to be a missionary, soldier and as a contributor unlike the Roman Catholic model, which take a long apprenticeship or probationary period” In addition, the Pentecostal starts with the personal; the Catholic starts with the faith of the church, of which has a tendency to rob individual activity. The Pentecostal is related to the experience of everyday life; the Catholic has fine theology, but it is unconnected with the experience of everyday life” (2005: 2001).

It is, therefore, confirmed that Pentecostals are improving in the individual engagement with the social and political concerns of people. Unlike Catholics who work according to the hierarchical structure of the church. Meaning that, they engage with societal needs as an organization,

whereas Pentecostals are empowered to contribute as individuals in their societies. For instance, if a Pentecostal discovers a sick individual, prayer is offered without waiting for the priest to render prayer. Every believer is empowered for ministry at the early stage in the faith. This is evidence that Pentecostals in the Philippines are aware of their individual socio-political responsibility, a position Swazi Pentecostals should resemble for their visible political impact in their society. Miller in agreement advocates that, "Pentecostals are often more creative in their response to human need than are many mainline Protestant and Catholic churches" (2007: 2). Thus Pentecostal churches are no more dependent on foreign donors.

This shows an important framework in order to understand the Pentecostals political understandings and thus undermine the inaccurate assumption that they are lagging behind. They are taking crucial steps which will render their development to be more sustainable politically. Therefore, as an institution, Pentecostals still need to address their theological framework with regard to socio-political policies.

2. 6. 4 The Venezuela Pentecostal Church.

Smilde's research in 1998 shows a different political participation perspective from the Philippines which is apolitical position. The respondents in Smilde's study generally attributed the current political conditions to the separation from God (1998: 193). Respondents in Smilde maintained that participating in politics contaminates Christians.

Smilde interview findings were: (1998:195).

"Can a Christian form part of the government, as a senator, judge, or mayor?"

A couple of them indeed answered in the negative. "I don't agree with that [Pentecostals participating in politics], in my personal opinion. Maybe it is because in this country there is so much corruption that it makes me fear that a Christian is going to become contaminated," said Dalia, a twenty-two-year old woman who has been a Pentecostal for almost two years and teaches Sunday school".

Florence, a thirty five-year-old mother of two and Pentecostal for three years, responded: "It's not good for a Christian to be involved in politics because then he would be more dedicated to politics ... He would apply himself to solving the problems of others, and he would forget about God".

Through Smilde study' this study concludes that some Pentecostals believe that becoming involved in politics could make one lose focus on God or be swept into political corruption (1998). However, this study argues that such concerns could be perfectly logical if the world's problems derived from separation from God. Therefore one can safely say that Pentecostals have to be involved in the problems of the world and God holds man accountable for the world's problems.

The same religious framework should guide the Swaziland Pentecostals' vision on political involvement. Meaning that, political patronage for Pentecostals would mean to even evangelize politicians and the public sphere. That means that engagement with politics becomes a form of religious action.

Following is the African Church perspective on political involvement.

2.6 THE AFRICAN CHURCH POLITICS PARTICIPATION PERSPECTIVE

Study evidence shows that African churches do not view political involvement in the society as an important part of Christian mission (Phiri, 2012). Phiri further notes that, "these churches seem to be convinced that the task of the church is primarily spiritual. Such a position is justified within the Pentecostalism circles in the saying of Jesus, "My kingdom is not of the World" (John 18:36)" (2012:7). In other words, these churches are busy creating a cheap spiritual life on earth so that people may go to heaven. The thought is that the problems they face on earth will soon disappear and people will enjoy eternal life in heaven. However, some studies have noted an improvement on political engagements within the African churches (Anderson, 2005)

Thus this section is a review of writings on what the African Churches are doing and have done as a response to the political challenges faced by the Church. This is aimed at establishing a Pentecostal church political response in the Swazi context.

2.6.1 The Ghanaian Pentecostal Church

While missionaries' work has been applauded and will mostly be always applauded there are observable challenges which the African church has still to overcome in order to attain complete indigenous status. This has always had negative implications in the African church participation in politics as exemplified with the Ghanaian Churches. Some of the observable challenges of the

African churches including the Swaziland Pentecostal church are as follows as also cited by Asamoah-Gyadu 2006 in *“Encountering Jesus in African Christianity”*.

The imposition of theological responses to degrade religious and cultural practices:

Asamoah-Gyadu notes that, leaders of Christian religious innovation in Africa faced fierce resistance from colonial authorities and historic mission denominations in their attempts to initiate new paradigms in Christianity so that they may address African theological concerns (2006). When foreign missionaries came to Africa they imposed their clothing, language and symbols of worship which degraded the African symbols of worship as evil (Kumalo, 2013). Such a theological position degraded African culture as evil and uncivilized, shares Asamoah-Gyadu, (2006). Thus good African communal motivations were turned to individualistic Western practices. Individualism limits the political dilemma of speaking on human challenges as a communal force, of which disadvantages the Church’s position as a body of Christ. Thus in following Asamoah-Gyadu analysis, this study argues that Western church has influenced the African church to play a passive role in politics.

There is therefore a question of how to bridge the gap between Western theology and the African grassroots theological discourses to achieve relevance in ministerial formation and education. In addition, there is an ardent desire for Evangelical/Pentecostal theological education at the tertiary level that has led to the rise of many Bible Schools some of which are obviously of dubious origins and quality.

Thus a positive engagement of the Pentecostal churches in church and people’s daily lives is an enormous demand. Asamoah-Gyadu observes that Africa, like the early Church, has to make some difficult choices in her journey with Jesus (2006). This includes, “the reformation of Christianity in order that it might cater for indigenous worldviews of mystical causality, incorporate divine healing into the theological agenda, and integrate charismatic renewal phenomena into worship” (Asamoah-Gyadu, 2006:15).

Thus, there is a positive move that Pentecostals/Evangelicals are making in their socio-political issues. In the Ghanaian context, they have continued to create new visions of Jesus and new altars in Africa and the result has been the massive expansion and indigenization of Christianity

under the leadership of local Christians. This has led to the rise of old and new independent indigenous Evangelical/Pentecostal, and Charismatic Christian churches of different persuasions (2006:16). In almost every case, the desire has been to return to the Christianity of Jesus as read in the vernacular Bible.

2.6.2. Zambian Pentecostal Churches

The Zambian Church shows spiritual concentration as a means of dealing with the politics of the land. This is evidenced by a reflection on Former President Chiluba's actions when he assumed leadership of the country (Yong, 2010).

Yong (2010) records that, In Zambia former President Frederick Chiluba a born again Pentecostal member, upon election "cleansed" of evil spirits – a rite aimed specifically at countering the legacy of his predecessor, Kenneth Kaunda. Kenneth Kaunda purportedly was influenced by Eastern religions, so Chiluba had to repent, on behalf of the Zambian people, from witchcraft, idolatry, and immorality. He then declared Zambia as a Christian country under the Lordship of Jesus Christ. He further declared Zambia to be governed by the righteous principles of the word of God.

Chiluba served two terms as president, with his second term scandalized by charges regarding corruption in his administration (BBC World News, 9 May 2008). This was a total controversy to his declaration of governing the country by the righteous principles of the word of God. This means that Pentecostals have a challenge of handling politics within the scope of Christian principles. But the good part in Chiluba's presidency scandal was the Pentecostal response to Chiluba's failed government alleged illegalities and corruption to go unchallenged. The general secretary of the Zambian Assemblies of God was heard claiming that "God cannot allow Zambia to be disturbed by selfish individuals because he is in total control of the Christian nation" (Yong, 2010:10). Former President Chiluba's failure to address Zambian people's life challenges by trying to Christianize the nation displays a negative political participation by the Pentecostal Churches in Zambia.

One of the prominent Pentecostal churches leaders in Zambia Nevers Mumba insisted that the problem was not that of declaring Zambia a Christian nation, but that Chiluba's policies did not

go far enough in Christianizing the country. This was mostly due to his failure to lead by Christian principles as evidenced by media (BBC World News, 9 May 2008). Mumba himself engaged himself in politics as he founded the National Christian Coalition in 1997, precisely to complete Chiluba's task and then later ran for but lost the presidency. He was then appointed as vice-president from 2003 to 2004 (Freston, 2000:89). This confirms that the Zambian Pentecostal churches response to politics is of a questionable nature as evidenced by the Zambian Pentecostal leaders in politics.

Next review is on South Africa Church Response in politics.

2.6. 3. The South African Churches:

One of the profound academicians in South African Church history is Anderson (2005, 2007) whose writings are reviewed to share the South Africa Churches perspective on political participation as a means of establishing the Swaziland Pentecostal Churches political response perspective.

The South Africa Churches, including mainline and Pentecostals, charismatic movements reflect a positive participation in politics of the country at large. SA, with the largest white settler community on the continent and the deliberate social engineering of apartheid, created residential, educational and social segregation that made Africans aliens in their own country (Anderson 2005). Anderson further observes that the apartheid system with its racism and enforced segregation within early SA Pentecostalism drove many Africans into rejecting European forms of Christianity and resulted in the mushrooming of African independent churches (2005). As a result, the ecumenical churches stood against the apartheid system for the liberation of the South Africans which took place in 1994.

As a result New African initiated Pentecostalism and Charismatics took control over black congregations which was a paradigm shift for the hierarchical state structures at large. This was indeed true of white Pentecostal leaders and was a significant factor in the formation of Zionist and Apostolic independent churches. The dominance of these forms of independency in black SA Christianity and the socio-political oppression of the majority by the white minority were factors in the relatively late and slow progression of new forms of Pentecostalism in SA.

Baeta confirms, “these choices have helped to sustain the Christian faith in Africa through effective enculturation, the normalization of charismatic experiences in Christian worship, practical views of salvation, and an innovative gender ideology”(2005:35-59). Therefore, in other words Christianity is thriving in Africa because of the African Reformation led by the independent indigenous Evangelical, Pentecostal, and Charismatic churches and movements on the African continent.

2.7.4 The Pentecostal Churches in Witbank (SA) and Dutch Reformed Church Awareness Perspective On Political Responsibility.

Ingram’s (2006) study on “Similarities in Pentecostal and traditional African culture” show that “with regard to the shared socio-cultural systems there are no dissimilarities between Pentecostals and other Reformed congregations in South Africa” (2006: 341).

The case study was conducted among Pentecostal congregations in Witbank. These included one predominantly white and one black congregation of the Apostolic Faith Mission (AFM) and one white and black congregation of Members in Christ Church (MICC). Except for these Pentecostal congregations, two congregations from the reformed tradition, including one black United Reformed Church (URC) and one predominantly white Dutch Reformed Church (DRC) congregation.

According to Ingram, an interesting discovery was that,

“Pentecostal congregations do serve as new spiritual and social homes for the new comers in the cities because of their underlying cultural similarities between Pentecostalism and Traditional African Culture” (2006:339).

The Dutch Reformed church (mainline church) on the other hand was viewed as Western-individualistic oriented. Thus Pentecostal churches were winning many people to the Lord through their socio-political ministry (Ingram, 2006).

Ingram further notes, through the ecumenical ministry, “both Pentecostal and Reformed congregations had programs for developing people’s technical skills with the purpose of creating jobs and encouraging entrepreneurship in South Africa” (2006:342). Therefore, black Pentecostal

churches in South Africa are friendly to people's socio-political needs than white main line churches in urban areas.

Another factor to be considered on Pentecostal churches awareness on their participation with human wellbeing challenges is their marginalization by other Churches which might also have a negative effect on their political participation.

2.7 OTHER FIELDS OF STUDY'S PERSPECTIVE ON PENTECOSTAL CHURCHES PARTICIPATION IN POLITICS

A study by Peterson reveals that the attitude of other secular social scientists views is often marked by prejudices concerning Pentecostal Churches' participation in politics. Thus Pentecostal churches' political engagements position has been viewed as negative (2006). Peterson is convinced "these scholarly works had been undertaken without adequate definitions, data and perspective regarding the groups' size, distribution, infrastructure, resources, and most importantly with insufficient understanding of the ethos of Pentecostal experience" (2006:200). This has resulted in an obvious lack of knowledge and understanding about the significance of the Pentecostal awareness of their political participation. Thus for many years the manner in which the Pentecostal churches were assessed has been quite inadequate, more particularly concerning political responsibility. Suico therefore argues that, it is pertinent that an analysis on Pentecostal churches participation in politics is undertaken to assess the validity of the prevailing perception of Pentecostals' lack of understanding of socio-political activities" (2006:199).

This study therefore, observes that secular scientists' ask fundamental questions on Pentecostals perspective on politics participation as Skillen (1996) suggested the following analysis in determining Pentecostals participation in politics:

"What, from a Christian point of view, are the nature and limits of political authority both domestically and internationally and how does this view compare with others? What is the fairest and most equitable scheme of political representation in societies that display an increasing diversity of world views and religions? What should mark off the boundaries of public morality of cultural consensus that should be enforced by government? What does justice demand of governments and non-political institutions with regard to the maintenance of social welfare and ecological balance? On what

grounds should Christians oppose unjust regimes and how ought they to go about it?” (1996: 107).

The above questions as suggested by Skillen could give us an incongruent influence in assessing Pentecostals social justice contribution to their society. Rather than viewing Pentecostals as only spiritually concerned for the nation, spiritual focus should be taken as an initial focus while the political affairs are secondary. The spiritual and the political wellbeing are viewed at different levels but both taken as part of human essential services.

2.8 CONNECTION OF CHURCH AND STATE WITH REGARD TO CHURCH PARTICIPATION IN POLITICS

The following discussion observes how the connection of Western Churches and State as one entity promotes or hinders the church’s participation in politics.

2. 8. 1. Connection of England Church with State.

Steven observes that, “the United Kingdom (UK) hosts a distinctive interface between politics and religion” (2011:2). Steven further notes that it’s General Synod “the nation decision making body of the church” often, through its committees, make statements about public issues pertaining to human welfare (2011). Chaplin on the same note asserts that, “Britain, is a historically Christian country and the church has been often perceived to be a beacon of democratic values” (1996:112). Thus the state church position has influenced most of the countries that were colonized by the British including Swaziland.

Chaplin asserts that “in Britain Christians have defended democratic arrangements on a variety of grounds. As is known, “*democracy*” literally means popular rule, “*rule by the people*” famously expanded by Abraham Lincoln as “government of the people, by the people, for the people” (1996:12). Therefore the idea of popular rule has, however, been interpreted in widely different ways depending on who was deemed to be included in “the people” (Chaplin 1996:112). This consists of who was full citizenship to be conferred upon, what “rule” was taken to apply, and in what sense rule could be exercised in the interests of the people? Meaning that how come the purpose of government was understood (Chaplin, 1996). Thus, fairness and consensus are values that should lie at the root of the Church’s position on social justice. That

could mean that churches are involved in with an almost evangelical enthusiasm while considering states affairs.

Observing the way the Church of England operates politically via its ‘special status’ we can safely say the church is succeeding. Although of late the church seems to be swallowed with state affairs, such that many churches are closing operations according to the British Broadcasting Corporation (BBC). Linked to this, is the way its leadership can often face serious challenges to rational, vote –seeking party politicians who wish to avoid irrational or controversial moral issues. Steven admits that indeed, “the Church of England is even represented in the House of Commons, through the Church Estates commissioner, who is responsible for Church–State relations in Parliament” (2011:68). The Church Estates commissioner makes statements to the commons on behalf of the church, acts as a liaison for any policy proposals related to church, property or employment issues going through Parliament and heading the Ecclesiastical Affairs Committee in the commons.

Other Christian consequences of having a state church are the requirements that the British Broadcasting Corporation (BBC) airs religious Programmes. Steven shares an example on Christian requirements; that “there is the famous ‘God slot’ on an early Sunday evening when a traditional religious hymn-singing program is broadcast, while radio stations have a ‘thought for the day’ segment, with a religious, if exclusively Christian, content. Citizens sitting on juries have to swear a religious oath before they participate in both criminal and civil trials” (2011:3). This is evidence that the church and state relationship in the British supports church participation with British politics.

Steven observes that, “the Anglican Church played a major role in the abolition of slavery in the nineteenth century as well as more modern twentieth and twenty –first century campaigns urging society to tackle Third world debt and poverty” (2011:3). Steven confirms that, “this is proven as the church played a pivotal role in fighting against overspending and illegal wars in Britain” (2011:4). Brent additionally notes that in 2010, at the end of the New Labour project, the key issues in British politics have been politicians’ expense and illegal wars (2011). For instance, “prior to the emergence of the ‘third way’, and Tony Blair’s modernization of the democratic left, more debates in British politics effectively cantered around the disjuncture between Thatcherism, and the role of redistributive taxation in relation to individual wealth” (2011:5).

The whole notion of ‘personal responsibility’ is one that modern British politicians are attempting to capture electorally.

While the church in England is working in good terms with the state, some reservations on ‘state church’ are observed in this study. This has implications for the Church to lose its mission of being the salt of the world (Matt 5:13b) and losing the position of being a prophetic voice to the society. This position is evidenced by the Anglican Church in UK. Steven notes that, “the UK is a secularized country with falling levels of active church attendance; yet institutional religion continues to play an important and prominent part in democratic life” (2011:5). Steven maintains that church secularization can be applied to Britain where centuries –old Christian traditions mix with postmodern secularism (2011).

A closer observation at passive note at how the Swazi Pentecostal churches are engaging with political issues shows that the church and state relationship is hindering the church’s political participation position. One observable stance linked to this interrelationship is the Pentecostal churches understanding of the governance system of the country. As Pentecostals proceed to compare and contrast Western meanings of democracy with the African perspective of democracy in particular the Tinkhundla system of democracy they are empowered to effectively attend to issues that affect people’s daily living. Thus Chaplin notes, “Education stands as the single best predictor of political involvement. Every study of politics has shown that, whatever the setting, the more years of formal schooling people have, the more likely it is that they will engage in political activities” (1996: 113). Hence, we can safely say that the balance of Christian reflection clearly tends to support constitutional democracy which seeks to channel and contain the expressions of popular will through a constitutional framework which protects citizens against violations of their just rights (Chaplin 1996). However, while participation in politics is promoted in this study, Pentecostal values must be at the core of the Pentecostal church as opposed to side-lining them.

By reviewing the Church of England from a church participation perspective, this study accepts the premise that Pentecostal churches have a significant role to play in the Swaziland political system.

2.10 THE AFRICAN CHURCH AND STATE CONNECTION PERSPECTIVE AND POLITICS PARTICIPATION.

While church and state as one entity has mostly resulted in good political results with Western churches, academicians show negative undertones with the African politics. Woshinsky (2008) notes that most of the African Countries after independence tended to favour some kind of socialism which somehow polluted the church. According to Woshinsky, at least eight states, namely: Guinea Bissau, Angola, Mozambique, Somalia, Ethiopia, Benin, Congo and Madagascar embraced the Marxist ideology and virtually became communist countries (2008). However, some African states like Kenya and Senegal rejected state church and remained either Christians or Muslims. This study is concerned about how church and state relationship promotes or hampers political participation in Swaziland. Hence the focus is on those African churches' with church and state as one entity to examine if such a position promotes or hinders political engagements.

2.8.2. Church State in Angola and Mozambique

Woshinsky (2008) notes that In Angola and Mozambique, there was a great deal of injustice committed against the African people in the name of defence of Christian civilization and the Church hierarchy remained silent. Similarly in Ethiopia, the Orthodox Church hierarchy, in its privileged position, remained silent while millions of Ethiopians suffered extreme poverty. At the time of the Marxist revolution, the Emperor was said to have had four billion dollars in Swiss banks while millions of his people were starving to death and the privileged Church remained silent.

2.8.3. State Church in Ethiopia

In Ethiopia the Coptic Orthodox Church was recognised as the established Church in 1955, Woshinsky maintains (2008). The archbishop and bishops were elected by an ecclesiastical electoral college and approved by the emperor who also had the right to promulgate decrees, edicts and public regulations concerning the Church, except in matters of monastic and spiritual administration. The Orthodox Church was supported and protected by the State, and Emperor Haile Selassie had a special place in the life of the Church and the Emperors had their thrones

side by side at St George's Cathedral in Addis Ababa. The question of the study is if and when the church is at par with government, how can she play her prophetic voice?

2.8.4. Dutch Church in South Africa Church with Apartheid

Skillen shares that one of the similarities between the United States and South Africa is that both countries experienced immigrant settlements by Puritan-type English and European peoples (1996). These immigrant settlements subsequently gained such great historical influence that the countries they settled came to be understood by many of their citizens as the new Israel in covenant with God. Hence, Skillen observes as a result of these immigrants “strong civil religions took hold in both places, leading to highly ambiguous results” (1996:101). On the negative, great evil was done because Christianity was reduced to a political new Israel, thus the conflict between Christ and anti-Christ as a political conflict between political groups within the two countries.

In South Africa the same mistake was being repeated. The apartheid system condemned millions of people to second, third or even fourth class citizenship with virtually no political rights. In those days the Dutch Reformed Church gave full support to the apartheid policy in the name of “defending Christian civilizations”. The Nationalist Government saw communism as a great threat, but its own policies may have made communism appear more appealing to the underprivileged people. The way of struggling against atheistic communism is not to issue a barrage of anti-communist propaganda, but to work for justice throughout human society. To that end the Church must at all times take the side of the poor and the underprivileged and together with them struggle for justice and establish a more humane society. Had the Church in Angola, Mozambique and Ethiopia been true to its mission and calling, then the histories of these three countries would have taken a different course (Skillen, 1996). It appears as if “the salt had lost its taste” and “was no longer good for anything except to be thrown out and trampled by man”, (Matthew 513b).

2.9 THE SWAZILAND SITUATION OF CHURCH AND STATE CONNECTION WITH REGARD TO POLITICS PARTICIPATION.

Christianity as a state religion is typical of Swaziland as she is one of the countries who were colonized by the British. The most used terminology to describe the religious system in Swaziland is that Swaziland is a Christian country (Nyawo, 1994; Mzizi, 2000, Vilakati, 1998). The popularization of this notion is based on a reading of Somhlo's dream, which suggests that Christianity came to Swaziland first through royal revelation, and then through royal invitation (Matsebula, 1987:41-43; Kasenene, 1993:43-48). More has been elaborated on sub-topic Swaziland religions in Chapter One of this study. It is the king's disposition that shaped the Swazi religious policy to be accommodative of all religions.

Swaziland has a laid down policy on religious accommodation (*Swaziland Constitution Chapter 3 Section 4*). Swazi Traditional Religion (STR) remains the main form of religious expression of the people both at homestead and national levels. It is in the STR that national customs and traditions are preserved. Kasenene (1993: 25). Thus Christianity comes as the second dominant religion in Swaziland. Other religions in Swaziland are the Baha'i Faith and Islam. They do not command a significant following, but the small size of the country which is about a million makes them visible.

Evangelical and Zionists scholars have maintained that Christianity is a state religion in Swaziland. Nyawo (1994) observes that "although Swaziland respects the freedom of conscience, she does not for one moment wish to vacillate on the theistic foundation upon which the nation was founded some years ago". Theistic foundation in this case is King Somhlolo's dream. He supports his arguments, "history has taught us that different and opposing religions, offered at the same time, to the same people, become divisive elements in the society (1994: 28).

Thus section 4 of the 2003 Draft Constitution (Swaziland Government 2003:3) reads:

The official religion of Swaziland is Christianity.

The provisions of subsection (1) shall not prevent the existence or practice of other religions.

The Christian clergy in Swaziland, who espoused the popular reading of Somhlolo's dream, were shocked when the Christian clause declaring Christianity a state religion was removed from the constitution Bill 2004 (Kumalo 2013: 242). This was after several submissions by the Swaziland Christian Churches United in Christ (SCCUC) to the Constitution Review Committee (CRC) that

Christianity should be enshrined in the Kingdom's Constitution as Swaziland's official religion. The SCCUC is a new ecumenical formation to unite Swaziland's three church federations as mentioned in the background to this study. At the time of this research, SCCUC was not active due to unforeseen reasons. Such interventions to keep Christianity as official religion failed as the king engaged with and summoned the Christian clergy on this matter on the 6 July 2005 at his place.

In his well-considered presentation, the king assured the Christian leaders that the country would not abandon the Christian heritage grounded in the Somhlolo dream. He admitted that he had made a personal study of two major faiths, Islam and Buddhism (Kumalo 2013:243). The king's studies of other religions like Islam could be confirmed by his friendly interactions with the Islamic countries. When he returned from one of his official state visits from Qatar in 2002, the king was clad in Islamic attire. The Christian community was shaken, that the king had converted to Islam, but it was not the case, but purely a sign that all religions were welcome in Swaziland.

The king's findings were that Christianity was unique because it was tolerant and accommodative of other faiths, even of non-believers. He had found that other religions are very legalistic and strict in many ways. The king gave his reflections of the Christian faith, dwelling on the ethos of forgiveness and non-violence. He cited the Gethsemane experience of Jesus Christ, which showed non-violence as had been demonstrated by Simon Peter when he cut an ear off one of the Roman soldiers. Jesus put back the ear (Luke 22:50-51). The king diplomatically asked the Christian leaders whether they were not, by advocating Christianity an official religion, employing the same ideology as Islamic states (Kumalo 2013: 243).

As public debates continued the SCCUC clergy were engaged in serious lobbying for the enrichment of the Christian clause in the Bill of Rights with members of both Houses of Parliament and the general public. To the surprise of the Christian fraternity, when the Constitution of the Kingdom of Swaziland Bill, 2004 was eventually taken to Parliament, section 4 simply read:

“Swaziland practices freedom of religion”. The Christian clause was removed. The Christian fraternity continued to lobby for restoring the original clause. All efforts failed, as it became

clear that the authorities of the country had removed the clause. This is a sign that the church is not independent of the state.

Section 23 (1) and (2) of the Constitution of the Kingdom of Swaziland Act 1 of 2005 contains a comprehensive clause entitled “Protection of Freedom of Conscience or Religion.”

Religious freedom is curtailed when matters of defence, public safety, public order, public order, public morality, public health, and the freedom of other persons are at stake. Our concern is raised as to whether Pentecostals are aware of their freedom of worship as enshrined in in the Constitution of the Kingdom of Swaziland 2005?

Although there is freedom of worship, Christianity still takes a bigger covering.

The National radio has time slots for the Swaziland Conference of Churches to use for Christian programmes. Swaziland has got also a Christian radio station (Trans World) which the church could use to make statements concerning freedom of speech in Swaziland. Parliamentarians swear a religious oath and meetings are opened and closed in prayer. The research is concerned as to how far the Church is free to voice their concerns about social justice of their people or they just have to pray only?

2. 10 PRELIMINARY CONCLUSION

The above reviewed literature evidence shows that the Pentecostals’ theological views have an influence on their political aspirations. The positive note is that the 21st century classical Pentecostals have shown some signs of involvement as a struggle for independence. For instance in South Africa the church played a major role to gain liberation from the Apartheid government (Anderson 2005).

Heretofore, some have seized on examples of alliances between politics and Pentecostal churches. Progressive Pentecostals have been observed to view their responsibility toward social problems within their community as a mandate from God. Progressive Pentecostals see their social activism as an expression of their identity as Christians. Henceforth to simply focus on inward purity and proselytizing the unconverted is, in their view, a condensed version of the

Christian gospel. There is nothing latent or indirect about the commandment to love others with the same intensity as you love yourself.

Some have drawn the implication that Pentecostalism is inherently conservative towards politics. That is, they do not explicitly take politics as their primary goal but instead function as latent corollaries. This study holds a position that Pentecostalism may potentially be a subversive political force, especially within autocratic governments that centralize authority within a single omnipotent ruler who claims godlike status (Anderson, 2005).

CHAPTER THREE

RESEARCH METHOD AND DESIGN

3.1 INTRODUCTION

This chapter outlines the research methods in this study. As this study falls under the discipline of Practical theology, it follows a narrative model resultant from Pollard's (1997) model of "Positive de-construction" supported by Wimberly's (2000) model of "Nurturing and Restoring Broken Relationships on Alienated Refugees" – Mentoring Process. The research design followed the qualitative approach. The qualitative data collection strategies included; sampling, interviews, questionnaires and participant observation. The chapter explains how data was analysed, how the reliability of the data was ascertained and ethical considerations. The chapter ends with preliminary conclusion

3.2 POSITIVE DECONSTRUCTION

Pollards' theory of "positive deconstruction" is employed to develop a model that can be used in transforming the Pentecostals seeming ignorance and negligence on justice issues affecting Swazi citizens. This attitude is illustrated through a story that attracted local and international media in the year 2014. The jailing of Bhekithemba Makhubu a senior editor of a monthly news magazine "The Nation Magazine" and Thulani Maseko a lawyer for The Human Rights in Swaziland as the story is detailed in chapter one, background section of this study.

Different organisations commented on this traumatic story, but the church was not heard commenting on this story.

Comments from Amnesty International media:

"It's clear that the Chief Justice has a prevailing conflict of interest in this case, and the Swaziland authorities have no grounds on which to hold these men, other than apparent vindictiveness by a powerful public official," said Mary Rayner – Researcher on Swaziland at Amnesty International March 18, 2014.

The negligence of the justice mandate of the church is also manifested on the traditional judicial system of the country. One of the stories which disturbed the peace of the land in 2001 was the eviction of two chiefs with their subjects from their chiefdoms which was claimed by traditional authorities as belonged to one of the chiefs who happened to be a prince. Chiefdom disputes are observed in the country on daily basis, thus a concern on the Pentecostal churches participation position on Swazi judicial systems. The Pentecostal churches were not heard commenting on such tragic humiliation of Swazi citizens. This story is detailed in chapter four, whereby the study analysis Pentecostal churches teachings impact towards the Swazi judicial systems.

Where was the voice of the Pentecostal churches in Swaziland when justice was seen not to be done as citizens of the country sit in jail for exercising their freedom of expression rights? Where are their voices when fellow citizens of the country are treated as illegal refuges in their home country? Pentecostals seem to be taking an easy way of comfort, a life of convenience. Who is their God, because God did not even exempt himself from suffering in becoming a man dying on the cross for all humanity to enjoy rights to life? We could refer to Genesis 2:7 that God breathed his own life to a human being.

When Jesus came to reconcile the world to God, he is recorded as saying, John 10: 10, 11 “I have come in order that you have life in fullness. I am the shepherd, who is willing to lay down my life for the sake of the sheep”. How far are Pentecostals willing to lay down their esteemed spiritually for the sake of the oppressed? Pentecostals have been observed to have a competitive advantage over other service providers in that they provide spiritual care in the form of praying for the sick and preaching against sin. But how far are they willing to address social injustice issues affecting citizens of Swaziland? This is what practical theology is all about, “the practical application of theology to everyday life” (Osmer 2008:165). This is what is lacking in the Pentecostal churches. Pentecostals teach and preach about a loving father but fail to practically live love as portrayed by other soldiers of the cross like Martin Luther King Jr. Nelson Mandela, Desmond Tutu to name a few who were prepared to lay down their lives for the sake of freedom for all oppressed.

Thus Martin Luther King, Jr. said,

“I will die standing up for the freedom of my people. If a man hasn’t discovered something that he will die for, he isn’t fit to live” (Cone, 2011:65)

Pollard’s model therefore is believed to be an available factual method to deconstruct and reconstruct Pentecostals perceptions on challenging political accounts as revealed by the background story of this study.

3.2.1 Pollard’s Narrative Model

Pollard follows a narrative model which is favoured amongst practical theologians because it rests upon shared ideas, concepts and field observations. Winter and Hawthorne admit that “stories can be used to argue a point, interject humour, illustrate a key insight, comfort a despondent friend, challenge the champion, or simply pass the time of the day” (1999: 405). Therefore, the story telling model adopted in this study is believed to connect the reader, particularly the Pentecostals, to the imaginations and emotions of people suffering because of their human rights violation in Swaziland.

Unlike principles, precepts, and propositions, stories take us on an opened-ended journey that touches the whole life of a person. Winter and Hawthorne maintain that, “people appreciate stories because they mirror their total lives, weaving together fact and feeling” (1999: 405). Thus Pollard expresses the model of positive deconstruction through telling a story. The following story will illustrate what Pollard says:

“When I was an undergraduate I bought my first car. It had a good chassis and most of the bodywork was OK. But that was about all that could be said in its favour. The engine was worn out, the gearbox crunched pathetically and the suspension was broken. It just about got me around, but it was not really much good. Sometime later I heard about another car, of the same make and model. It contained lots of new parts which were in good condition, but unfortunately it had just been written off in an accident. I immediately bought it and set about taking both cars completely apart.

This was not the negative deconstruction of a mechanic. I looked carefully at each part to see whether it was any good. If it was, I kept it. If it was not I threw it away. Eventually I put all the pieces together, started it up (much to my mother’s amazement) and found I

now had a very good car. There was not actually much left of my original car. Some parts were good enough to keep. Most of them were now replaced. But I was not sad, I was delighted for I had something far better” (1997: 44-45).

Pollard named the above process a “positive deconstruction” as all the good pieces are put together by a good mechanic to construct a good car. This is exemplified by the two scrap cars of the same model which were deconstructed and constructed to one very good car in positive deconstruction. This process will also help the study to deconstruct Pentecostals who are not involved in political issues. It is important to note that;

Pentecostals will be availed with information to help deconstruct (that is, take apart) on what they believe on the Church’s position with participation in the politics of the country in order to evaluate their belief on the study’s’ problem statement. The process is “positive” because this deconstruction is done in a positive way – in order to replace it with something better. There are none of the negative connotations that are sometimes associated with the branch of literary criticism known as deconstruction, but rather a positive search for truth” (Pollard, 1997: 44).

3. 3 THE PROCESS OF POSITIVE DECONSTRUCTION:

Pollard illustrates four elements involved in the process of positive deconstruction:

- i. *Identifying the underlying worldview*
- ii. *Analysing it*
- iii. *Affirming the elements of truth which it contains and*
- iv. *Discovering its errors. (1997:48-59)*

Following the study discusses the four elements in the process of positive deconstruction.

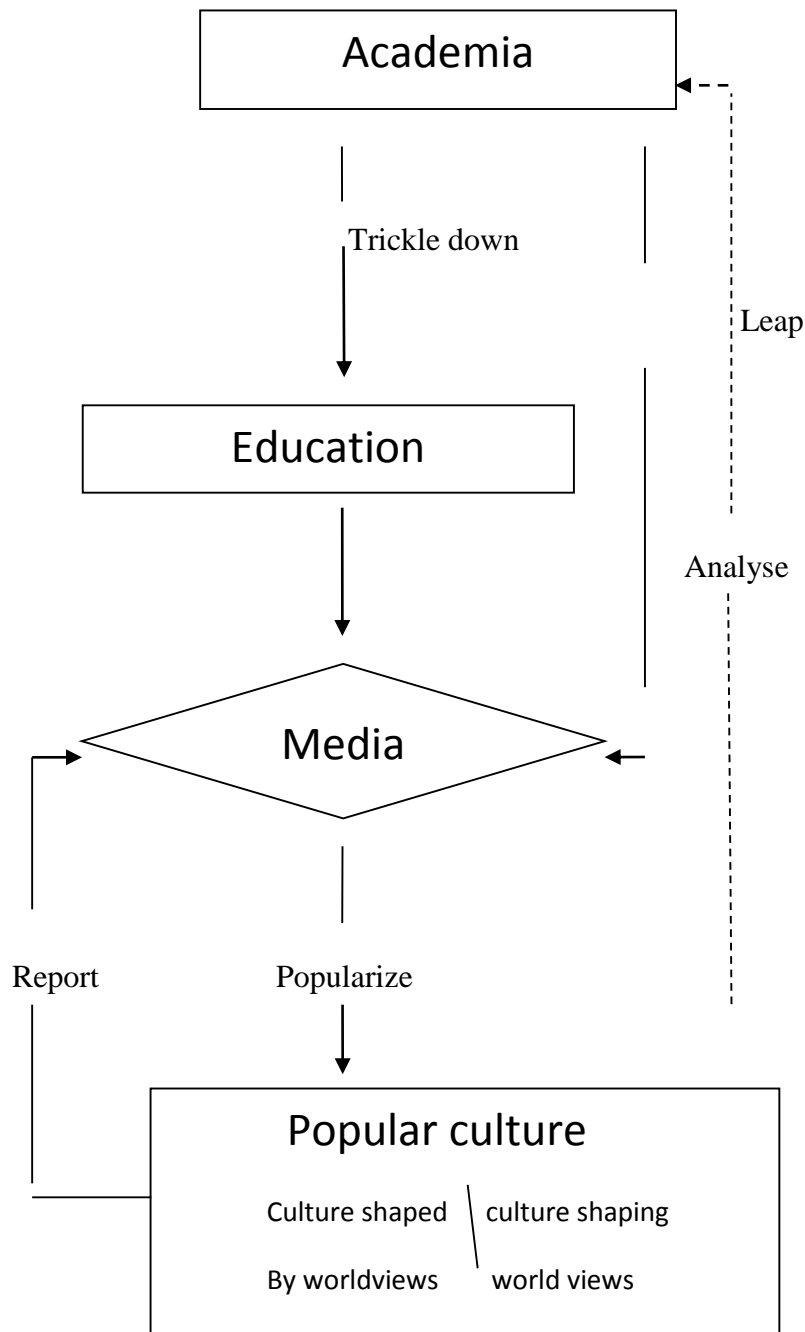
3.4 IDENTIFYING THE UNDERLYING WORLDVIEW

Pollard observes that, “most people seem to be unaware of their worldviews they have absorbed, which now underlie their beliefs and values” (1997: 48). He, therefore, shares on the process of development of a worldview through a structure of which is believed to add value on this development of positive deconstruction process.

Pollard shares that “the process of the development and spread of new worldviews has become even more complicated. Some new ideas, or combinations of ideas, still originate in academic institutions or their equivalent” (1997:51). But increasingly, they also originate in television production studios, fashion houses or recording studios, or within club culture or on the street. People living and working at this level thus both shape and are shaped by the culture as they create a fertile ground for the development and spread of new ideas. When this happens, the academics are reduced to observing and analysing new ideas rather than originating them”.

(See Below Figure 2)

Figure 2: The Development and Spread of Worldviews: (1997: 51)



Abundant evidence from literature displays some Pentecostal worldviews which are pertinent to guide the identification of the Pentecostals in Swaziland in the research methodology:

3.4.1 Pentecostals Indifference Towards Politics

Reviewed Literature in this study (chapter Two) has indicated that Pentecostals are indifferent toward social, economic and political issues. Indifference towards politics is evidenced by the Pentecostal church indifference to the stories of the journalist and the human rights lawyer who were detained for advocating for peoples' human rights. Such a story pushes for an assessment of the Pentecostals stand towards political participation in Swaziland. Suico observes that "this impression has been attributed to various reasons like, eschatology, dualistic vision of the world" (2005: 5). Wimberly in support admits that, "Pentecostal theologians and other church leaders tend to separate theological reflections from practical application giving priority to theological reflections" (2000:32). Hence forth the quest of this study is why Pentecostals are neglecting people's value and worth as they are God given rights (Gen 1:26)?

Wimberly contends that, "beliefs that assign different values to different people are immoral because they deny the image of God which all people possess, and cheapen community" (2000:47). Therefore we can safely say that justice is the heartbeat of God. The prophet *Micah* (6:8) asked the Pentecostal churches the same question in about 737 BC: "And what does the Lord require of you?" and the same answer remains: To act justly and love mercy and to walk humbly with your God". Politics cannot be separated from theology as justice is the heart beat of God. For Wimberly, "such a world view is in sharp contrast to the teachings of Jesus Christ" (2000:33).

This is central to the justice demonstrated by Jesus and his followers in the early church and throughout history. Jesus assigned equal values to all people as the image of God. Equal values mean all citizens living in peace with one another. When Jesus wanted to get across important social justice points, He aimed at a worldview level. Someone asked, "Who is my neighbour?" So He told them a story and then asked who was being neighbourly (*Luke 10: 29-37*). He was leading them to reconsider, and hopefully change, a basic value down deep in their system.

On another occasion Jesus said, "You have heard it said, love your friends hate your enemies". But now I tell you: love your enemies and pray for those who persecute you. If anyone slaps you on the right check, give him your left check too" (*Matt 5: 43, 44*). Jesus was planting the seeds of transformation at the deep worldview level. The Pharisees were misusing the Old Testament

Law, to plant seeds of segregation, hatred and self-centeredness amongst Gods people. So Jesus' teachings brought the right perspective of God's law. Thus when there is a change at a deep level, there will be a change in the whole life. Just as anything that affects the roots of a tree influences its fruits, so anything that affects a people's worldview will affect their belief system and of course, the people who operate in terms of that belief. Paul the repentant persecutor of the church writes, (Galatians 3:26) "you are all sons of faith, fellow citizens with God's people and members of the family of God". Thus, positive deconstruction with Pentecostals could mean redefining their beliefs and values in connection with the impact of their participation in Swazi politics.

Another observable value, to be de-constructed is the Swazis Mentality of peace.

3.4.2. Swaziland Mentality of Peace

Swaziland is known as a peaceful country. Thus since her independence from 1968, Swaziland has been a one party state and no war has been experienced. The independence from British colonialism was achieved through peaceful negotiations. Kaunda (2014) observes that Africans are perceived to embody peace but not much is spoken on justice yet peace is an end result of justice.

This positive deconstruction means that our mentality on peace should be transformed such that, Pentecostals come to reason that the holy errand is to heal the world through the reconciliation of earthly justice and heavenly peace. Eventually, we achieve perfection and wholeness. Thus McLaren et al note that, "the Torah teaches that only humans can bring justice to the world. And if we do so, if we choose life and creation, if we are instruments of God's revelation, then we shall be catalysts of the redemption and the peace that only God can bring" (2009:78). Therefore peace is reserved as God's bidding whose very nature is perceived as an embodiment of justice and peace which finds expression within the community. Therefore, Pentecostals' participation in human well-being is important in determining whether people will be at peace or not. Jesus Christ pronounced peace to keep and distribute, "Peace be with you" John 14:27. This peace coupled with justice humanizes instead of dehumanizing people. Therefore peace is not possible without considering the justice mandate. Thus our covenant with God, then, is this: "we pursue justice, and God redeems us with peace" (McGraw, 2010).

Swazis are observed to opt for silence instead of speaking against issues that are perceived as provoking riots in the country. This silence is observed in the church which must be the voice of the people. A popular Siswati idiom is (*kubindvwa kubonwa*) meaning “better be quiet for the sake of peace”. However, of late Swazis and international peace and human rights federations are lobbying for multi- party democracy which is shaking the peaceful positions of the country. His majesty the King Mswati 111 on his birthdays normally asks for a special gift from Swazis which is peace for the country. The study’s concern is how far Pentecostal churches contribute to the justice mandate so peace can reign in the country?

Pentecostals have open opportunities to carry on the mandate of “justice for peace” with Swazi schools. They are doing a commendable ministry by conducting morning devotions at both government and private schools. National and community meetings are opened in prayer of which is a golden opportunity for the church to foster unity and solidarity of the nation as a response to His majesty the king. For example, in a school situation deviant behaviour like riots between teachers and students can be eliminated.

In Swaziland, like other African countries of late, students have been observed to break school property and fighting for head teachers’ blood in fighting for their rights to participate in school competitions. According to the Times of Swaziland (2 June 2015), five schools caused riots within a month. Thus Pentecostals may have very important contributions to make to contemporary political debates in schools. Wogaman (1988) notes, that politics is basic to the definition of crime and the determination of how it will be punished. In turn school politics should be shaped to influence the degree to which students and teachers would be free to speak in peace thus controlling injustice.

In most cases Pentecostals in Swaziland, have been observed to promote peace through community social interventions like contributing offerings to a bereaved family. In communities, during funerals and weddings, people help each other, thus promoting justice. While social interventions are important, they cannot be occupied as a sole remedy for injustice. The church can feed, clothe and provide shelter for needy citizens as normally observed, but these initiatives promote a dependence syndrome. The church, in particular Pentecostals, must be well-informed on their economic rights and rights to freedom of expression. Such an understanding will

enlighten the church to preach and teach that rights come with responsibilities. Then we have responsible citizens who live peacefully with each other.

Religious differences have been observed to be a deterrent to justice. The church in Swaziland has different views concerning peace dialogues. In Swaziland there are three mother church bodies (as discussed in chapter one). These bodies have different perspectives on political issues thus stirring the involvement of the Church in Politics. For instance, The League of African Churches in Swaziland (LACS) is anti-political about the church participating in politics. Bishop Samson Hlatjwako, the President, in one of the daily read newspaper said, “It is not a Christian call to engage in politics” (The Times of Swaziland Sunday February 22, 2015). The Bishop was commenting against a political leader who happened to be a Pastor under the LACS. Meanwhile on the same publication, the Swaziland Council of Churches leader Bishop Absalom Mnisi advocated that while the church must be involved in talking politics, it is not good for a politician to lead a church. He said, “As a church leader would be compromised by his political affiliation if he were to lead the church from the pulpit or altar”. No comments were heard from The Swaziland Conference of Churches which is a mother body of the Pentecostals.

The existence of religious differences in politics calls for the unity of the church. Masango (2009) sharing from the South Africa church context writes;

“The church is called to be one church”. He shares that in South Africa “Called to be the One Church” is not just an ecclesiological imperative; it is integrally a call to political, economic and social justice. He further quotes Archbishop Desmond Tutu, as he was calling for the unity of the church, saying “Apartheid is too strong for the divided churches” (2009:2).

The ecumenical movement of the church is a call to the church not only in South Africa, but it touches other parts of the world including the Pentecostal churches in Swaziland. Mandela deposits it emphatically, “we need religious institutions to be part of a civil society mobilized to campaign for justice and protection of basic human rights” (2000). Therefore, in spite of our basic faith differences we are fighting against a common enemy - injustice practices, as they have been proven by studies, are an enemy of peace.

Thus the call for peace is not only to the church but between nations and the international community in the signing of Charters, Conventions and Treaties. For example, the Southern

African Development Community (SADC) and the African Union (AU) come together and formulates their own laws which help in development. Thus Pentecostals should address peace issues not at the overhead of justice.

3.4.3. Pentecostals World View on Biblical Narratives on Justice

Nel observes that, “Pentecostals read the Bible with the expectation that literal translation, what happened to people in the Bible will be duplicated in their lives” (2007:3). The expectation of Pentecostal believers to experience God in daily life and apply Biblical truth to daily living is upheld in this study. However, a concern is to what extent Pentecostals are willing to see the love of God experienced and biblical truths applied in the area of justice in Swaziland? From this proposal, emphasis on Biblical narrative could be a description of what should be expected from Pentecostal believers. Nel additional states that, but also this literal narrative could mean that Swazis at large live in “the world of the Bible”, or with a Biblical world-view determined by faith in God’s eminence in and dominion over their daily lives (2007). Thus a literal application of “Biblical truths” to our daily lives has to demonstrate the gifts and fruits of the Spirit through pursuing justice for our communities.

According to Pollard once a world view is *identified* the next step is to *analyse* it.

3.5 ANALYSING THE WORLDVIEW

Pollard, predicts three standard philosophical tests of truth in analysing a worldview namely: *Coherence, Correspondence and Pragmatic*. That is to ask three basic questions. *Does it cohere?* This question derives from a theory that holds that, if a statement is true, it will make sense. *Does it correspond with reality?* This question derives from a statement that implies that if a statement is true, it will correspond with reality. *Does it work?* This statement derives from a theory that says that, if a statement is true, it will work. (1997:53). However, in this study, a detailed analysis of Pentecostals beliefs towards participation in politics is in Chapter five (Interview Findings analysis). In this section, the study deems it fit to share how this analysis could be carried as shared by Pollard and supported by Punch (2014). Punch notes that, “methods for the analysis of data need to be systematic, disciplined and able to be seen and described” (2014:169).

Following Pollard's ideology of *coherence*, as Punch also supports, Pentecostal pastors' sermons should be directed at the worldview of the Swazi people. Consequently the goal in preaching should be connected directly to the preacher and listeners' worldview. Henceforth, as the text is explained it should make sense to the listener, then the listener will change a negative worldview to construct a positive one (Pollard, 1997). We move from the known to the unknown. A positive deconstruction eventually prepares for a direct encounter with the *God* to whom the bible testifies.

Pollard maintains that the world view must *correspond* with reality.

For Pentecostals, this corresponding could mean that their underlying beliefs are realistic to human earthly needs rather than only focusing on heavenly conscious needs. The study pursues to find out how far Pentecostal Pastors' discourses are consistent with reality? For Pollard a world view must be *Pragmatic*. This study is in agreement of Pollard's analysis.

In following Pollards' evaluation, Pentecostals should be seen as practically engaged with political issues affecting citizens' wellbeing. Woshinsky insists that although specific beliefs vary, of course – and the content of those beliefs matter, “it is generally observed that, “what we think affects how we act” this is the power of subjectivity (2008:133). Therefore, to understand political behaviour, Pentecostals must understand “*Swazi political ideologies*” – what Swazi people believe about their political issues and how does that lead them to behave. Resulting from Woshinsky's words, for Pentecostal churches to be practical in ministry they have to understand what makes *Activists* and *Influentials* never stop pressuring office-holders to carry out the policies that flow from their deeply-held values” (2008:133). It is this commitment to a philosophy that sets people to live for what they belief. Anything that affects a people's world view will affect their attitudes and behaviour in all their life and religious practices. Thus Pentecostals understanding of their opinion towards political engagement should influence their belief system and be related to practical life issues affecting people in Swaziland.

Pollard maintains that a positive deconstruction of a world view calls for an affirmation of truth in a world view.

3.6 AFFIRMING THE TRUTH

Pollard contends that, “most people including this study are uncomfortable with the idea that any non-Christian worldview might contain truth” (1997:55). Hence it is much easier to believe that others are totally wrong and one is totally right. Pollard’s analysis has evidenced that this is simply not the case, Non-Christian worldviews are not totally wrong. For this reason truth needs to be affirmed and tested. Another reason with Pollard for truth to be verified is that, “it is vitally important that we affirm truth, so as to stop us from backing off into error” (1997:55). Therefore Pentecostals theology with regards to politics must be verified to find out their position with regard to the justice matters.

Pentecostals are observed to hold a notion that they are the spiritual movement thus have better understandings of the scriptures. However, the challenge with the interpretation of scripture is that it relies on the worldview that theologians have (Nadar, 2005). Nadar suggests that there must be a positive deconstruction. For Pentecostals positive deconstruction would include counteracting both the abuse and use of the Bible and Christian teachings and practices in justifying disengagement in politics. This worldview is believed to be their negligence in connection to peoples’ justice issues in the form of freedom of expression and print as exemplified in this study background story.

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

3.7 DISCOVERING TRUTH FROM ERROR

Pollard notes that, “analysing a worldview using the three criteria of truth is an attempt not only to affirm truth but also to discover those errors” (1997:56). Therefore, this study takes it to be a prerequisite to take it into account to affirm the truth in the position held by Pentecostals about engagement in politics. But it also considers it vital to discover its error and common world view errors held by other organizations against Pentecostals. Andrain in support of Pollard’s analysis observes that, “interpretations of religious and political justice focus on three dimensions: the content (meaning) of justice, the methods for gaining knowledge about justice, and the application of this general knowledge to specific attitudes” (2008:9). In these dimensions, Pentecostal churches meaningful position with justice issues, the methods in which they can

seriously seek knowledge on justice issues and the practical application of this knowledge can be discovered and affirmed.

3.7.1 Truth About Pentecostals Beliefs

A common believe with Pentecostals is a belief in the Holy Spirit, such that their worship services are always populated with people being slain in the spirit, speaking in tongues and prophesying (Anderson, 2009). One is ambitious to ask as to how far speaking in tongues and vibrant worship services address social injustice issues affecting Swazi people. This seems to be a contradiction to the root meaning of the baptism in the Holy Spirit with the evidence of speaking in tongues which is the ideally held spiritual stance of Pentecostals, “you shall receive power when the Holy Spirit comes upon you and you will be my witnesses” (Acts 1:8).

This power would be the endowment for power so that the disciples could be able to serve the Lord and accomplish His will. "Witness" is a key word in the Book of Acts and is used twenty-nine times as either a verb or a noun (Matthews Commentary, 2006). A witness is somebody who tells what he has seen and heard (Acts 4:19-20). When you are on the witness stand in court, the judge is not interested in your ideas or opinions; he only wants to hear what you know. Our English word martyr comes from the Greek word translated as "witness," and many of God's people have sealed their witness by laying down their lives (The Bible Exposition of The New Testament, 2005). Thus spiritual legacy could be affirmed by an upright witness (‘martyr’) for justice of all. That means that the Pentecostals’ voices should be heard proclaiming civil liberties, gender equality, and economic equality.

3.7.2. Misconceptions about Pentecostals’ beliefs

Study findings reveal that there are common shared misconceptions based on stereotypical images of Pentecostals which need to be deconstructed. One of the liberal theologians who have done tremendous work on misconceptions about Pentecostals is (Miller, et al 2007). Hence in discovering the objective Pentecostal churches position with politics participation, misconceptions to be found during this project research are measured against Miller’s findings.

A *first stereotype* is that Pentecostals worship services are populated with manifestations of the Holy Spirit, while neglecting the teaching of the bible. Miller refutes this as a misconception. While Pentecostals believe in the Holy Spirit, worship services are not always populated with

people being slain in the spirit, speaking in tongues, prophesying, and having their crutches thrown away by faith healers. While these things happen in some churches, they do not happen on a weekly basis in all Pentecostal churches, and sometimes these activities, when they do occur, are relegated to small group meetings or special occasions.

A *second stereotype* is that Pentecostals are lower-class, marginalized people for whom religion is an opiate. Miller observes that as with the first stereotype, there is some evidence for this image, but it is not the whole story. True, Pentecostalism was born among lower-class people, and much of its amazing initial growth was due to its connection with impoverished people, including those with animistic religious backgrounds. But over the last few decades in particular, Pentecostalism has attracted a new class of more affluent and educated people. Indeed, some of these are “Home grown”—their embrace of the Pentecostal ethic and lifestyle has resulted in upward social mobility. So once again, there is a spectrum of Pentecostalism, with many forms of Neo-Pentecostalism representing quite different demographic characteristics than older expressions of classical Pentecostalism.

A *third stereotype* is that Pentecostals are so heavenly minded that they are of no earthly good. Therefore this study is aimed to find out if this could be one of the reasons that Pentecostal churches in Swaziland don't get involved in Politics. In other words they are busy preparing people to go to heaven and do not worry about earthly issues. Studies, including Miller et al, affirm to the fact that, historically, Pentecostals have been very otherworldly, with many members waiting expectantly for the imminent return of Christ. In fact, Miller et al notes that many early Pentecostal missionaries bought one-way tickets to the countries where they were ministering because they believed that Christ would return before they wanted to come home. And only recently have Assembly of God seminaries and colleges begun to solicit endowments as part of their fund-raising activities. The thought has been, “If Christ is returning tomorrow, why one should be banking large sums of money for the future?” Furthermore, there has been little incentive for churches to address social problems in their communities.

Although this inhuman characteristic of Pentecostalism is changing globally, not much has been observed with the Pentecostals in Swaziland as evidenced by their silence on the unlawful imprisonment and evictions of Swazi people. Miller et al (2007) notes that an emergent group of

Pentecostals are pursuing the integral, or holistic, gospel in response to what they see as the example of Jesus. Jesus both ministered to people's physical needs and preached about the coming kingdom of God. In part, we suspect that this change is driven by upward social mobility among Pentecostals who see a reason to make this a better world in which to live.

It is generally observed in modern Pentecostals that members with increasing educational levels are applying more sophisticated understandings to social issues. Miller et al notes that, "in many ways abiding stereotypes about Pentecostalism make life easy for social scientists as well as journalists. They explain away its growth by saying that religion is based on human need—whether it be economic deprivation, anxiety about death, or the need for security in an unstable world" (2007: 5). Pollard concludes that "it is only then shall we be able to help people see this error for themselves so that they become uncomfortable with their current view and begin looking at politics in a positive way" (1997:56). By this way, the marginalized and dehumanized Swazis will be empowered to live in peace and harmony, thus the peace of the nation becomes the resulted gift.

Even though Pollard is utilised to sensitize Pentecostals to care for the broken souls, on the other hand Wimberly's (2000) narrative of pastoral care is employed as an available tool to Pentecostals in order for them to pastorally care for the alienated refugees such as those dejected because of their political inclinations by their communities. This process helped this researcher in addressing inactivity of Pentecostals in Swaziland. The study now analyses Wimberly's concept of restoring broken relationships in order to address this political participation mode of Pentecostal churches.

3. 8. RESTORING AND NURTURING BROKEN RELATIONSHIPS: WIMBERLY.

3. 7.3 Relational Refugees

Wimberly is addressing the issue of alienated individuals as being among the root causes of social problems, such as violence, domestic strife, racial prejudice and addiction. He calls such individuals "relational refugees". "Relational refugees are persons not grounded in nurturing and liberating relationships, thus treated as outcasts on their home land" (2000:20). Wogaman, on the other hand resonates Wimberly as he comments that "politics defines who will be accepted as

members of the community, and who will be placed at the margins” (1998:7). Hence, the story of the imprisoned human rights lawyer and journalist which attracted national and international media is an ideal example of “alienated refugees”.

Smith in agreement also admits that there are many people who share the common characteristics of “being uprooted, homeless, and landless; seeking shelter in another place; losing the protection of one’s rights; imprisonment; and deportation” (2009:36). He calls these persons “refugees, displaced in the sense of being forcibly removed from their customary place by oppressive forces” (2006:36). Wimberly’s model is, therefore, adopted as an available resource to Pentecostals to facilitate their journey as they pastorally care for the broken souls in the society. He thus calls this process “a mentoring process” (2000:36). For Wimberly, mentoring is a process of ordering experiences, giving priority to certain stories, scenes, roles and attitudes. Therefore, in order to address and engage Pentecostals to actively participate in political arenas a mentoring process is suggested.

3. 8 MENTORING PROCESS

The quest of the study is how might the Pentecostals be motivated to become pastoral care givers in a society demanding a Gospel of justice wholeness? Wimberly’s mentoring model is engaged as an available tool in shaping Pentecostal preachers to address social justice issues as a prerequisite for social transformation and wholeness. Pentecostal church leaders should be mentored on the role of Pastors in facing injustice and inhumanity in the country. Sermons in church are not enough to challenge and shape the injustice practices as observed in the country. Justice is said to signify the most crucial of the cardinal virtues without which humanity cannot live in harmony as observed in the instances of injustice practices as evidenced in our background story. Therefore, the study is convinced that the political order and political tasks need to be affirmed as legitimate for Pentecostal churches in Swaziland.

Wimberly particularising the need for mentors maintains that, “relational refugees need positive relationships with one or more individuals whose attitudes they can internalize. He adds, they need to be surrounded by people who have positive attitudes toward them. Hence forth, as such attitudes are internalised, “they become the basis for one’s own positive self-image” (2000:23).

For instance, academics like Maslow's law on hierarchy of human needs evidence that the quest for worth and value is every person's first human need.

Wimberly concedes that "we humans are always interested in constructing meaning. But meaning comes into being through the mediation of particular communities" (2003:15). Wimberly explains, "that is to say, through our living together, through socially constructed categories, we each, both individually and communally, construct our definition of what it means to be worthy and valued" (2003:15). This is typical of Africans because they are socialised to be community inclined. For an African it is a norm to greet each other and ask 'how life is' (*ninjani emphilweni*)? Life is viewed as a whole – physical, emotional and spiritual. As politics has to do with human well-being, a noteworthy feature of Pentecostal churches in Swaziland is their delegitimation of the political order. As such, this makes it especially important to explore the mentoring process with great care.

3. 8.1 Story Telling

Wimberly observes that "through stories, we learn to be selves and to act in certain ways. Through story roles, we discover healthy ways to interact with others. Through repeating scenes, we rehearse our responses to new situations. When we internalise others good attitudes, we grow in emotional maturity" (2000:32). Story telling is therefore the best method of internalizing values in an African context.

Wimberly illustrates the value of mentoring through a story:

"Franklin, president of the Interdenominational Theological Centre, relates how he used to walk across the More-house College campus listening to tapes of great black preachers and reading the poetry of outstanding black poets. These times of quiet contemplation in conversation with great stories of great preachers, Franklin shaped his approach to preaching" (2000: 32)

This is an African way of mentoring – as one internalizes the styles and techniques of others, they come to discover their own style. Just as Franklin found his own voice by listening to the preaching of others, Pentecostals can transmit their spiritual heritage through oral tradition and apprentice-like relationships. Mentoring is in fact, "a model for transmitting life skills and can

serve as the basis for theological education and pastoral care ministries” (2000: 32). Pentecostals have been observed to be doing a commendable job in raising children in the fear of the Lord such as abstinence from sex before marriage. In addition to sexual purity, stories on justice issues as a mentoring process are suggested from childhood level in this study.

Mentoring on justice issues has to start from childhood level in family devotions. So, the study notes that an exact science of behaviour is not a possibility so long as the object of study on human life is not substantial enough to make the discussion of politics interesting and productive to children. Hence parents have to mentor their children on issues affecting their well-being. That means that, the youth should know about their sexual rights so that they will have a reason to abstain, not just only because of fear of parents and pastors as observed from youth interactions. Their rights include their freedom of worship, sexual rights, freedom of expression and their right to education to name a few. Illiteracy on these political issues could negatively impact the rearing of children in determining the circumstances of family life and their education. Thus they end up being ‘relational refugees’ as they feel not accepted as members of the community and some feel placed at the marginalised.

The Pentecostal churches role, therefore, is to create networks of relationships between the youth whereby they will be able to share their stories. Networks will enable the alienated citizens to be in personal reflection and view political issues from a broad perspective so as to unearth possible wrong motives as they link to relevant resources. Mentors such as Pentecostal pastoral care givers can serve the likes of imprisoned activists as a bridge back into community and overcome their feelings of homelessness. Wimberly observes that, “mentors help relational refugees to cultivate a worldview that orients them in terms of their self-identity, their membership in community, and their place in the world” (2000:32). Thus, Wimberly observes that there are certain skills that the mentor employs to assist persons to feel at home in the world into which they are adopted, as elaborated on in the comments that follow (2000).

3. 8.2 The Mentor as A Phenomenologist

Wimberly defines phenomenological attending as “a way of being available to the learner” (2000:35). He explains that “phenomenological attending is the caring empathy used in order to attend to the experiences, images, metaphors, narratives, ideas, and concept of relational

refugees” (2000:35). This means that, here the mentor seeks to connect with the learner’s deepest feelings and experiences (2000). This is what the Pentecostals are observed to be challenged by such that being able to connect with people’s feelings and sad experiences.

Through empathetic listening to the voices crying for help Pentecostals could provide a safe space for those who feel treated as outcasts in the society to attempt a human connection. This communicates a welcoming hospitality. When she or he accepts the mentor’s hospitality, the alienated individual is no longer homeless (Wimberly 2000:35). As pastoral care givers, Pentecostals need to be mentored on how to journey with those who have been broken and had their human rights violated. According to Masango, Pastoral theology has always been among human beings; especially those who are broken, abused and violated in some way by people and world structures (2000). Tutu suggests that this caring is a concept of *Ubuntu* (Humanity)

Tutu (2000) speaks of *Ubuntu* as the very essence of being human. [We] say [...] “Hey, so-and-so has ubuntu”. Then you are generous, you are hospitable, you are friendly and caring and compassionate. It is to say, “My humanity is caught up, is inextricably bound up, in yours”. We belong in a bundle of life. We say, “A person is a person through other persons”. A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are.” (2000: 2)

The above way of thinking is an African mentality concept which is in contrast with the Western view as it suggests space between individuals when dealing with problems. Pentecostals in most cases are found to be in a dilemma between the African concepts and Western concepts of worship as most Pentecostals have roots from the Western world perspective. Mucherera confirms that “the African context still struggles today with some of the rapid changes that took place due to colonization” (2009:27). These factors definitely affect the concept of caring for the alienated refugees of our society, yet this is a call by the Lord to the church. This calling is to be a shepherd to the sheep. Pentecostals fail to recognise that the imagery of the shepherd is the most beloved of Christian pastoral care (Masango 2005). Consequently, mentoring on the African mentality of *Ubuntu* could motivate the Pentecostal churches to engage with political

issues. Different mentoring approaches are further discussed in chapter six (Therapeutic methods) of this study.

3.8.3 The Mentor as a Guide

As a guide, the mentor helps point the learner to what is valuable and worthwhile. The mentor is a guide whom the learner follows to reinterpret his or her experiences in health producing ways. Thus Pentecostals can help the social outcasts, through politics, to sort out their dilemma through the stories, plot, and roles, of Christian politicians like Martin Luther King Jr. thereby building their self-esteem and sense of worth.

Wimberly notes, as life coaches' mentors are aware of their own frailty and utter dependence upon God (2003). So they lead with sensitivity and humility and openly share the lessons they have learnt from their failure as well as their successes. Barnabas is a good biblical example of this function. He was a godly man, full of the Holy Spirit, one to whom a person could easily relate and who had an effective ministry. He saw the potential in emerging leaders such as Paul and nurtured their growth and acceptance. He knew how to confront and hung in with Paul in the highs and lows of his ministry. As Paul rose to a more prominent leadership role, Barnabas was not threatened. Through proper guidance relational refugees could tend to be experts in devaluing themselves and begin to internalise those negative messages that abound in society (Wimberly, 2003).

Therefore, Pentecostals must be cultured on political perspectives and traditions most legitimate for the healthy development of an individual discarded by the community like the prisoned journalist and human rights lawyer. Political perspectives could include human rights, more especially the Swaziland Constitution's bill of rights. Wimberly adds, "Such privileging enables the construction of a meaningful world where activists and conservatives feel at home and function as responsible members of society" (2000:34). Meaning that the Church and political activists working for the common good by "building a peaceful and healthy Swaziland for the present and future generations". This is a call from His majesty, normally called, "His majesty's birthday gift".

The mentor is not only a guide but also must be 'a good example'.

3.8.4 The Mentor as a Good Example

Wimberly states that “mentoring is a form of practical rationality in which the mentor teaches by example” (2000:34). Therefore helping people learn is integral to most of what a mentor does. There will be times when we enter into formal learning situations with our mentored as we pass on information, have them study a book or other resources, or when they attend a training event. Afterwards, we help them explore the authenticity and relevance of this information and experience. A surprising amount of what we know has been gleaned from life experiences especially from our relationships (2000). It means that the role of a teacher in experience-based learning is essentially that of an enabler, supporting, encouraging the learner in their personal search for meaning from life experiences. Therefore to be a mentor is to teach by example. To be mentored is to follow an example which is to imitate (Wimberly 2000).

Where are Pentecostal Pastoral care leaders who are going to set a mode for the world rulers to imitate? Wimberly footnotes the word ‘imitate’ with the older term *mimesis*. Mimetic theory thus “allows us to expand our definition of mentoring which is connecting familiar forms of teaching with a larger discussion of social formation” (2000:35). We begin to see mentoring as a form of learning that can heal those who find themselves as relational refugees. Wimberly observes that this ministry is ‘repeating acts of love’. It is a repetition or re-enactment of specific acts of caring” (2000:34). Therefore in a strong relationship with a skilled mentor or mentors, relational refugees are drawn back into a nurturing community and are enabled to develop a healthy sense of self in the context of others.

How far are Pentecostal leaders well-informed with captivating ministry as ‘repeating acts of love’? When they disengage themselves against lobbying for peoples’ justice are they following their God given justice mandate? Moses was clearly speaking God’s will when he gave these instructions to the Israelites concerning their appointed leaders in the promised-land:

“They shall judge the people fairly. Do not pervert justice or show partiality. Do not accept a bribe for a bribe blinds the eyes of the wise and twists the words of the righteous. Follow justice alone”. Deuteronomy 16: 18-20. NIV

Clearly God intended leaders to protect and defend the weak in society from being exploited by the worldly evil systems. Romans 13 is particularly clear on this point. It teaches not only that

rulers are granted their authority by God but also that their authority is to be used to promote good and to restrain evil (Barnes, 2006). This is the role of the church, but the challenge is that the church has equated social justice with governments. Governments ‘*lord over it*’ by not practicing justice for all.

For Wimberly, the mentor not only develops skills, but also a code of conduct for guiding the application of these skills (2000:36). There are certain ethical standards that must be maintained at all times to facilitate optimal mentoring. Such ethical standards include power and boundary issues. For example, under no circumstances should the mentor use his or her position, power, or authority to exploit the mentoring relationship for personal reward or gain, such as financial gain or sexual favour. Thus Pentecostal church leaders are to be exemplary in following the scriptures and the governing policies of the land as they hold sufficient respect in the kingdom of Swaziland.

The Mentor is also a Public Theologian.

3.8.5 Mentor as Public Theologian

Wimberly notes, “Theologians and other church leaders tend to separate theological reflection from practical application of such theory, giving priority to the former” (2000: 32). Some even claim that theological reflections are authentic only when they are structured according to western logic, technical jargon, and linear rationality, Wimberly contends. Thus the place of Christian theology in the public sphere is now increasingly believed to be problematic as compared to the New Testament early church. There is widespread suspicion that theologians can no longer claim to be dealing with public truth rather than articulating the beliefs of a minority of those inside the church. What about those who do not come to church? This study believes that theologians must be the voice of the voiceless and the voice to the voiceless to bring them back to their voice.

The term ‘public theology’ is itself a little striking. Forrester notes that, “most of its more articulate proponents are anxious not to be confused with the racial political theologians of Europe or with the liberation theologians, initially from Latin America and now from many countries and contexts around the world” (1997:31). He additionally observes that these theologians address their own contexts with theologically grounded programmes which are

consistently radical. In contrast, the public theologians are conscious about the very idea of a theological programme in the public sphere, and their inclinations are on the whole liberal or conservative rather than radical. In other words, these theologians are more concerned with gaining an entrée to the existing public debates and being heard there, than with challenging the system or espousing any utopian cause.

In Swaziland there is a widespread failure of nerve among theologians in particular Pentecostal theologians. Many seems content to walk away from the public square and devote themselves to their offices with little conviction that theology might have something important and distinctive to offer to public debate. Hence an analysis on the Pentecostal theology about ministry and politics as enough literature evidence supports that in the early church biblical Christians were often in the forefront of political change. For example, in South Africa, Emeritus Archbishop Tutu and other church leaders fought against the racist Apartheid government (Tutu, 1990). Enough evidence from literature review (chapter two) of this study has confirmed this view.

Justice has been observed not being done in Swaziland as published by *The Nation Magazine*, April 2015. Mabuza on the same publication argues that Justice should not only be done but should manifestly and undoubtedly be seen to be done. His comments emanated from the judicial crisis observed between the Swaziland High court judge and the Swaziland Revenue Authority (SRA) (full story *The Nation Magazine*, April 2015:15). According to the *Nation Magazine* the Chief Judge owed taxes and was not willing to pay. The church has not been heard commenting on such issues pertaining to public funds' mismanagement by justice authorities yet they should be setting a good example in obeying the law. Why is the church silent when justice is not seen to be done? The author holds that Pentecostals cannot separate public ministry from their theology.

Wimberly writing from an African American perspective admits that, African American practical theologians are first and foremost public theologians (2000). Wimberly has aptly spelled out the meaning of this term. He writes: "I believe that all religious leaders or clergy should become public theologians such as Martin Luther King, Jr. Benjamin E. Mays, Marian Wright Edelman and Andrew Young" (2000:49).

Our ultimate model or style for Christian mentoring is our Lord Jesus Christ. Jesus knew how to respond to the ever-changing situation of his disciples, always the servant leader but authoritative Lord when appropriate; speaking kind, giving encouraging words but reprimanding when necessary, listening but knowing when to instruct and cheering on but not controlling. John summed it up well for us.

“The word became flesh and made his dwelling among us. We have seen his glory of the One and Only, who came from the Father, full of grace and truth”, John 1:14.

Wimberly suggests that Public theologians must be committed to presenting their understanding of God, ethical principles, and moral values to the larger public for scrutiny, discussion and possible acceptance (2000). That means that Pentecostals must understand that their preaching and teachings must not only be heavenly based and oriented but must also address issues affecting social injustice. In our context such an understanding is ushered by first and foremost analysing and shaping the Pentecostals’ perspectives towards politics. Pentecostals should understand that, God the final judge will want to know what the church did to feed the hungry and to fight corruption. Not only, but to speak on behalf of those who are unjustly imprisoned and to make contributions to contemporary political debates in the country.

In contrast to sectarian theologians who understand that they are speaking for and to the community of believers, public theologians understand themselves to be ambassadors for Christ (*2 Corinth. 5:18*). As ambassadors of Christ, mentors must be courageous and encouragers. If a mentor goes away discouraged, we have failed. There should always be a positive and helpful outcome. Such positive incomes would mean the Pentecostal churches in Swaziland taking their role as mentors for the public good.

Wimberly notes that, there will be times when we will speak firmly, even reprimand, but it must always be from a debate perspective of hope (2000: 45). Thus words can have a deep effect upon people- “The tongue has the power of life and death, and those who love it will eat its fruit”. *Proverbs 18:21*. Hence failure to speak or keeping silent can also cause discouragement. Attitudes, as well as words, also influence the effectiveness of mentoring.

Wimberly goes on to note that, “the public theologian is one who also has a distinctive vision that she or he attempts to bring to bear on the issues faced in a secularized and pluralistic world,

with a deep sense of respect of differing belief systems and worldviews” (2000:45). Hence, Pentecostal church leaders should stand within their faith tradition of holiness but also bring the resources of this faith tradition to bear on public issues in ways that the public can grasp and understand. With this in mind, it is important to outline in concrete terms what Pentecostals as practical theologians and mentors could do to relational refugees who are tempted to turn to violence. Franklin suggests some strategic interventions which this study will further develop based on the research findings found in Chapter six (Therapeutic Process).

Following is a discussion on how this research will be designed.

3. 9 RESEARCH DESIGN

It is essential to spell out how this research proceeds and unfolds, hence this section on research design. In emphasizing the importance of the research design, Punch notes that;

“A research design is the basic plan for a piece of research, and includes four main ideas (2014). The first is the strategy. The second is the conceptual framework. The third is the question of who or what will be studied. The fourth idea concerns the tools and procedures used to collect and analyse empirical materials” (2014: 115).

Hence this project adopts the qualitative research design.

3.9. 1 Qualitative Research Approach

The chosen approach of qualitative research opted for this study is not due to any conviction that any of the two, qualitative or quantitative, is superior or inferior to the other. Rather the choice is based on that in qualitative research conceptual frameworks have generally been less common than in quantitative research designs. Miles et al (2013) makes it clear that conceptual frameworks can be used for both quantitative and qualitative research designs. However, Miles et al notes that, “in the qualitative approach theoretical frame works are useful in carrying ethnographic studies, of which this study is also pursuing” (2013:3). The researcher agrees with Miles et al who rightly point out that qualitative research methods have been widely used. To historically and sociologically examine the role of Pentecostal churches in the political issues affecting the Swazi nation, I engaged in field research through participatory observations of Swaziland Conference of Churches (SCC) leadership meetings and workshops. I observed

routine and special activities of the SCC, including outreach campaigns. I conducted in-depth interviews with Pentecostal churches leaders and Pastors, Reverends, Bishops, and elders. By engaging in both forms of observation, I have been able to examine first-hand the existing political relations within the churches and in various leadership activities within the community.

Interviews with the Pentecostal church leadership and main line churches are the main avenue of choice in accessing and understanding the Pentecostals' position towards Swazi political participation.

Flick et al comment on general terms that constitute the particular attractiveness and relevance of qualitative research which are embraced by the study.

“Qualitative research claims to describe life-worlds ‘from the inside out’, from the participants point of view. It allows for guided replies to questions in a guided interview, in biographical narratives, in ethnographic descriptions of everyday life. Qualitative research investigation is frequently more open and thereby ‘more involved’ than other research strategies that work with large quantities and strictly standardized, and therefore more objective, methods and normative concepts” (2004:3-5).

By so doing it is understood to contribute to a better understanding of the Pentecostals' social justice realities. Wheaton defines social justice as living together in communities and the upholding of what is just, especially fair treatment and due reward in accordance with honour, standards or law (2008). For this study social justice means the prophetic voice of Pentecostals towards human turmoil especially in the fair treatment of individuals within the law to express their political views without discrimination.

Therefore, a qualitative approach is ideal to highlight the political nature of Pentecostals as it allows guided and open involvement of the researcher and the researched. The consequence of this open discourse is that a large area of knowledge is embraced as scientific which might be suppressed by the limitations of other prevailing research methods.

3.10 QUALITATIVE DATA COLLECTION STRATEGIES

First is the population description of the research.

3. 10.1 Sample Selection and Sampling Procedures

The population sample that is studied has three (3) main different categories, A, B and C. Category A comprised of Pentecostals under The Swaziland Conference of Churches (SCC). Category B comprised the main line churches under The Council of Swaziland Churches (CSS) and C was Indigenous Swazi Churches under The League of African Churches in Swaziland. These different categories were selected to get an unbiased understanding of the phenomenon since these churches are governed differently.

Wagenaar observes, “Sampling affords the social scientist the capability of describing a larger population based on only a selected portion of that population” (2004:113). On the same note Mushriwa (2009) asserts that sampling is selecting a small group from the defined population to represent the whole population. Thus purposive sampling, probability sampling and Simple random are applied in the study.

3.10.2 Probability Sampling

The population of the study is comprised of the Pentecostals as represented by Swaziland Conference of churches (SCC) board members and member denominations’ leadership as the main research target. The SCC has a membership of one hundred and sixty (160) denominations according to the 2014/2015 Annual General Assembly Report. Data gathered from The Council of Swaziland Churches (SCC) and League of African Churches in Swaziland (LACS) was used as supporting data. The CSC has 9 parishes and LAC statistics were not recorded at the time of the study.

3.10.3 Purposive Sampling Procedure

Babbie et al systematic sampling strategy was followed to appreciate the overall validity of this sampling. According to Babbie et al strategy,

“Each element in the total list is chosen (systematically) and assigned a number for inclusion in the sample. For instance, if the list contains 1000 elements and you want a sample of 100, you select every tenth element for your sample. To insure against any

possible human bias in using this method, you should select the first element at random. Thus, in the preceding example, you would begin by selecting a random number between one and ten. The element having that number is included in the sample, plus every tenth element following it (2007: 190).

Hence, an updated list of the Pentecostal churches was acquired from the SCC office. Around Manzini there are about sixty (60) denominations. One hundred (100) questionnaires were systematically distributed amongst the Pentecostal churches in Manzini Region. Manzini region has about four SCC Zones. Pentecostal participants included, Reverends, Bishops, Deacons and Elders. I used (Babbie et al 2007)'s approach to arrive at the desired number. This systematic sampling included denominational representatives in different parts of Manzini.

3.10.4. Simple Random Sampling

The probability of leaving out important players in this research through the systematic sampling method was perceived to be quite high. Therefore, the interviews were arranged with other 'key players' thought to provide valid information in this study not only from Manzini. These key figures are people from the legal fraternity. For instance, the human rights lawyer, who is also part of this study's background story. Another legal input was from the Legal Advisor Officer from the Swaziland Council of Churches' office. From the government ministries forum, former minister of Natural resources who is also the Kings' Council Advisor member and founder of a Pentecostal church was interviewed. An Officer in the Tinkhundla ministry was also interviewed.

Further to the interviews of 'key people' I travelled to distribute questionnaires to a few 'supreme' conservative traditional leaders and supreme political activists. These included the former members of the Swaziland National Council (*Liqoqo*) members and former members of parliament who were assumed to provide vital information.

The above mentioned were considered to have had a significant influence in the cultural, religious and political bearing of Swaziland, and it was necessary to hear their views on the topic of this research, either by conducting interviews with them or by sending them the questionnaires. They are considered to be authorities in the country and one cannot write something comprehensive without having the input of these key people.

In order to take detailed and substantial descriptions of the political views of those involved in this research, interviews, questionnaires, participant observation and field notes were used for data collection.

Interviews took the largest part of my data gathering.

3.11 INTERVIEWS

The study employed the unstructured in-depth interviews. The type of interview was chosen in consideration of the interviewer and interviewee's flexibility and time.

3.11.1 Interviewing Process

For the success of the interviews, the following tasks were observed:

In the first place permission had to be sought to conduct interviews. Notes were taken with permission of the interviewees. In the usage of a cell phone recorder, permission from the interviewees was obtained before using it. This is because some of the interviewees might not have liked the idea of being recorded for fear of a number of reasons. Recordings were transcribed in order to be effectively analysed.

The interview theme, place and time were fixed so that interviewees were found ready. A productive atmosphere for the conversation was created. Productive atmosphere was fashioned as the researcher explained to the interviewee in what capacity he or she was to be addressed, and the task to be achieved in the interview and the expectation of the interviewer was clarified.

In anticipation of some difficulties that are related to data collection, a consent letter was provided explaining the aspect that this project was solely for academic use no benefits of any kind were to be gained and that the information obtained through such interviews would be confidential (see appendix One). Finally, the interview was carried out methodically and the encounter concluded at a particular point. The demands on the creation of the 'interpersonal drama' and possible manifold pitfalls of an interview were therefore acknowledged.

3.11.2 Interview Participants

From Pentecostals' head office, interviews were done with SCC Chief Executive Officer as a person practically in charge of coordinating Pentecostal churches ministry. Interviews were considered with CSC General Secretary, but time constraint could not allow. Instead a questionnaire was filled by the CSC General Secretary. Attempts were made to meet the President of the LACS, but to no avail because of his national duties. The President directed me to the Vice Secretary who willing shared his insights on the LACS's position concerning political engagements.

3.12 QUESTIONNAIRES

In addition to the interviews above, I used data collection questionnaires as well; which are a form of structured interview (see Appendix Two). These were questions asked to collect data to help answer the research question. Questionnaires were designed to reach out to those that I might not be able to reach due to distance and other reasons. One set was directed to governing bodies and other set to church leaders from local churches in order to get information from top leadership and from the level of community church leaders.

I designed a questionnaire which was administered to the respondents (Appendix Two). I gave out the majority of questionnaires personally to individuals, especially those within my physical reach, and used key informants to administer to those I was not able to reach. These included SCC, Zonal leadership as well as local church leadership which included Pastors, Reverends, Apostles, deacons and deaconesses. To get other church perspective questionnaires were distributed to League of African Churches (LAC) National Board, Council of Swaziland Churches (CSC) National Board and local church leadership which included the Parish Reverends, and Bishops, deacons and deaconesses.

3.13 PARTICIPANT OBSERVATION

Trumbull notes, "With all empirical research, qualitative research begins with the observation of a phenomenon" (2000:79). Flick et al on the same note emphasise that "anyone who wishes to make an empirical investigation of human beings, their every day practices and life-worlds has in principle two possibilities" (2004:222). One strategy is holding conversations with participants

about their actions and collecting appropriate documents in the hope of obtaining rich information about the particular practice in which one is interested (2004). Through this process, I, therefore, looked for ways, or strategies, for taking part in the everyday practices of the participants so as to become familiar with them. Thereby I was able to observe their everyday performance. Although this strategy is favoured to bring up rich information as the researcher takes part in the everyday life of the participants, time constraints could not allow us to be with them on a daily basis.

In this research, I actively participated in some of the activities of the SCC including, the SCC Annual General Meeting and Regional meetings, including SCC zonal meetings. This helped me to obtain a broader understanding of the Pentecostal churches' political engagement in the country. I spent some time participating in political oriented activities of the SCC. For example, I actively participated in a Constitution review exercise of the SCC, a program that was done on the 9th March 2015. Being a pastor under SCC, I did not have difficulties in doing so. Participating in such activities helped me to gather vital data in one way or the other. I participated in Church leaders' dialogue with the presence of His majesty the King Mswati III, on the 4th April 2015 whereby Church leaders were discussing various topics of which one of the key discussion topics was "Pastors and Politics". Such a debate gave me a golden opportunity to talk with church leaders and hear His Majesty challenging church leaders to be out of Politics. Some situations did not allow for active participation because of the sensitivity of the study topic thus secondary sources of data were used in such situations. For instance, the LAC does not talk politics as the President of LAC commented in one of our National newspapers The Times of Swaziland of Sunday; February 22, 2015. With the CSC, denominational prejudices were observed to be a challenge. To overcome these challenges reliable persons who have common interests with the researcher were used to distribute and collect questionnaires.

3.14. DATA ANALYSIS

Data was sorted in relation to the objectives of the study. As indicated above, data was collected mainly by means of interviews, questionnaires, and participant observation. Empirical data was coded in numbers in table format for easy description and narration. Data collected from SCC structures – national, region, zones, and individual church leaders was analysed via comparing it

with that of the CSC and LAC. Information acquired from the unstructured and structured interviews was analysed to find out whether it was in line with some of the documented data of the SCC.

Notes taken on observation and recorded interviews was transcribed verbatim then analysed using the descriptive analysis technique (Creswell 2003). Lastly, the information was incorporated into the analysis of the findings (Chapter Five) of all the methods of data collection. Triangulation was applied to ensure that results were valid.

3.15. RELIABILITY OF THE DATA

It was anticipated that the issue of questionnaires, let alone interviews, could not be given the seriousness they deserved. Also that Church Boards, Pastors, Reverends, Bishops and other leaders of churches are very protective with the information on their congregations. They would rather keep most of the data, especially on issues pertaining to government politics to themselves. They were very suspicious of where one would eventually find them not making sense with the required related information.

Mouton supports:

“Respondents tend to be reluctant to provide interviewers with information on sensitive matters. One possible strategy to reduce the effect of such responses would be to emphasize the anonymity of responses and observations where possible. Rather than face- to-face interviews, it may for instance be possible to use postal or telephonic” (2002:157-158)

Then, there was the aspect of biasness that I needed to avoid in the process of collecting the data. While on one hand, I had the advantage of having been one of the pastors belonging to the churches under review, on the other hand, I was put in a dilemma because of the temptation to be biased in data collection and the expected responses from the respondents. I, therefore, worked towards avoiding being biased.

Babbie et al defines bias as:

“That quality of a measurement device that tends to result in a misrepresentation of what is being measured in a particular direction. In a context of questionnaires, bias refers to any property of questions that encourages respondents to answer in a particular way” (2007:250).

Therefore, I guarded against this ‘anticipated biasness’ by being objective as much as possible and by minimizing leading the respondents into responding in a particular way.

3. 16 ETHICAL CONSIDERATIONS

Subjects of this study were human beings. In acknowledgement and appreciation of their time and dedication, they were treated in a way that their rights and dignity were maintained in spite of the research. Farrimond sharing on ethical principles and codes mentions that respect for the people should be espoused in research surveys (2013). He expounds on two main parts to the principle of ‘respect for people’ in research:

“One is that individuals should be treated as autonomous agents. In this context, autonomous means individuals are able to make independent decisions about whether and how they are involved in research. The second is that persons with diminished autonomy, or the incapacity for independent decision-making, are entitled to protection. These persons are called ‘vulnerable subjects’ within research ethics” (2013: 26).

Therefore interviewees (Pentecostal churches leaders) were not forced, for whatever reason, into participating in the study. Pseudonyms, rather than names of subjects, were utilized to ensure anonymity and non-traceability of responses in the research to external people. An Informed Consent letter to safeguard the researchers and the University of Pretoria is enclosed (Appendix Three).

Justice was maintained for the sake of the selection of participants. Applying the principle of justice in social research means thinking about who is selected, who is excluded and who benefits in both the long and short term (Farrimond, 2013). Participation in this project was voluntary and participants could withdraw at any time. No promise was made of reward in any form. The aim of participation was to contribute solely towards research and academics. Under

no circumstances was participation allowed to lead to embarrassment, victimization or violation of any ethical or moral principles or beliefs.

Study procedures were not deliberately or unintentionally purposed to exclude certain groups. For instance people were not selected based on their marital status or ethnic group. Equally, particularly vulnerable groups were not targeted for research purposes because they are convenient or easy to manipulate (e.g. through poverty). Farrimond notes a concern, “that many trials are now conducted in impoverished parts of the world for this reason” (2013: 29). The researcher was aware that real-life practice of research may lead to contradictory principles coming in to play. For example, a participant crying or in serious argument on the points of discussion would lead to emotional imbalance of the researcher. While there were no quick solutions on such instances, nevertheless ethical thinking and discussions was maintained.

3.17 PRELIMINARY CONCLUSION

In this chapter the research methodology and design has been discussed. Positive deconstruction and Mentoring has been discussed as models adopted in this study to evaluate Pentecostal churches participation mode in Swazi politics. Qualitative research design has been discussed as the main design in this project. Data collection instruments have been shared and finally, ethical codes maintained by the study. The empirical part (field work) will be reported in the fifth chapter. The following Chapter is an analysis of the Pentecostal churches’ teachings in relation to their participation in politics using their constitutional documents as a basis.

CHAPTER FOUR:

TOWARDS AN UNDERSTANDING OF SWAZILAND PENTECOSTAL CHURCHES BELIEFS IN RELATION TO THEIR PARTICIPATION IN SWAZI POLITICS

4.1 INTRODUCTION

This chapter aims to identify to what extent Pentecostals beliefs contribute towards Swazi politics. While the practical qualitative research is undertaken in chapter five, this section constitutes an analysis of Pentecostal Churches' constitutional documents. This overview on constitutional elements is aimed at observing how far Pentecostals theology as taken from Swaziland Conference of Churches (SCC) vision, mission statement, core values, annual reports and President Annual General Assembly (AGA) Speech has a positive impact on the political challenges of the country.

The Swaziland Conference of Churches brings together Evangelical, Pentecostal and Charismatic churches. Other Christian organizations have their affiliation on the basis of the common confession of their Christian faith with the SCC (SCC 2015 Constitution: Article-Basis of Unity). It is imperative to note that Pentecostal churches have their denominational Constitutions, however for their membership it is a prerequisite that members Constitutions harmonize with the SCC Constitution as a governing body.

The study can be quick to mention that there are problems in defining Pentecostal theology due to the doctrinally and structurally heterogeneous' nature of classical Pentecostal churches in Swaziland. Generally what unifies the many denominations and independent groups forming classical Pentecostalism is common experience of the baptism in the Holy Spirit rather than confessions. Actually Nel confirms that "confessions play a rather insignificant role amongst Pentecostals for whom the charismatic experience of the guidance of the Spirit is imperative" (2007:525).

This analysis of Pentecostal Churches as explored with the Pentecostal churches' governing body (SCC) should be enough evidence to bring out an understanding of the Pentecostals theology in connection 'with their participation in Swazi politics, not only in general, but with regards to

their theological impression towards governance in Swaziland. The overall Pentecostal churches' participation impact is summed up within the interview findings (Chapter 7).

4. 2 THE SWAZILAND CONFERENCE OF CHURCHES ORGANISATIONAL STRUCTURE

On the structural organisation, Pentecostals in Swaziland do not have founding figures like indigenous Swazi churches such as; Jericho Zion Church founded by Bishop Melika Vilakati; Ukukhanya Okusha Zion Church founded by Bishop Bozongo Simelane, Apostolic Church lead by Bishop Simon Dlamini to name a few of Swaziland's indigenous main line churches. Main line churches were founded from the Western world, for instance The Roman Catholic Church, Lutheran, Methodist, Anglican and Presbyterian Churches have their own set theological doctrines. These churches follow the already established leadership structures and doctrines as established by the indigenous founding fathers which are not exactly the case with Pentecostals in Swaziland. Pentecostal churches denominations are autonomous.

Albeit, as already mentioned that Pentecostal churches have a mother body The Swaziland Conference of Churches. The Conference Organisational Structure is as follows: *Draft Constitution 2015*:

(1) The Annual General Assembly

This is the supreme governing body and highest policy making organ of the Conference. It is composed of the National Executive Board, Conference Regional Boards, Conference Zonal Committees and delegates from denominational membership.

(2) The National Executive Board

The National Executive Board oversees the administration and effective implementation of Conference policies towards the achievement of the Aims and Objectives outlined in the Constitution. It is composed of the President, Vice-President, the Chief Executive Officer, Treasurer, Recording Secretary. Additional members' comprise of the four Regional Boards, and National chairpersons of Women, Children, Youth and Men.

(3) The Conference Regional Boards

The four Conference Regional Boards are established by the National Executive Board for administrative purposes of the programs in the regions according to the Swaziland's existing Regional boundaries, being Manzini, Lubombo, Shiselweni and Hhohho. They organise Conference activities at regional level.

(4) The Conference Zonal Committees

The National Executive Board divides the Conference Region into Conference Zones whose boundaries are determined by the National Executive Board. This is done in collaboration with the Conference Region and Conference member churches or organizations found within such boundaries. Zonal committees organise Conference mandate at community level.

Having elaborated on the Conference of Churches structure, the study deems it fit to argue for the need of Pentecostal churches beliefs to be linked towards addressing political issues faced by general Swazi people. This is to help as basis for this evaluation.

4. 3 THE NEED FOR A LINK BETWEEN PENTECOSTAL BELIEFS AND POLITICS PARTICIPATION

The following questions have generated a quest to analyse Pentecostal documents in relation to their link to engagements in Swazi politics:

- i. Do Pentecostals have a distinctive hermeneutic towards addressing injustice practices from government and civil society?
- ii. What position do Pentecostals take when justice seems not to be practiced by the judicial system of the country?
- iii. To what degree does their faith seek to practically engage with real injustice issues as touching God's people? Meaning that, the knowledge generated by their practical theological research should be intended to increase our knowledge and understanding of God and enable us to live more loving and faithful lives (Munthali, 2014).
- iv. What are those distinctive analyses that distinguish the Pentecostals from other Church bodies with the likes of; The Council of Swaziland Churches (CSC and The League of

African Churches (LAC)? These are the preliminary matters that the study resolves to find answers to as I embark on this section.

Before concentrating on the above highlighted questions, the study deems it fit to discuss the link between theology and politics. This link adds value in the understanding of the main quest of the study: To what extent Pentecostal Churches participate in Politics?

Putting together theology and politics may seem an odd thing to do as generally perceived to somehow dilute the message of the cross. Thus the study explored Pentecostal literature to find out if this observation about Pentecostals is true and could it be one of the reasons why they cannot speak out on the issues affecting the country? Phiri, et al note, “politics is concerned with the immediate human practical challenges affecting human beings’ welfare. While theology seems too abstract, too removed, more concerned with the hereafter than the here and now” (1996: 11). So, we can safely argue that there is a connection between one’s theology and participation in politics. Meaning that, “our basic beliefs and attitudes are not split up into boxes with different labels.”

The study is aware that the words ‘theology and teachings’ do not necessarily mean the same thing, but for the sake of this analysis theology and teachings are interchangeable used to mean the same concept. While using the term theology or teachings, subconsciously the study prefers the term practical theology, over theology in order to have a broad discipline to this ministerial practice. To internalise the connection between theology and practical theology, we adopt to the definitions of the two concepts.

From the many definitions Solle’s (1990) definition is found to be precisely helpful in this evaluation. She writes, “Theology is an active commitment to living one’s faith, including the critical questioning of one’s faith” (1990:13). Solle further explains that “Latin American theologians have described this process as the pastoral cycle, in constant revolution from experience to analysis, to reflection, to action and ongoing” (1990:13).

This is what practical theology is all about, “the practical living of faith”. This is what is expected of the Pentecostal churches in Swaziland. Scholars define “practical theology as a theory of action (Fowler 1989, Masango 2000). Meaning that, it is the empirically oriented theological theory of mediation of the Christian faith in the praxis of communities. Therefore,

the call to analyse the Pentecostals theology engagement extent on addressing issues affecting mankind in our modern Swazi society.

Phiri et al additionally observes that “both our ideas of development and our religion say something about the way the world is, and should be” (1996:11). It is, therefore, paramount to evaluate Pentecostal teachings in relation towards their contribution to the Swazi politics in particular the judicial system as evidenced by the study’s background.

Tutu maintains that although the church takes on a political role, there is no confusion between these roles (2004). In his position as a church leader who’s mantle, because of the situation of the day, has to a certain extent been characterised as a political cloak, Tutu says, “I certainly have said that I was an interim leader, and now these guys (church politicians) are here I move off the centre stage” (1995:313). Tutu continues, “the goal is one: we all want to go ahead, and not let the people be confused about where the choices lie. He additionally observes, “Maybe we in the church need to say we have a dream, a vision, and the politicians have a duty to meet it” (1995:313). Eventually we can carefully say that the SCC teachings should be seen as promoting no enmity between Christianity and politics. Such that church people serving in government offices should not be seen as working against the church but as the hand of the church whilst carrying a government mandate.

The Pentecostal teachings cannot be divorced from addressing political issues, or leave all political issues to government to take care of. Over the past years, however, the Pentecostal Churches in Swaziland have found it difficult to understand their position and find clarity regarding its own identity in the light of a government that functions as a secular state. Why the Church finds it difficult to challenge the traditional institutions when the law seems to be broken by the government? A number of laws made, give weight especially to what is regarded as human rights, have not always been compatible with the teaching of the church.

With an understanding of the SCC constitution and its relationship to the government in Swaziland, the researcher maintains that the SCC has to seriously consider how her theology contributes to unjust systems practiced by the government. Issues of human rights, affirmative action and the effect of violence are also looked at as political issues that the SCC needs to understand and assist in finding answers to the justice and peace of the land.

4. 4 THE PENTECOSTAL CHURCES CORE VALUES IN RELATION TO POLITICS PARTICIPATION

To this effect, the SCC Constitution (2015) reveals that the mission of the church is to preach the good news. The role of Pentecostals is to make a strong spiritual and moral appeal to all born again Christians.

4. 4.1 Witness of Christ

Constitution Article 10:1:

We are witnesses of Christ. We publicly state our Christian beliefs for the purpose of winning others to Christ. We carry and deliver the Gospel daily, corporately and individually and make disciples as provided in the Bible.

Evangelism is carried mostly through National Crusades and Prayers

National Prayers and Crusades

These are aimed to speedily and effectively evangelize the people of Swaziland, and establish the Christian Church throughout the Country. For the year 2014/2015 two national prayers and two national crusades in collaboration with the Ministry of Home Affairs were hosted.

Pentecostals hold prayer meetings and crusades in a bid for peace and stability of the nation. This is what King Mswati 111, normally applauds the church for, praying for the peace and stability of the nation on his national addresses. For the SCC prayers and national services seem to be the methods of promoting righteousness for the sake of peace in the country. The value of prayer is not overlooked in this thesis.

St. Paul exhorts the Church in prayer;

“I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth” 1Timothy 2:1-4. NIV

Prayers are the methods Pentecostal churches play a priestly ministry on behalf of the nation. Are prayer and national crusades enough to embrace righteousness and justice in order to criticize oppressive and violent acts against the Swazi people? As a practical theologian of the Pentecostal church my argument, therefore, is, if and when the SCC is selective in addressing issues that rob individual and communities of their dignity is her vision and calling practically addressing human injustice plights? Are SCC teachings cultivating among all people of Swaziland the fundamental human rights of peace, freedom of expression and dignity of the human person?

The Pentecostals' mission statement is not clear on how they pastorally journey with the victimised in society like the evicted communities in our case story. It is not clear as to what extent Pentecostals approach such scenarios; do they engage or stand aloof as their position would give meaning to their mission statements? Gerkin observes that, "a shepherd puts his life in danger for the sake of the sheep" (1997:10). Pentecostal pastors should be like the shepherd of the old – David, who fought against the prey who wanted to devour his father's sheep. This is a concern of the study, as he looks at sheep scattered without shepherds. Sheep are the likes of Swazi citizens whose basic rights were violated for staying in the land they were given by their forefathers. Therefore, pastoral care is suggested as a means of journeying with the marginalized by political, social and spiritual challenges.

Jesus manifesto in Luke 4: 16-19, shows that the church in particular Pentecostal churches must preach and teach contextual sermons with justice implications. Contextual in this case means applying God's word to contemporary political issues affecting Swazi people. The church must serve the outside world in their needs. Service to people is consequently acts of faith. Faith takes a person to God, but love brings God to people. Therefore as Christians celebrate their liberation through the holy-communion, they must share the same love with the outside world.

Thus the study suggests transformed prophetic and priestly function as available information to Pentecostal churches.

4. 4. 2 Pentecostals Prophetic Functions

Prophetic functions for Pentecostal churches refer to involvement in political concerns and activities in the wider community. That demands for the prophetic activity of pronouncing a

radical word of God's judgment like the Old Testament prophets (Jeremiah, Ezekiel, Isaiah and Daniel). Pentecostals have to speak against suppressed voices and vulnerable groups – disparities in the country.

“Is this not the fast that I have chosen? To lose the chains of injustice, and to untie the chords of the yoke, to set the oppressed free and break every yoke. Is it not to share the food with the hungry and to provide the wanderer with shelter? When you see the naked to clothe him, and not to turn away from your own flesh and blood.” (Isaiah 58:6-8).

The desperate cries of the marginalized and oppressed people in Swaziland are not being heard and the Church cannot remain silent. The women's desperate voices in particular which are so loud indicate that the agony they bear is greater than we could ever imagine. They are denied access to land and still cannot access traditional crown land without a male either a father or an uncle. Or, unless they have children who are males and only then can they have a passport to be granted permission to have access to land (*even though the constitution now guarantees everyone the right to access land*).

Thus prophetic ministry is for the networks of liberation. Such networks could be collaborations of the Pentecostal churches and Main line churches to challenge unjust practices. Pentecostal academic theology seems to have lost its voice, its ability to command attention as a distinctive contributor to public discourse in the Swazi politics. Can Pentecostals theology speak persuasively to the injustice circles without sacrificing its own integrity as a respectable mode of utterance? Preaching in this context can create enemies, but if it is for the good of the voiceless it is gain. Hence, to gain a favour with people is in most cases enmity with God. Therefore serious lobbying for the rights of the disadvantaged is a great reward to the development of human beings.

Thus, prophetic ministry which particularly concerns this study at present is that which is engaged in dialogue with the broader society and allows that society, at least to some extent, to set the agenda. For the Pentecostals that could not be a challenge because the Pentecostals voice is generally accepted as legitimate by the Swazi community, thus generally obeyed. This is observed when the SCC calls for National prayers and crusades, government and the civil society

supports this in large numbers of attendance. The SCC membership increased by 229 % which is a move from 70 to 160 members (2014-2015 report) showing that the SCC commands a large following among the Swazi citizens.

This legitimacy could be used as political authority largely for expressing moral concepts such that even those feeling alienated by society are cushioned to build proper self-identity. This is a call in order to make an invisible impact in Swazi governance dynamics. Woshinsky in support confirms that, “politics deals with power and contributing either to justice and human well-being or to injustice and inhumanity” (2008:12). Hence the study is convinced that all of us participate in politics whether we want to or not, or even whether we are conscious of it or not. Therefore, Pentecostals should be a moral compass for just political order and political tasks and need to be affirmed as legitimate authorities.

Masango argues that “the call to be one church in the South African context is not only a deep part of the healing of wounds from the past, but opens for us the path to the future” (2009: 2). Churches in most should illustrate both functions, which mean that liberation churches also perform the priestly functions and priestly churches contain liberation potential. It has been observed that Pentecostals neglect the prophetic function.

As royalty is in charge of government, the church, in particular Pentecostals is not speaking publicly against government. Publicly preaching through radio or national television could be viewed as to the King of which is unconstitutional in Swaziland. Thus Pentecostals in “integrity and respect to authorities” do not voice their concern about government structure as that would be related to disrespect to the authorities of the land.

However, this study believes that the church is the conscience of people. As a conscience of the people, Pentecostals must be observed as preaching for the equality of all humans before God. Our observation is that Christianity is elevated above other religions. Pentecostals have good working relationships with government. While such a position is appreciated, however, it has a negative impact on the church losing her holy position such that the church is at par with the status quo. Thus Pentecostal beliefs should be shaped such that their faith is seen as to be active, loving, and hopeful to all the citizens of the country.

To this end, the author emphasises the premise for Pentecostal beliefs to be linked to the political turmoil's faced by Swazi individuals and communities.

4. 4. 3 Pentecostals Priestly Function

Too many Bible readers have been trained, as I was, to approach the biblical text through the priestly theme of personal justification and ignore the prophetic theme of social justice. Delrio argues that such theologians “are concerned about pleasing God with personal piety rather than public policy” (2009:84). They are more interested in being blessed than in being a blessing, quicker to bomb their enemies than to love and serve them, more preoccupied with evading justice than with seeking it first. They have been taught to cherry-pick certain comforting verses (such as, “Come now, let us reason together..... Though your sins are like scarlet, they shall be as white as snow” [Isa. 1:18, NIV], while ignoring the challenging verses that come immediately before (“Seek justice, rescue the oppressed, defend the orphan, plead for the widow”, [v. 17]) and after (“How the faithful city has become a whore! ... Zion shall be redeemed by justice”, [vv. 21, 27]). Therefore the church has to put more efforts into her Priestly ministry (Delrio, 2009).

One of the other strategies for Pentecostals pastoral care in the country as pioneered by the governing body (SCC) is the walk for Christ.

4.4.4 Walk for Christ

The walk for Christ campaign came as a strategy to combine 3 important pillars of the SCC strategic plan, namely Community Outreach, Church Growth and Finance Development. These walks cover the four regions of the country. The brand of the organization is promoted and collections and donations made during the walk help to make contributions to the needy.

During these walks, Pentecostals political culture is embedded through Swazi songs and drama. Dickson writing from an African-Ghanaian liberation perspective believes that, “the Christian faith can no longer be a Western import into Africa, African theology must do justice to the life-circumstances of the Africans” (1984: 4-5). Consequently an emphasis on the Swazi cultural factors that shape Swazi life will lead to a drastic reshaping of Swazi-African theology. If Pentecostal worship is to be done in African-Swazi contexts, then worship must reflect these

contexts in its language, symbols and even beliefs. Thus Mbiti notes, “The missionaries who introduced the gospel to Africa in the past 200 years did not bring God to our continent. Instead, God brought them. They proclaimed the name of Jesus Christ” (1981:55). They used the names of the God already known by African peoples – such as *Mungu*, *Katonda*, and *Nkulunkulu* – and thousands more (1981:55). This could not be strange to ordinary Swazis as they are used to portraying their messages through singing praises and slogans.

As already mentioned that the Walk for Christ Campaigns are also aimed at raising funds for the needy people, the study shares on the social economic efforts by Pentecostal churches.

4. 5. THE PENTECOSTALS SOCIO-ECONOMIC ASPECT

Pentecostal churches through their coordinating head office (SCC) create self-employment opportunities for ladies in rural areas (SCC AGA report 2015). Such efforts are appreciated to counteract the negative reports on women empowerment in Swaziland.

For Pentecostals, what is intrinsic is the development of the social and economic positions of the Swazi people especially women. It is without doubt that the fiscal challenges facing Swaziland and her political crisis cannot be divorced from her socio economic context. This is founded on the reality that one cannot divorce socio-economic context from that of governance. The country needs to involve the entire population in seeking solutions to the national economic direction agenda. The socio-economic trends and challenges Swaziland faces have a negative impact on the quality of life for the people.

The over dependency on the South African Customs Union revenue (SACU) is a dangerous practice to run the economy of the country. The experienced economic crisis, due to inadequate revenue, saw the country almost on its knees and we all feared for the worst as the country was declared an economic disaster in the region in 2014. It was a huge embarrassment not only to the King and his government but also the nation at large.

Pentecostal churches are participating positively in the growth of the Swazi economy.

4.5.1 Finance Development Projects:

The following are some of the Pentecostal Churches efforts to minister to the needs of their members:

- i. Growth of *Sichwaga* Wealth Solutions. This is a funeral scheme joined by the churches on behalf of their members
- ii. Akwandze Multipurpose Cooperative Society.

This is an initiative to establish a Christian Bank for purposes of economically empowering the Christian Community in the country. It has been noted that poverty is a serious threat to the church and the community at large. Phiri notes as a result the majority of clergymen and clergywomen who answer the Lord's call to full time ministry can be said to be genuine in their decisions, it may not be a fallacy to say that there is a percentage of those that are currently in the pastoral ministry because of other ulterior motives is this a direct quote? (2010: 157). Therefore, it would be vital to state that though pastoral ministry is widely considered to be a service to humanity, others have high-jacked this nobility for selfish gains. They are in it because they look at it as a livelihood just like any other profession (Phiri 2010: 157). Thus very little or none of the church resources that are gotten from the church members are channelled towards the promotion of social involvement, be it within the church or outside the vicinity of the church. However, such initiatives help to meet the challenges of the economic aspect.

4.5.2 Water Shed Project, Poultry and Garden Scheme

These are income generating projects aimed to develop and empower rural communities. The SCC has water projects in areas where rainfall is scarce, such as the Lowveld region of the country. Social needs are taken care of by the Pentecostal churches through the means of job creation and evangelism efforts. Such efforts are encouraged to spread throughout the country.

For instance, the International Labour Organisation (ILO) Report indicates that “in most developing countries, young women and girls face the choice of informal work or no work” (2003:25). Young women actively seeking to participate in the worlds of work are two times more likely than older generations to find themselves unemployed. For instance when the business cycle turns down, employers first stop hiring, then layoff most recently taken on. This

has been observed mostly with the Chinese companies in the country. Such instances perpetuate the inter-generational cycle of poverty and are associated with high levels of crime, violence, substance abuse and rise of political extremism. With these employment challenges, Pentecostal churches need to double their efforts in helping women to self-employment. They could make use of Rural Development Funds from Tinkhundla centres.

Thus there is a call for the Pentecostals to participate in women empowerment in the area of vocational education as observed by good initiatives with the Catholic Church. They have built workshops around Manzini for young women and boys, of course, to train them on vocational jobs. Initiatives by the Alliance Church in Swaziland cannot be overlooked as they play a major role in women development through vocational training. More of such programmes are needed in the Pentecostal church.

The Pentecostal churches Vision is that:

4.6 GOD’S KINGDOM VALUES STAY ALIVE FOR ALL

The SCC vision is to see “God’s kingdom values stay alive in all people everywhere”.

God’s kingdom values defined as: (1) *Christian Principles. These include righteousness, peace, joy and justice*”.

The vision shows that ‘SCC’ is not simply a congress even though the name might suggest it. The vision defines a broader focus of Conference “*Christian principles demonstrated as provided in the Bible*”. Amongst the Christian principles, “*righteousness, peace, joy and justice*” are given high priority. Wheaton defines social justice as living together in communities and upholding of what is just, especially fair treatment and due reward in accordance with honour, standards or law (2008). In agreement with Wheaton, the study adds that social justice is the fair distribution of resources and fair treatment without discrimination of individuals in the society. Thus the vision must point Pentecostals to the equitable consideration of human needs.

The vision further touches on love and compassion for all.

4.7 COMPASSION AND LOVE FOR ALL

The SCC Vision-Constitution 2015: Article 4.0

“We are committed to alleviating pain and suffering. We work hard to alleviate pain and suffering among all citizens regardless of religion, especially of the poor. In doing so we perceive all human beings as God’s creation without discrimination”.

The SCC reports show that Pentecostals are engaged in the social initiatives in the form of feeding, clothing and providing shelter as observed in SCC Annual General Assembly reports (2014-2015). Pentecostal churches have income generating projects to assist members and general public a means to fight against poverty.

Pentecostals are observed to be strong on preaching on the sufferings of Christ as observed on Easter Services. During the Easter services Churches from the different mother bodies converge to celebrate the death and resurrection of Christ at Somhlolo National Stadium with His Majesties. The challenge is about the meaning of Christ’s suffering. What understanding do Pentecostals have of the sufferings of Christ as they neglect the cry of disregarded Swazis in communities? Christ suffered on behalf of sinners. But more than that, He suffered to bring justice for the whole world beginning with the Jewish nation suffering under the Roman Empire.

Compassion and Love could also be applied primarily to sustaining an unflagging dedication to the justice for all as exemplified through the cross of Jesus Christ. The cross demonstrated a gospel that calls for equal justice for all people and agape, an unconditional love that crosses all boundaries of nation and class.

4. 7.1. Compassion and Love Through the Cross of Jesus Christ

The cross is the foundation on which the theology of love and compassion was built. Cone suggests “In the mystery of God’s revelation, black Christians believed that just knowing that Jesus went through an experience of suffering in a manner similar to theirs gave them faith that God was with them” (2013:12). Therefore even in suffering on for the truth, believers must know that Christ is with them. The resurrection is a chapter in the theology of the cross”. The cross is the signature of the one who is risen. The cross places God in the midst of crucified people, in the midst of people who are hung, shot, burned, and tortured.

Martin Luther King Jr. lived the meaning of the cross and, thereby, gave an even more profound interpretation of it with his life theology, drawing upon the Son of man in Ezekiel and the

Suffering Servant in Isaiah; and he did so more clearly and persuasively than any white American theologian in the twentieth century. The meaning of Christ's sufferings should bring hope and acquaintance to those who are ill-treated that Jesus went through an experience of suffering in a manner similar to theirs. This knowledge should give them faith that God is with them, even in suffering, just as God was present with Jesus in suffering on the cross.

The Pentecostal Churches should be observed as employing a 'holistic' approach, whereby before declaring the Good News, they should be asking, do people have shelter, food, and clothes as well as do they have a basic understanding of their constitutional rights? If they are sick and have no access to basic health and are robbed of their constitutional rights what's the use of telling them about God's love and not telling the government of the need to deliver on basic things? This is the message of the cross.

4. 8 THE PENTECOSTAL CHURCHES CALL TO MORAL INTEGRITY

Pentecostal Churches have a moral responsibility that is inspired by their whole existence i.e. "*Christian principles demonstrated by all as provided in the Bible* (Article 6.3). This moral integrity "presupposes righteousness, peace and justice to the moral teaching of the Gospel and to the discipline of the SCC." An example of this can be found in the words of the SCC President in his Annual General Assembly (AGA) speech 2015.

Slot from The SCC President's Annual General Assembly (AGA) 2015.

The President applauded members for not making headlines for wrong reasons.

Good Conduct by Members:

"It would be a mistake not to commend each one of you for the outstanding conduct you displayed throughout the year. You gave us a piece of mind by not making headlines for the wrong reasons. Though we were time and again compelled to comment on the negative customs and rituals some Pastors were associating the gospel of Jesus with, we are thankful to God that none of the SCC members were part of that. It is however a challenge to us as leaders that we educate our church members and give them the right message so that they take heed of these perverts and refrain from them. May we take

them back to the basics of our faith and remind them that if prosperity, healing, blessings and miracles are not based on the cross then that doctrine is not of Jesus Christ”.

There are a number of areas from the President’s speech which call for an examination of the SCC in relation to freedom of speech. To what extent does the SCC theological position stand when government and the traditional courts make decisions that place the Church in a dilemma? The SCC President in his speech alluded that many times he is asked to comment on behalf of the SCC on some controversial issues and in many times turned down those invitations. Indeed he is the rightful person. What about when government makes headlines for wrong reasons, should the SCC not comment on such misconduct? If the SCC comments would that be stated as making headlines for the wrong reasons? Exemplary scenarios are the cover stories of when justice seems not to have been done in both the modern and traditional Swazi traditional judicial system.

The content of the court cases involving the human rights lawyer and the magazine editor are one of the cases whereby Pentecostals were observed as finding it difficult to find clarity regarding their theology on addressing the socio-political issues. On the same note, the eviction of two chiefs from their home land drives the study to find out about the link between Pentecostals teachings with regard to participation in the traditional judicial system.

Another traumatic experience was the eviction two Chiefs from the chiefdom which was claimed to be initiated by one of the princes who was also a chief. The one chief, Chief Mlobokazane was able to settle with the enforced political changes after being deposed to another area. Chief Fakudze was not able to bow as the story is shared.

Story as covered by Observer on Saturday, September 12, 2015:

A man formerly oozing great confidence and traditional power is now a pale shadow of himself. Former Macetjeni Chief Mliba Fakudze was disposed to South Africa after being evicted in 2001 as a chief from a constituency latter given to prince chief. Former chief Fakudze lost everything he had during this traumatic time. Fakudze was then asked to come back from exile only to find that everything belonging to him was lost – cattle, goats and houses demolished. His only hope now is his nine children, two sons and the rest being daughters.

The former chief revealed that he has over the years been trying to have audience with His majesty King Mswati 111, to seek forgiveness (kwembula ingubo) but in vain (Observer, September 12, 2015). When asked about the current state of affairs in as far as his school going children are concerned, the ailing Mliba Fakudze said since he has nothing left in his name. His school going daughters are vulnerable to abuse from men who take advantage of their poverty situation. His sons have tried to apply for government scholarship but to no avail.

The former chief now decried the fact that he had taken a wrong decision to return to his home. The family felt that their father was betrayed as he could have remained in South Africa had he known that he would be abandoned in such a manner. While in South Africa, Fakudze was taken care of many organisations, which the family appreciated than the current situation. After losing his property and eventually leading a sickly life, the former chief of Macetjeni Mliba Fakudze believes only God will save him from his state one day.

The end of the story is that chief Fakudze eventually came back sickly and homeless. He pleaded for an opportunity to meet the royalty to issue an apology, but was denied access as he eventually died in 2015. In the above episode human rights were violated as evidenced by noncompliance with people's Constitutional rights. According to the Constitution of the Kingdom of Swaziland 26 July, 2005;

Article 20 (1) All persons are equal before and under the law in all spheres of political, economic, social and cultural life and every other respect and shall enjoy equal protection of the law.

As chiefs were evicted, so were the communities, as well as the churches. The unfortunate scenario is that Pentecostals were not heard commenting on such traumatic human tragedies. According to Wimberly, such people are termed "Relational refugees". His definition of the term relational refugees refers, "to those who have become homeless primarily because they have cut themselves off from community, the community of the living and of the ancestors" (2000: 22). These people need positive relationships. They need to be surrounded by people who have positive attitudes toward them, because such attitudes become the basis for one's own positive

self-image (2000:23). Thus the gist of this study is to examine how far Pentecostals pastorally care for individuals alienated by the unjust political systems of Swaziland?

Drawing from the inspiration of the profound words of Prophet Amos, any worship that does not acknowledge the justice for all is not acceptable to God.

“Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll like a river and righteousness like a never-failing stream.” (Amos 5:22-23).

In connection with the Biblical principles of justice, the study realizes that the church cannot be blind to such political ills as it proclaims the Good News to resolutely establish the Kingdom of God in Swaziland. It will be equally folly to ignore these challenges currently taking place in the country, and thinking that the mission of the church will not be affected.

Wimberly notes, “The determination of value and worth based on gender, race, or social status is in sharp contrast to the hospitality demonstrated by Jesus and his followers in the early church and throughout history” (2000:47). Therefore ethical systems that assign different values as exemplified by the story of the evicted Chiefs are immoral because they deny the African concept of *Ubuntu*. Swazis believe in the concept of *Ubuntu*. “*Umntfu ngumntfu ngebantfu*” meaning “*I am because you are...You are because I am*”. Thus the task of the church and Pentecostals in particular, is to take an ethical stand against human rights violence, and against any system that uses hierarchies of value when assessing human beings

Masango writing from the pastoral care context notes, “Pastoral care in this case takes human life of villagers as sacred. Therefore human life must, therefore, be preserved, defended, supported and enhanced as a matter of priority above everything else” (2005: 6). Kobia in support to Masango notes, “The most crucial and critical aspect of this engagement is grounded in a vision of life as a web of reciprocal relationships by which human beings find themselves interconnected to one another as villagers and with the rest of the world” (2003: 1-3). With such justice interventions, even the relational refugees as the evicted people from their ancestral heritages, could feel to be part of the Swazi community. A further justice dialogue could be

ushered through observing on how the scriptures in particular the gospels record how the Lord Jesus Christ dealt with injustice issues in His earthly ministry.

In the light of the constitution, what is the position of Pentecostals if what is upheld by the Swazi courts has brought into sharp relief the nature of the conflict concerning moral issues? Meaning that, what is the Pentecostals theological position when “Constitutional Rights of Swazi citizens are clearly violated by courts which seem to be against the Pentecostal Church's own teaching of upholding righteousness, peace, joy and justice for all? Is the silence cultivating among all people of Swaziland the fundamental human responsibility of moral integrity?

It is of the utmost importance for the SCC to hold onto her moral integrity, because this is the expectation that the church at large has not only for its members, but also for other structures. “The Church cannot call upon the state and the private sector to be accountable and yet be perceived to be diffident when she is called upon to account for the clergy” (Tlhagale 2003:1). The moral integrity of the SCC could be also questioned when the impression is created that it covers up its shortcomings. The SCC President’s speech did not deal with the moral degeneration of some church leaders.

This creates moments of doubt as it can be deduced that Pastors are sometimes found to be in immoral practices, such as adultery or stealing church monies. The story of Judas who was Jesus treasurer is applicable even in our days. Tlhagale’s concern is that “Our reluctance or refusal to report such cases to the justice system will only perpetuate the perception of our being more concerned about scandal” (2003:1). It is therefore important for the moral integrity of the church that issues of moral lapse should be dealt with not only in a sensitive manner, but also transparently. Tlhagale states that “A close collaboration with statutory agencies is being called for in order to ensure that allegations of abuse are swiftly dealt with, victims supported and perpetrators held to account” (2003:1).

The same kind of transparency and accountability that the SCC as a moral watchdog demands from her members should be demanded from both the public and the private sectors. When the leadership of the church falls into a moral lapse, Tlhagale warns that “Confidence is undermined, suspicion and doubt promoted among the faithful and our moral integrity compromised as we

seek to promote a culture imbued with moral values” (2003:1). This is the same perspective that must be compelled towards the government and private sectors.

An evaluation of moral issues that the SCC has to deal with is not an indication that Pentecostals are plagued with issues of immorality, but rather indicates the desire of the SCC to portray its moral integrity as enshrined on her vision statement. Ngada & Mofokeng expresses this same desire for the African Indigenous Churches when they maintain that “The African Indigenous Churches are well-known for their strong emphasis on strict moral observance” (2001:54). Moral integrity is of great value to the African Indigenous Churches. “In fact, what attracted African people to Christianity in the first place was the moral teaching in the Bible” (Ngada & Mofokeng 2001:54). Thus the moral call should include both bible teachings and moral cultural norms.

4.8.1 Demonizing African Culture a Cause of Moral Decay

The blame for moral decay, according to Ngada & Mofokeng, can actually be laid at the feet of the missionaries who began to demonise everything African, including the African culture (2001:54). “The missionary onslaught on African culture destroyed the very foundation of our moral values and standards” (2001:54). In Swaziland for instance missionaries preached against polygamy without providing means of support for the second and third wives after the husband stuck to the first wife as he was supposed to. The deserted wives had to pound their way to support their families deserted by the repented husbands. Many opted for adultery, which is also not acceptable in the bible. The wives and children’s rights were violated in the name of Christianity. The SCC teachings should provide the pillars of culture and the Bible on how to build a sound moral life.

Further blame is laid at the feet of Western education as a contributor to the breakdown of morals in African countries. “In its attempt to entrench Western civilisation, the educational system undermined and trampled upon African moral values” (Ngada & Mofokeng 2001:55). Western education divided people into educated and uneducated, civilised and uncivilised, black and white. The outcome of this was that “when children became more ‘educated’ than their parents, the fundamental African relationship of authority whereby older people are obeyed and respected by younger people was undermined” (Ngada & Mofokeng 2001:55). This breakdown in respect can be observed in moral degeneration.

The moral degeneration that is happening in African countries, can directly be held responsible for the moral decay in Swaziland, and does have an effect on our Swazi life. Of course, the same moral decline happening in other parts of the world makes our problem worse, because we see so much of the violence and immorality on TV and films and videos and other media. “This also has a powerful influence on our youth” (Ngada & Mofokeng 2001:55).

Emphasizing the issue of the moral integrity of the church, Ngada & Mofokeng point out that when moral lapse in the church occurs, the congregation deals with the situation in ways which might not convey lasting solutions (2001:54). For instance in the Pentecostal Assembly, if a member lapses into immoral behaviour, the congregation will call for prayer and fasting for that member to ensure his or her return to proper moral observance. When the member continues with immoral behaviour, excommunication follows, “*hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved in the day of the Lord*” (1Cor 5:5).

Taking seriously the moral integrity of the Pentecostals, the study rightly calls upon the SCC leadership to call upon both her members and government to adhere to a high standard of leadership. Ngada & Mofokeng supports such an argument as he expresses the concern of the church, “We as members of the African Indigenous Churches, are seriously concerned about the allegations of corruption among some of the leadership in the government we have chosen” (2001:56). However looking at the SCC Vision and Annual reports there is not much, if not any, references whereby the church was seen as teaching their members to stand for their rights. Thus upholding the SCC vision of moral integrity could mean teaching members on their Constitutional rights so that they speak on behalf of the voiceless from a well-informed position.

In his book an introduction to pastoral care Charles V. Gerkin (1997) writes

“Practical theology relates to the critical, theological explorations of situations. He further explains that, situations are complex and compelling entities that are filled with hidden values, meanings and power dynamics and such situations are deemed to take away individual and community dignity” (1997: 20).

Therefore one deems it fit to pose a question, “where are Pastoral care givers to speak on behalf of the voiceless”. Tlhagale points out an example from the Roman Catholic Church, “There are a number of vexing moral questions and practices that deviate radically from the moral teachings

of the Roman Catholic Church” (2003:1). For our case it is not only the Catholic Church but the Church at large including Pentecostals in Swaziland. We can refer to a number of these tensions caused by points of view of the church differing from that which is upheld by the state. In his AGA opening speech, the SCC President commends members for “not making headlines for wrong reasons”. This creates room for questioning the SCC position towards her prophetic role to the government and public conduct.

4. 9 PENTECOSTAL CHURCHES PASTORAL CARE METHODS

This section shares how Pentecostals pastorally care for their members and the Swazi nation. It is clear that the mandate that the Pentecostals does well regarding the issue of its mission to preach the gospel so that many people are won to the Lord Jesus Christ or rather get converted to Christianity. For Conference this is the *Transformational Development*: Constitution 2015, Article 6.4 is;

This is a process through which people move towards the fullness of life in Christ with dignity, peace and hope. It is holistic, incorporating the spiritual, emotional, physical, social and environmental aspects of life.

The idea of *transformational development* incorporates the spiritual, emotional, physical, social and environmental aspects of life. However, it is not clear as to how they pastorally journey with the converts to attain a position of dignity and self-worth as the constitution determines:

SCC Constitution Article 6.2

To promote unity and empower member churches to holistically make Disciples of Christ and advance the Kingdom of God in their communities, nations and in the world. Maintaining and defending the principles of Christ against humanistic and ideological liberalism and any other hostility in the changing world:

The mission statement shows that Pentecostals are geared to the practical alleviation of human socio-economic challenges. However, some setbacks are observed in the practical application of the socio-political challenges. It transpires that more and more, the Pentecostals view of the gospel has been narrowed to a salvation from hell as possible for the next life (Stearns, 2010: 17). The fact is that, Jesus always cared about the whole person – one’s health, family, work,

values and his or her soul. *“I have come that they may have life, and have it to the full”* John 10:10. When we become involved in people’s lives, work to build relationships, walk with them through their sorrows and their joys and stand up for the defenceless we are moving people towards fullness of life in Christ.

Pastoral care is “the art and skill of helping individuals and groups in order to understand themselves better, and are able to relate to fellow human beings in a mature and healthy manner.” (Waruta & Kinoti: 2005:2). Gerkin writes “religion has to be associated with self-development” (1997: 20). He confirms that this has been proven whether one found affinity with Presbyterian, Pentecostal or Evangelical theology of salvation by acceptance of Christ as one’s personal Savior (1997:20).

Pentecostals could learn from Gerkin’s pastoral care model. Gerkin writes from the American-African perspective of which is contextual to the Swazi situation.

4.9.1 Gerkin’s Pastoral care Model

Moreover Gerkin argues that, “Israel’s world of pastoral care was embodied in its tradition of the justice action story” (1997:21). Therefore an understanding that pastoral care always involved a response to human experiences must be central to the tradition of caring for the citizens not to be treated as outcasts in their own land. Gerkin further states that “Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christians as well as its individual members” (1997:118). Therefore, considering the dynamics of politics in Swaziland the SCC traditional beliefs should be reviewed and modified in order to engage with the politics of the land. Munthali provisions that “the task of the practical theologian is to excavate particular situations and to explore the nature and faithfulness of the practices that take place within them (2014: 5). SCC pastoral care initiatives should be seen as transforming peoples’ predicament situations.

Masangos’ article on ‘Pastoral Theology in The African Context’ argues that “Pastoral theology has always being among human beings; especially those who are broken, abused and violated in some way by people and world structures” (2005: 5). Henceforth bringing back the dignity and worth of people who have been violated by judicial structures is a call to the SCC. Munthali in

provision notes, “It takes compassionate humans to be the healing hands to those whom life has broken and shattered” (2014:5). It is by compassionate ministry that inner peace comes. The study is in backing to Masangos’ theory of pastoral theology “being among the broken, abused and violated”. Thus compassion is understood to be the position in which the victimised person is in and be willing to journey with that individual so that he finds inner peace. Jesus teaching is “blessed are the peace makers” (Matt 5: 9).

4.9.2 Pastoral Care According to the Acts of the Apostles

The book of Acts has been central to Pentecostal beliefs and practices from the beginning of the movement in the early twentieth century. For the purpose of understanding the political dimension in the book of Acts, we highlight the hermeneutical rationale developed in the book of Acts. This is aimed to challenge Pentecostal Churches in Swaziland especially to go beyond focusing on healings, the miraculous, and the superficial manifestations of the Spirit. In the book of Acts of the Apostles, spiritual manifestations involved the Spirit’s work in the public welfare as manifested in the early church

If Pentecostals have devoted much of their theological and hermeneutical energy in times to defending their distinctive understanding of the Spirit’s baptism in power for witness to the public, how come Pentecostals in Swaziland are not heard challenging injustice practices as their public witness also? Are Pentecostal churches in Swaziland enlightened to practice that Spiritual empowerment such that it is not only focused within individual lives as observed by their dancing, shouting and speaking in tongues in their services? Prior (1995) observes that, if Acts is understood in light of Jesus’ Spirit-empowered works of liberation in the gospel of Luke-Acts then a Liberative Pentecostal theology of the political also becomes a possibility. Therefore, following the Spirit’s empowerment in the book of Acts could shape Pentecostals hermeneutical theology. The book of Acts may be much more illuminating for the task of political theology both within and even outside the Pentecostal academy.

The church in Acts did not isolate from public life (6:1-6). As there was a problem with the distribution of food, the church became proactive precisely by caring for the needs of the disadvantaged, in this case the widows. They became a political body of reconciliation and unity to the community as guarded by the Holy Spirit. How come the contemporary Pentecostals, in

particular Swaziland, are not engaged in the liberation of fellow citizens who are not allowed to express their views? Therefore, Pentecostal Churches in Swaziland must be observed as holding to the teachings of the early Church period as many Pentecostal Christians have continued to experience the ‘bliss’ that was brought about by the outpouring of the Holy Spirit in the early church (Acts 2). Through the descent of the Holy Spirit upon them, they were enlightened and empowered to care for the spiritual as well as socio-political needs of their people. The early Christian community has left us the record found in the New Testament of the Gospel to follow. The gospel writers show that they were prepared to countenance with contemporary, Graeco – Roman’s imperial culture that had detained some of the Apostles on the isle of Patmos.

This means that, the early Pentecostal Church’s socio-political ministry has to continue with the contemporary Pentecostal churches in Swaziland. Unfortunately Pentecostal churches in Swaziland are observed to be ineffective in the area of pastoral caring for the outcast by the society. Mbiti says “it takes the whole village to raise a child” (1990: 80) Hence it is a responsibility of everyone who lives to care for other people in the village. Hence an analysis covering the Pentecostal churches’ teaching on the principle of caring for all could enhance and shape governance policies both from the government and community leaders perspectives.

4.10 PENTECOSTALS JUSTICE FORUM IN RELATION TO NATIONAL AND INTERNATIONAL JUSTICE FEDERATIONS

Practical Theology being a pragmatic oriented theology, prompts the researcher to engage such praxis in order to bring in desirable innovations in the justice for all Swazis. What is the Pentecostals’ understanding of justice in line with their mission statement?

The SCC Call and Aspiration is: *Constitution Article 9.0*

We aspire for a Kingdom of Swaziland in which every citizen believes in Jesus Christ as the Son of God, and lives life in Christ in abundance with dignity, peace and hope.

This article is in line with *The Constitution of The Kingdom of Swaziland 2005 Chapter 5 Article 58 (3)*:

The state shall cultivate among all the people of Swaziland through various measures including civic education respect for fundamental human rights and freedoms and the dignity of the human person.

Article 58 (6):

The State shall promote, among the people of Swaziland, the culture of political tolerance and all organs of State and people of Swaziland shall work towards the promotion of national unity, peace and stability”.

Having looked at the well augmented mission statement, the study pursues to understand as to how far Pentecostals are practically engaged with self-worth, respect and justice agendas for all Swazi citizens as stipulated by Swaziland Constitution and International human rights declarations? As a concerned Swazi, I am asking myself as I am writing, what does it mean to be a person of worth and value in Swaziland? And how can we as Swazis live with dignity and honour in monarchical governance when human rights are violated? Such cases are more likely to cause violence in the land. This is the fundamental basis for pursuing social justice whereby every person is treated as a human being and is created in God’s image and thus has intrinsic value.

Dignity and justice for all is a demand from the International Bill of Rights (1948). According to Gushee, “the two key Hebrew words for justice and peace (*mishpat* and *tsedaph*) are used to call for both just courts and just economic arrangements” (2000:87-88). Therefore justice is applicable to all including the Christian community and those in authority. If and when the church is quiet to speak against unjust practices from government and civil servants they are indirectly practicing injustice. Thus Munthali suggests “To let the sleeping dogs lay is to sanction and bless immoral unjust prevalence of violence and abuse in country that deserves better climate of justice and security” (2014:80). Thus this inquiry, is on the extent Pentecostal teachings tiers up with the means to promote justice?

Jesus’ ministry was flavoured with acts of kindness and justice as they were carried out under the agenda of the Holy Spirit.

18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19 to proclaim the year of the Lord's favour." Luke 4:18-19 NIV

Jesus when he announced the arrival of the Kingdom of God. Word observed that,

“In fact, He embodied a new form of human, social, economic and political life for all to follow his steps. He also proclaimed the Jubilee principle of The Old Testament, and his earliest followers enacted that way of life in a community that took care of others social and political needs” (2009:100).

If in Luke the anointed Jesus comes “to free Israel from her ‘slave-poverty’, ‘exile captive’, and ‘blind’ estate and to lead her along the wilderness ‘way’ towards restored favour of the Lord, how can Pentecostal churches in Swaziland neglect the political needs of their people? As a matter of course, theologians have shaped unjust world systems as they wrote extensively on political themes, interpreting structures, processes and choices of the political sphere within the horizon of the Christian narrative. Africa and Swaziland in particular is still looking for the likes of Augustine, Martin Luther King Jr. and Tutu to name a few heroes with political thoughts who immensely influenced their world. They saw ‘political theory as a public confession and presentation of a Christian perspective on the political process and on historical development which was in a real sense the proclamation of the gospel.

Pentecostals have very important contributions to make to contemporary justice instability case debates in Swaziland. The author believes they do. If the government is unable to deliver such initiatives, then the church must shout and call for accountability. Pentecostals must be seen as the voice of reason and be the conscience on justice forums.

Sibanyoni (2009) in exposing the danger that is caused by the false philosophy that poverty breeds deep spirituality notes, “pastoral caregivers should apply their faith practically in order to compare ideas, materials and skills in order to attack the problems in the society” (2009:118). In support this study could further expose that it is a false philosophy that silence breeds deep spirituality. Therefore, Pentecostals should apply their faith practically in order to attack the problems in the society. The sermons and teachings will therefore correspond with the societal

injustice challenges. The ministers will have no cause to be ashamed to challenge government practices with their correct interpretation of the scriptures and the understanding of a political mind (2 Timothy 2:15). The truth is that “humans have a right to live in dignity here on earth, irrespective of whether they will go to heaven after death or not. Therefore, Mugambi observes that, “the Church should not be so pre- occupied with heavenly concerns that it fails to attend physical suffering here on earth” (1989: 110). This focus is central to political life. To some degree, this relationship between the present reality and the life after reflects political reality. Such an extension demands proper governance. All contemporary societies have governments. Some people are members of this government and take part in the process of governing, while there are others who are not part of it, and do not submit to its will and decisions, and constitute the governed or the ruled. Therefore, even today some must govern while others must be content to be governed in justice and peace.

As ambassadors of Christ the Pentecostals call to justice should be seen to be continued and accompanied by the same phenomena until the second coming of Christ. The expectation of the Pentecostals is to experience and emulate Christ as Savior, Baptizer, Healer and Second coming messiah to bring peace on earth. Hence, one’s moral honour can be developed by means of holiness practices.

Thus Pentecostal evangelism should posture a justice mandate.

4.10.1 Justice Precedes Peace.

Swaziland gained Independence in 1968 from the British through peaceful negotiations. And from Independence till today, no civil and exterior wars have been experienced in Swaziland. The church is, therefore, perceived to be the primary agent of peace. Pentecostal churches therefore should be known in Swaziland as agents of peace. But the question is how can peace reign if citizens are not given equal opportunities and treated equally in the judgements of the law?

Where justice reigns peace is the end result. Pentecostals have an obligation to maintain justice so that the communities live in peace. Whatever happens in the community indirectly or directly affects the Church mission. *Shalom* is the Hebrew word for peace in the Old Testament. *Eirene*

in New Testament Greek is related with the thought of the total “well-being” of the human person. It is commonly used in greeting both on meeting and parting as portrayed in Paul’s epistles (Gal. 1; 13, Eph. 1:2) The common conviction is, therefore, that God is the giver of *Shalom* (Is 47: 7, Matt 5: 9). Thus the SCC call for peace, righteousness and justice becomes a call for moral life centered on Christian principles.

Phiri et al note, peace can be engendered by conflict, that is, conflict creates possibilities for peace (1996:31). Therefore, proper confrontational dialogues do not propagate war instead avoiding them can eventually lead to serious negative conflicts. Phiri et al further explains that there are three main areas of the peace need in human life and experience (1996:31).

These include;

- i. *Individual peace.* Individual peace according to St. Paul is peace of the heart and mind which comes through the conception of ‘peace with God’ (Eph. 2: 14).
- ii. *The peace of the community.* Paul extends the meaning as it relates to ‘communal peace’ indicating peace which is brought between opposing groups (Jews and Gentiles).
- iii. *Peace in the midst of conflict.* In Philippians 4 Paul continues to focus on inner peace which comes by living a moral life with emphasis on truth, honesty, justice, love, striving for excellence (4: 8-9).

For the apostle Paul principles of justice as mentioned above constitute the core of inner peace. These principles do specify the content of justice as well as the way it affects the society in a most powerful and concrete way. Hence it is from here that the Pentecostals can proceed to build up a Swazi society of peace. It becomes clear that one cannot provide peace for the society and in the midst of conflict (conflict situation) without peace to self. How can one have peace to self when citizens of the country are denied their freedom of expressing what is disturbing their individual peace? As the case of the lawyer and editor who were imprisoned for voicing their concerns on issues where justice was seen not to be done within the Swaziland courts. The regretful scenario is that the SCC was not heard commenting in such a humiliating and disgraceful tragedy whereby justice was seen not to be done as citizens were imprisoned without given an opportunity to appeal their case. Why is the SCC voice not heard in cases where human rights and dignity of the human person are violated yet her constitution is in support of the political objectives of the country?

Wimberly observes that “violence, whether it takes place near or far, challenges our humanity, our faith, our political philosophy, and our sense of well-being” (2000: 11). Thus Wimberly notes that, “the fact that we perennially raise questions such as this suggests that we humans are always interested in constructing meaning” (2003:15). Pentecostal leaders should be asking themselves these questions and seen practically addressing these issues as their core mandate as endorsed on SCC 2015 Constitution. Wimberly articulates the idea of respecting elders by saying, “honour means acknowledging the significance of the lives lived by elders and treating them as persons of worth” (1999:5). Masango notes that through this kind of treatment, the village is then shaped in such a way that order, respect and values are created within the lives of villagers (2000:4).

According to Witte, Jr. & Alexander the Universal Declaration refers, in its preamble, to “the inherent dignity of all members of the human family” and states, in Article I, that “[a] all members of the human family are born free and equal in dignity and rights and should act towards one another in a spirit of brotherhood (2008: 237-238). The two covenants each refer, in their preambles, to “the inherent dignity of all members of the human family” and to “the inherent dignity of the human person from which, the covenant insists, “the equal and inalienable rights of all members of the human family derive” (2008: 238).

This means that the Pentecostal call is to promote the harmony of all people in Swaziland. The question is how far Pentecostal churches are willing to promote harmony of all Swazi citizens? Wimberly emphasizing the peoples’ quest for worth and value, notes through living together, through socially constructed categories, we each, both individually and communally, construct our definition of what it means to be worthy and valued” (2003:15). Therefore Pentecostals must be observed to be practically engaged on issues challenging peoples’ worth. Like when justice seems not to be practiced, it surely brings shame to self-worth.

For Witte & Alexander that means that “every human being possesses dignity, not as a member of one or another group (racial, ethnic, national, religious), not as a man or a woman, not as someone who has done or achieved something, and so on, but simply as a human being” (2008:238). Hereafter we can say that SCC believes that all human beings are equal before the

law. Which is supported in scriptures “*and God said Let us make man in the image of God*” Gen 1:26.

Barnes analysis on “*Man as image of God*” drives the point home on the dignity of man:

"Image" is a word taken from sensible things, and denotes likeness in outward form, while the material may be different. "Likeness" is a more general term, indicating resemblance in any quality, external or internal. It is here explanatory of image, and seems to show that this term is to be taken in a figurative sense, to denote not a material but a spiritual conformity to God. (Barnes' Notes, 2006)

Therefore Pentecostal theology should be seen as supporting human dignity as all people are equal in the eyes of the Lord. Hence Pentecostals teachings are evaluated to see their impact on Swazi people's governance.

St. Paul supports that “*There is neither Jew nor Greek, slave nor free, male nor female for you are all one in Christ Jesus*” Galatians 3:28 NIV.

Neither male nor female -Difference of sex makes no difference in Christian privileges. But under the law the male had great privileges. Males alone had in their body circumcision, the sign of the covenant, (whereas baptism applies to male and female alike); they alone were capable of being kings and priests, whereas all of either sex are now "kings and priests unto God" (Rev 1:6); they had prior right to inheritances. In the resurrection the relation of the sexes shall cease (Luke 20:35). **One**, [*heis*] - 'one man;' masculine, not neuter; "one new man" in Christ Ephesians 2:15). (Jamieson, Fausset, and Brown Commentary 2006)

Thus true identity is found in God. The question to be addressed is “what does it take to be a Swazi citizen of worth and value? For Wimberly it is to conduct self with respect and honour to the elders. “Honor means acknowledging the significance of the lives lived by elders and treating them as persons of worth” (Wimberly 1997:5) Thus honour comes from self-respect, so that others in turn will respect you. That's the golden rule “do unto others as you would love done to you”.

Through this kind of treatment, the Swazi politics could then be shaped in such a way that order, respect and values are created within the lives of all citizens. Masango notes that such relationships especially with young people “have shown that a string of wool cannot accomplish this, but by weaving them together, one has a tapestry of unity and togetherness of a village that is working together in a spirit of *harambee* (working together)” (2005: 4). For this study a spirit of working together between the churches in particular the SCC-Pentecostal churches, Government and Political Activists would be the best means to honour and dignity for all Swazi citizens.

Pentecostal churches in Swaziland could learn from good practices upheld by South African Church leaders who brought about justice transformations in their countries.

With the above in mind, let us look at how churches in South Africa reacted to injustices and political turmoil.

4.11 LEARNING FROM THE SOUTH AFRICAN CHURCH ECUMENICAL NATURE

Swaziland Pentecostal churches have roots in South Africa churches as explained in the background chapter of this research. Hence, Emeritus Archbishop Desmond Tutu is one of the African Church icons who have promoted justice in South Africa. On his own role in the political arena, Tutu says, “I was often criticized during the struggle to end apartheid for being ‘political’ and told by people in and out of the church that our place was to be concerned with religious matters. But we were involved in the struggle because we were being *religious*, not political” (2004:63). Tutu maintains that “To oppose injustice and oppression is not something that is merely political. No, it is profoundly religious” (2004:64).

Hence the Pentecostals must be bold to challenge government’s immoral practices more especially within the judicial system. This boldness in addressing government can be seen in the concern that the Churches in South Africa raise with regard to the actions of some government officials. “We as members of the African Indigenous Churches are seriously concerned about the allegations of corruption among some of the leadership in the government we have chosen” (Ngada & Mofokeng 2001:56).

The South African church was not only addressing government on specific issues, but from time to time the church was also taking on a political role (Ngada & Mofokeng 2001:56). Even now, after the struggle in South Africa, many of the African Indigenous Church members are observed to hold high positions in the local structures of their communities. Although they join these political organisations as individuals and not as churches, Ngada & Mofokeng say, “Our churches encourage this. They teach their members to fight for their rights, to fight for justice and peace, because, as they know very well, there can be no peace without justice, and no reconciliation without peace” (Ngada & Mofokeng 2001:51).

So far the church in Swaziland is observed to be divided on issues affecting people’s justice. For example the Council of Swaziland Churches (CSC) sometimes holds seminars to educate their leaders on Constitutional topics, thus they are vocal on issues affecting human rights. While the SCC, on the other hand is not heard organizing seminars for church leaders on their political role? The study’s concern is that Why does the SCC discourses not cover political topics yet other Church bodies in Swaziland like the CSC do address political issues?

While in this puzzle, Masango’s opinion appears to be an answer as he writes from the South Africa Church context that, “the ecumenical call of the Church to be one” is not just an ecclesiological imperative; it is integrally a call to political, economic and social justice” (2009:1).

South African Churches were able to fight against Apartheid because they were one. Masango further observes that, roots of ecumenism – God’s “call to be the One Church” – in the churches in Southern Africa historically can be traced to the education and training of the clergy, in particular the self-trained black clergy” (2009:1). Following Masangos’ analysis we can suggest that the SCC”, as a mother body for Pentecostals, has to seriously take it upon herself to educate and train Reverends, Apostles, Prophets, Bishops and Pastors on judicial issues as this is part of her calling “transformational development”. The SCC could also learn from their Christian counterparts, The Sudan Council of Churches ecumenical role in promoting peaceful dialogues in Swaziland.

According to the ecumenical report on “Countdown to the Sudan Referendum” (September 2010 to January 2011) the impact of church and civil society was significant in securing a peaceful

atmosphere for the referendum (Kobia, 2013: 98). Kobia further notes the role of the church in promoting peaceful dialogues between stake leaders;

“In the run up to the South Sudan Independence declaration, there were serious allegations that a conspiracy between the government in Khartoum and militia groups under rebel leaders. They threatened to disrupt the independence celebrations. Concerns about all these issues warranted the formation by the Sudan Council of Churches of a team of high ranking church leaders to meditate and promote dialogue between respite stake holders Our high level ecumenical diplomacy/advocacy gave top priority to securing a peaceful atmosphere on the 9th July 2011, so that the Southern Sudanese could mark the most historic event in their long road to freedom with all dignity and joy it deserved (2013: 98-99).

Therefore Pentecostal churches together with the other Church governing bodies working together could fulfil the justice mandate of the Swazi people.

Having shared on the ecumenical role, we also learn a principle of “Transfiguration from Tutu”

4.11.1 Principle of Transfiguration

In giving an example from the history of South Africa when the Churches were dealing with the racist government, a principle of transfiguration worked for the churches in South Africa (Tutu, 2004). Transfiguration is a change of appearance of a person (Hornby, 2010). The transfiguration in nature, as well as the transfiguration of the cross, strengthened the church to deal with the Apartheid situation (Tutu, 2004). In relation to this Tutu says, “The principle of transfiguration says nothing, no one and no situation, is ‘untransfigurable’ (2004:3). That means that when just systems are released from its bondage Swazi people are likely to share in the glorious liberty. Cone supports this principle of transfiguration through the cross, “The Lynching Tree”. He elaborates, “The cross must be made to speak to oppressed people in ways that Jesus’ life, teachings, and even his resurrection do not” (2012: 26). Thus the cross “places God in the midst of crucified people, in the midst of people who are hung, shot, burned, and tortured. Seeing themselves as crucified like Jesus” (2012: 26). Thus, the Pentecostal justice mandate should resemble the message of the cross, to be willing to suffer with the suffering.

As a practical theologian among the Pentecostal church my argument therefore is, if and when the Pentecostals are selective on addressing issues that rob individual and community dignity is her vision and calling practically addressing human injustice plights? This idea emanates from the observable position of Pentecostals not speaking out on issues affecting Swazi citizens. Are SCC teachings cultivating among all people of Swaziland the fundamental human responsibility of moral integrity?

4. 12 PENTECOSTAL CHURCHES BELIEFS WITH REGARDS TO FREEDOM OF SPEECH AND PRESS.

SCC Constitution 2015 Article 6.2: *“Maintaining and defending the principles of Christ against humanistic and ideological liberalism and any other hostility in the changing world”*

The Pentecostal churches silence against disorders in Swazi justice, probes the author to analyse Pentecostals with regard to freedom of speech and constitutional rights of the press. They were not heard commenting on tragic episodes such as that faced by citizens like the deposed chief. Yet some of the people who were evicted with the chief were their church members? So, the author further probes for an understanding of the extent to which Pentecostals are ready to address traditional ills of the country, as alluded to in the mission statement.

How do Pentecostals maintain and defend the principles of Christ against unjust humanistic practices? It is not clear as there are no clear policies to guide political engagements. However, the SCC is privileged to run Christian programmes through the national radio. We can say it is a privilege because other faith based groups such as Muslims, Bahia, Jesus Only and Hindu are not allowed time. Thus this thesis aims to find out as to what extent are Christian programmes aimed at advocating for human justice?

4.11.2. The Christian Media Centre

This is a radio centre whereby Christian programmes are produced and played on national radio at specific times allocated to the SCC. The SCC is enjoying the privilege of producing Christian programmes on radio. This has raised questions from the other faith groups as freedom of religious association is open in Swaziland. While the opportunity is there to use national radio,

no political statements are allowed from these programmes. Only preaching, teaching and church announcements are allowed.

While political statements are not allowed through national radio, I guess Pentecostals could preach on the justice element of God. Most sermons are based on moral sin and conversion. What about the prophetic voice as the prophets of old used every opportunity to speak God's mind to his people. Pentecostals could learn from contemporary theologians who stand their ground with a Liberative message in spite of opposition. Boesak a South African liberation theologian despite his increasingly strident attacks against the government and the white churches remains a prophet of reconciliation (Ferm 1988: 16). This could be done not as speaking against government. But speaking against the violation of God given rights is what the Bible is all about. The apostles, when brought before the Sanhedrin to be questioned against teaching on the name of Jesus, chose to obey God before men, "We must obey God rather than men" (Acts 5:29). Boesak supports, "to have political ideals is not in itself sinful; to identify them with the gospel of Jesus Christ is" (1976:121). Thus the church, in particular the Pentecostals, when preaching sermons on the justice of God would not be talking politics but preaching the gospel with an understanding of political epitomes.

Pentecostals could learn from the biblical story from the book of Esther on how to express socio-political injustice.

For Mordecai, he had to speak aloud for the safety of the Jews after Haman's plot to destroy all Jewish people in Persia.

Esther 4:12-14

¹² When Esther's words were reported to Mordecai, ¹³ he sent back this answer: "Do not think that because you are in the king's house you alone of all the Jews will escape.

¹⁴ For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this?" NIV

Mordecai insisted of Esther that, no excuse would serve, but she must appear an advocate in this cause, that it was also her cause (v.13, 14). For that the decree to *destroy all the Jews* did not except here: "*Think not* therefore that *thou shalt escape in the king's house*, that the palace will be thy protection, and the crown save thy head: no, thou art a Jewess, and, if the rest be cut off, thou wilt be cut off too."

The decree to destroy Jews was changed because of Mordecai and Esther's boldness to stand and advocate for the Jews safety against a cruel system.

Esther 8:8

8 Now write another decree in the king's name in behalf of the Jews as seems best to you, and seal it with the king's signet ring — for no document written in the king's name and sealed with his ring can be revoked." NIV

Hence the king did the utmost he could to protect the Jews and he left it as fully with Esther and Mordecai to use his name and power for their deliverance as before he had left it with Haman to use his name and power for their destruction: "*Write for the Jews as seems best to you* (v. 8), (Matthew Henry's Commentary 2006).

In the prophetic tradition there is an inextricable link between *shalom* and *tsedaqah* (righteousness as well as *mishpat* (justice) (Is 54: 10-15, Amos 5: 21-24). As the prophets saw it, social justice is the main reason for the wrath of God, which is the withdrawal of his peace. According to the prophets, God does not ask for sacrifices and offerings but for love, truth, faith and justice.

Hosea 6:6

6 For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.
NIV

Barnes (2006) comments on mercy versus sacrifice which are the thrust of this analysis, therefore, adopted for Pentecostals considerations.

"Mercy" is also more comprehensive than "sacrifice." For sacrifice was referred to God only, as its end; "mercy," or love of man for the love of God, obeys God who commands it; imitates God. Yet neither does mercy itself avail without true knowledge of God. For as

mercy or love is the soul of all our acts, so true knowledge of God and faith in God are the source and soul of love.

And so the Words of our Lord "I will have mercy and not sacrifice" (Matt 9:13), are a sort of sacred proverb, contrasting "mercy," which overflows the bounds of strict justice, with "sacrifice," which represents that stern justice.

Barnes further comments that,

“When the Pharisees complained at our Lord for eating with Publicans and sinners, He bade them, "Go and learn what that *means*. I will have mercy and not sacrifice." He bade them learn that deeper meaning of the words, that God valued mercy for the souls for which Christ died, above that outward propriety, that He, the All-Holy, should not feast familiarly with those who profaned God's law and themselves (2006).

So, without that love then, which shows itself in acts of mercy to the souls and bodies of people, all sacrifice is useless. Therefore, as speaking against unrighteousness and justice marked the Old Testament prophets and New Testament Apostles deep spirituality, Pentecostals cannot afford to neglect public affirmations linked to acts of mercy. Wimberly confirms that, “people who have been counted out need a great deal of emotional and support system help”. Thus they need to be surrounded by people who care and want them to succeed in what they are doing; these are the works of mercy” (2000: 83). Therefore relational refugees like Chief Fakudze in our cover story, need to be provided with positive experiences that reinforce a sense of self. Wimberly notes that, “the practical theologian needs to make sure these kinds of programs exist” (2000: 84). Ultimately the goal of the Church is to bring a solution to human plight. The question is how far the SCC theology can effectively build a peaceful Swaziland despite the prayers and crusades? It should be a deliberate under taking by the SCC to apply practical methods in order to bring peace to the land from the scourge of human rights violations. This means that the Pentecostals churches must have a public theology.

4.12 PRELIMINARY CONCLUSION

This chapter has introduced the Pentecostal theological tradition in relation to the Swaziland governance system. The intention of the chapter has been to examine the Pentecostal Churches

theology and its influence on the modern and traditional governance of Swaziland. Swaziland governance has been discussed in order to examine how Pentecostal churches theology can contribute a meaningful impact in the context of Swaziland monarchy.

The study has discovered that it is not easy to identify Pentecostal churches theology because of their structural and doctrinal differences. Hence the Pentecostal Churches' teachings have been elaborated on by scrutinising the Constitution of The Swaziland Conference of Churches looking at the vision, mission and core values of the SCC. This paper has established that the Pentecostal churches in Swaziland are strong on the spiritual and social activities. But not much has been observed on engagement on political issues. Hence, the traditional Pentecostal teachings are primarily eschatologically focused.

New Testament scriptures elaborating on the early Church engagement in politics have been discussed as available material on how Pentecostal churches in Swaziland could shape their theology towards political preferences. Thus the Pentecostal Churches in Swaziland could be observed meaningfully participating in issues affecting the Swazi people's welfare could be addressed. Based on the SCC theological notions on engagement in politics established in this chapter, the study now proceeds to the next chapter. Chapter five intends to conduct interviews in order to examine notions of Pentecostal churches participation in politics from the Swaziland Churches perspective.

CHAPTER FIVE:

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

5.1 INTRODUCTION

In Chapter four this study examined Pentecostal teachings as they relate to political participation. It looked at Pentecostal documents such as Constitutional policies, and Annual reports. We also included participation observation and media articles on the Church's engagement in politics.

This chapter presents the analysis of the data obtained after conducting interviews and questionnaires. The main purpose of the evaluation was to explore the extent to which Pentecostals in Swaziland participate in Swazi politics.

The following research questions were addressed through the data:

1. To what extent do Pentecostals in Swaziland participate in addressing political injustice issues of their communities? Is their participation or lack of participation been the cause of why Pentecostal Churches seem not to have been speaking out on the issues affecting the people of Swaziland?
2. To what extent are Pentecostals aware of their socio-political responsibility?
3. Are there any theological underpinnings that have caused Pentecostals not to participate in the area of social justice or not.
4. How can Pentecostals begin to address issues that violate people welfare and change from by being stuck on preaching sermons without practically engaging with violation of justice?

To simplify the above research questions to the participants, sub-questions were created as open ended interviews and questionnaires (Appendix Three).

5.2 PARTICIPATION SELECTION

This research was concentrated in the Manzini region being the most highly dense populated region amongst the four geographical regions of Swaziland. The population sample that is studied had three (3) main different categories, A, B and C. Category A comprised of The

Swaziland Conference of Churches (SCC) which is a governing body of Pentecostals. Category B comprised the Council of Swaziland Churches (CSC), for the main line churches and C is comprised of the League of African Churches in Swaziland (LACS) who are the governing body of the indigenous Swazi churches. These different categories were selected to get an unbiased understanding of the phenomenon since these churches are governed differently.

5.3 INVITATION TO PARTICIPANTS

A permission letter was written to the Swaziland Conference of Churches Chief Executive Officer (CEO) as the main person able to deal with the request for their voluntary participation. The Swaziland Conference of Churches is the governing body for Pentecostals and Evangelical churches in Swaziland. Permission was granted by the SCC (Appendix Four). Interviews were conducted with the Swaziland Conference of Churches CEO and three key Pentecostal churches Pastors in Swaziland to get the view from the position of the leadership. Three of them were interviewed, one being a former government minister and presently Kings advisory Council member. The other two are prominent Pentecostal pastors having TV programmes and radio ministry.

From the mainline churches perspective, interviews were aimed at the Swaziland Council of Churches Board members as the governing body for Main line churches, but time constraints could not allow this and instead a questionnaire was filled in by the CEO.

Attempts were made to meet the President of the League of African Churches in Swaziland, but to no avail because of his busy National duties as he is also Swazi National Court magistrate. The President directed me to the Vice Secretary who willingly shared his insights on the LACS's position as far as political engagements were concerned. One can quickly allude that the LACS, do not talk politics as revealed by the Vice Secretary on behalf of the President. The LACS set it in black and white that they do not participate in political debates. This is such that during the interviews they were sceptical about giving their views on this question. Their role and responsibility is to pray for the country and those in authority (LACS Vice Secretary interview on the 9th September 2015). So, they will not appear on the responses tables as not much was said besides that the LACS do not talk politics, they support the present government.

In addition to the interviews above, I used data collection questionnaires as well; which are a form of open-ended structured questionnaires (Appendix Two). Hundred (100) questionnaire copies were distributed within the Pentecostals and Main line churches. The Questionnaire was categorized into those from leadership and local church perspectives. These were questions asked to collect data to help answer the research questions. Questionnaires were aimed to reach out to those that I was not be able to conduct face to face interviews with due to distance and other reasons.

In addition, I actively participated in some of the activities of the SCC including, the SCC Annual General Meeting and Regional meetings including SCC zonal meetings to obtain a broader understanding of the Pentecostal church's political engagement in the country. I also attended national church services and workshops whereby the three church bodies meet at national services, to get the feeling on politically oriented activities of the Church in Swaziland.

5.4 BRIEF PROFILE OF INTERVIEWEES

In compliance with the assurance of confidentiality and anonymity in the final presentation of the report, each participant's name was allocated a numerical number, in order to avoid using the names of the participants. This was also done to conceal identification, unless the participant was willing that his be identification revealed in this study. With personal interviews, some participants had no problem with their names appearing in this study, thus some of the names are used. Face to face interviews were recorded and transcribed as notes and kept confidential. An estimated time for interviews was (30 min to 45 min).

Following is an evaluation of the data obtained following in depth interviews and questionnaires with the participants.

5.5 DETAILS OF ANALYSIS

Following is the participants' responses from interviews and questionnaires as outlined in table formats. Participants responses are analysed as compared between Pentecostals and main line churches.

5. 6 PENTECOSTAL CHURCHES PARTICIPATION IN SWAZI POLITICS

Interview respondents showed a positive mind-set to the Pentecostal churches engagement in politics. However, in practice, Pentecostals are holding a neutral view towards political participation. That is they do not want to be seen as offending government publicly while at the same time do not condone evil practices such as those carried out by government. This is evidenced by participants' responses.

Eleven participants including both Pentecostals and Mainline Churches are for the Pentecostal church participation in politics. One participant was against the church engagement in politics. In the words of participant 10,

“Don't worry about the earthly things for they might delay you to get into heaven”.

Thus a question was raised during the interviews on how the Pentecostals address politics? An interview with the Pentecostal churches CEO had this to say concerning their participation in politics;

Interview with CEO-Swaziland Conference of Churches (13th August 2015).

“We speak politics but in a confrontational manner. We correct government if need be. For example, a government minister once issued a statement to detain false prophets in the country who misleads the nation without consulting the SCC office. The office approached the concerned citizens and government listened. Government was approached face to face with the minister concerned. We don't criticize government publicly, we maintain peace. We are not so quick to go to the media.

We make appointments with person concerned not speak people's issues publicly. In most cases those who publicly make statements are conflicting with government.

We respect government, and thus government gives us an ear. Many things we do privately not quick to publicise our good things. If government is wrong, we critique him not criticise. That's our position”.

Thus there is a fair consensus amongst participants that Pentecostals participate on issues affecting peoples' lives in Swaziland. However, their practical public invisibility silence on

issues affecting the socio-political positions of Swazis as evidenced by the background stories, literature reviewed and empirical data collected leaves a big question in respect of their engagement in politics.

“We are involved in social issues, for example in our walk for Christ campaigns, the offerings raised there are given to NGOs who are directly engaged with that”.

For instance a follow-up question was asked to the Conference of churches CEO on should the church engage in Public Protests on roads:

The CEO adds:

We don't agree with that because the people we would be shouting as wrong are the same people whom we have to preach to. So we won't be heard e.g. Easter was in the royal and spoke inside the chambers.

What about crusades and prayers, do they meet the socio-political aspects?

They do because for us whatever we do is to preach thoroughly the gospel where it's social or spiritual. Crusades and prayers are aimed at soul winning but we have social programmes at community and national level. Community level: through our zones we meet people needs at their communities. E.g. Akwandze Crusade October 28-3 at Buhleni (one of the Royal homestead) pastor seminar. That's our community impact.

“A direct confrontation is appreciated than making noise. E.g. an accident involving maidens during the reed dance ceremony, what is Conference opinion?”

Nothing is being said but that doesn't mean there is nothing we are doing. Peace is our mandate”.

This is further evidenced by participants' responses as (table 1 below).

Table 1: Pentecostals Participation Impact in Swazi Politics.

Pentecostals Responses	Mainline Churches Responses
1. Church must engage in politics. Speaking for	The church should

<p>the poor like the O/T prophets: Isaiah, Daniel, Amos, etc. Like Council of Churches is seen engaged with politics.</p> <ol style="list-style-type: none"> 2. Pentecostal are not doing enough. No, we are not visible in our communities. Like developing human life. Council builds houses, clinics and speaks on behalf of the poor. Jesus was a political figure engaged with human lives. The church is a majority, so must take control, we are afraid of the church. 3. The church, I think must be of great influence in Swazi Politics Policies issues. It must be fully involved. 4. Be actively involved, we have a role to play but should remain neutral and more religious than political. 5. We can participate but with caution because some activities with politics can affect and lead to terrible consequences. 6. The church should actively participate in the Swazi politics policies and issues so that it can have Godly influence on such issues and decisions. Otherwise ungodly decisions will be imposed on the church and negatively influence functioning. 	<p>actively engage every government on social concern issues. However, it is critical to address issue from a constructive point of view.</p>
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<p>7. The welfare of the people is a priority, the children, the aged; the poor should be taken care.</p> <p>8. The church should actively participate so that justice will be practised to all citizens.</p> <p>9. Well, a church is involved in politics because it involves affairs of people and their freedom in life.</p> <p>10. Don't worry about the earthly things for they might delay you to get into heaven.</p> <p>11. In broad sense yes, narrow no.</p> <p>12. Yes, I am in Political office yet I am Senior pastor of a Church</p>	
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The study deemed it fit to take these observations further in respect of what the general Swazi perspectives of the Pentecostal Churches' participation in politics were based on. This is aimed to ascertain a balanced view on interview responses with commonly held opinions on the Pentecostal churches' position towards participation in politics. The study believes that the church must be the conscience for the people as the preamble of the Kingdom of Swaziland Constitution 2005 dictates:

“We the People of the Kingdom of Swaziland do hereby undertake in humble submission to Almighty God to start afresh under a new framework of constitutional dispensation.

While on the other hand, conservative Pastors and General Swazis belief that the church must not engage in politics. The church must preach their holy book, politics corrupts the church.

Bosch in reply shares:

“If the Church is to impart to the world a message of hope and love, of faith, justice and peace, something of this (Acts2:42-47; 4:32-35) should become visible, audible, and tangible in the church itself. Where this is absent the credibility of our evangelism is dangerously impaired” (1995:414).

What is clear from the interviews and SCC reports (2015) is that Pentecostal churches have social programmes in the form of feeding schemes, shelter and food for the poor. This is done by and through the SCC national office and denominations at community level. The SCC officer mentioned that it is not the policy of the SCC to advertise their good works to the public. As they believe that scriptures do not support public advertising of your good works.

Matthew 6:1-3

² "So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honoured by men. I tell you the truth; they have received their reward in full. ³ NIV

Is the social ministry without addressing politics enough revenues to alleviate people ills? So, while Pentecostal churches are positively transforming spiritual peoples' lives, they should be seen by the general public as participating in community and governmental debates. This thesis, Chapter seven is on recommendations on alternative responses of Pentecostals to their practical engagements on issues affecting human well-being. One of the key redundancies on Pentecostal churches participation in politics is that they do not have clear policies to define their participations like the main line churches.

5. 7 DESCRIPTIVE ANALYSIS ON PENTECOSTALS POLITICAL PARTICIPATION POLICIES

Interview analysis on policies is compared between Pentecostal churches and mainline churches. Responses in this section helped to determine whether their political participation or no participation position is the reason for the noted passive note in engagement in Swazi politics. In addition to these responses Chapter four of this study was solely dedicated to examining Pentecostal documents to establish if they have policies to address human well-being issues.

Table Two: Descriptive Analysis on Pentecostal Political Participation Policies

Pentecostals Church Leaders	Main line- Council of Swaziland Churches
<p>1. Our policy is peace for all as SCC. Our programmes are peace oriented. Thus, we have a clean page with government.</p> <p>2. Though no direct policies as a College, but any bible course equips people on politics that is Old Testament (Ten Commandments, Prophets books etc. New Testament based on Christ Teachings and Apostles message of Love, justice, righteousness (N/T & O/T) and conflict management.</p> <p>3. No policies</p> <p>4. No policies</p> <p>5. Our constitution is up for revision, while it currently doesn't explicitly address political issues, it does mention a few issues of politics.</p> <p>6. Yes we have policies. Our church is a community based church, reaching to all aspects of life.</p>	<p>Directly and indirectly, the CSC through its justice peace and reconciliation advocates for human rights and good governance, the rule of law.</p>

<p>7. Yes, biblical</p> <p>8. No, the church is silent on politics.</p> <p>9. Yes, it encourages its members it's to join the politics of the country. Thus, 3 ministers are from the church.</p> <p>10. Yes, it does because we consider the affairs of members and their freedom.</p>	
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There is a lot of disparity in terms of the political engagement policies among Pentecostal churches as compared to main line churches. The challenge is on correspondence between what is written and practical application. These disproportions rest more on the lack of unclear policies pertaining to Pentecostals participation in politics. Another difference is that whereas some Pentecostal pastors say that their constitutions are not against political participation, others do not have any direct clause on political participation. Others are not for political engagements.

This is supported by the SCC Constitution on *Transformational Development Article 6:4*;

This is a process through which people move towards the fullness of life in Christ with dignity, peace and hope. It is holistic, incorporating the spiritual, emotional, physical, social and environmental aspects of life.

According, to the SCC Chief Executive Officer (CEO), the above quoted clauses constitute that constitutionally, member churches have the authority to engage in politics. Member churches for political engagements. The crunch question is based on how Pentecostals address issues pertaining to human well-being, thus a need for policies to guide political participation.

It became clear that the Pentecostal drive is for peace. But peace can never be achieved without justice. Thus there have been conflicting statements as to whether Pentecostal churches have clear cut social policy to guide its congregations into talking about political issues. This position creates a questionable position as to how far Pentecostals are practically felt and seen to be

partaking in social justice? Thereby these Pastors are concentrating their efforts to only preaching the word of God on repentance from individual sins because of no clear policies on how to challenge the community and government on unjust practices.

Pentecostals could learn from the Main line church policies on political participation. The Council of Swaziland Churches (CSC) has clear policies on their participation in politics.

According to the Council of Swaziland Churches CEO:

Section 5, sub section 5.5 and 5.6- to fulfil its prophetic task of peace making through advocacy, mediation and conflict resolution in socio economical political situations and to develop strategies and build capacities of God's people thus, enabling them to be advocates of justice, peace and reconciliation in all circumstances.

The CEO further explained that,

“We capacitate God's people to be advocates of justice, peace and reconciliation. So we do not participate but enable people to participate. We also advocate for marginalized groups” (Questionnaire response).

There seems to be differences between the Pentecostal churches mission and the main-line churches' mission. Pentecostals and mainline churches articulate different concepts of political participation. Thus Rev. Mazibuko in an interview commented that the Church should have clear policies with regard to issues pertaining to human well-being as governments' also safe guard their operations through policies. For example, the church must have clear policies on poverty alleviation, Aids and education. This helps to safeguard the Church position on how to deal with those issues which are not clearly written from the bible. His church, The Alliance Church in Swaziland, in a broader sense, has policies on addressing human socio-political issues. The fact that the Church has a constitution means that it has policies on how to do ministry. In the narrow sense, the church does not have policies such as Political manifestos.

While the Pentecostal churches are observed as one of the social and moral movements because of its expected stance on the issues affecting, not only its congregants, but different communities at large, the political mission aspect is a challenge. Subsequently, the Pentecostal Church as a

social and moral institution is, therefore, expected to participate fully in the cause of shielding humanity from the many ills that affect the world.

Being a social organization ‘as it were’ and having been given the mandate to preach the good news to the poor, (Luke 4:18-20) Pentecostals are supposed to be concerned as well with everything that constitutes the well-being of its adherents which include the social and political life characteristics. It is, therefore, expected within the confines of its mandate of preaching the gospel message, to ‘blend’ the gospel message with the political component which will help to address such aspects. According to Andrain, “public policy documents should support civil liberties, gender equality and egalitarian government programs that provide comprehensive generous social services” (2008: 5). Therefore, under these polarising ideological conditions, Pentecostals and mainline churches could link their theological beliefs to public welfare needs.

5. 8 THE PENTECOSTALS AWARENESS OF THEIR POLITICAL MINISTRY

Question: *What comes to mind when the word Politics is mentioned to you? How would you define your Community and or National politics?*

The results of Table 3 show that the definitions’ of the “word” politics shows that Pentecostals are aware of the Church involvement in politics. What is common with their definitions of politics is that politics is about human governance. This corresponds with Andrain’s assessment that our theological interpretations influence concepts of our political justice engagements (2008:2). Therefore, interviewees’ awareness position on politics has an effect on their theological position on the church’s engagement in Swazi politics. This awareness however does not mean that Pentecostal impact in Swazi politics is visible to the general public.

Participants’ responses were as follows in regard to their understanding of politics:

Table Three:

Pentecostal Churches	Mainline Churches
1. It depends on your position: whether you have a view that politics is <i>Tembusave</i> (<i>Governance</i>) or	1. Politics is the process of engaging the political leadership of the country to provide for the basic

<p><i>Tembangave</i> (Political Power Struggles)</p> <ol style="list-style-type: none"> 2. Politics is about leadership of the country. The leaders in charge of the country should lead God's people according to God's principles not bad things and practice ethics and bible principles. 3. Politics is the governing of the country. Community politics is governed by the chief in help of <i>Indvuna</i> (chief's messenger), <i>Bucopho</i>(community leadership) and <i>Nemabandla</i> (Kings Advisory Councils). National is the King assembly and legislators. 4. How a country is governed. Democratic at face value with no practicality of what we profess. We say one thing and do another. 5. Governance, leadership, representing the voice of the multitudes. At community level, we have people installed that are in charge of the community. National politics are an extension of what happens at community level. 	<p>socio-economic needs of the citizenry. The national politics is based on Tinkhundla system which centralizes power to the monarchy and puts in it's entirely the involvement or participation of political parties in the governance of the country.</p> <ul style="list-style-type: none"> - Without politics in church you cannot make it. <ol style="list-style-type: none"> 2. Politics is understanding the social aspect of the people affairs of the people. 3. Politics was, is and will be in every place where there are people, either they are Christians or not. 4. Politics is about leadership, ideology and control. Our national politics are where everyone participates. 5. Politics is the way a country or community is being governed. 6. Politics means the affairs of people involve government of
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<p>6. Politics can be defined in a broader and narrow meaning. In a Broader perspective Politics is a way of life, about human welfare. In a narrow sense it includes political office, manifesto, and political position.</p> <p>7. Politics- Political scenario in a country. My community politics is a calm and peaceful environment, no political unrest.</p>	<p>that particular country so to have freedom to the nation.</p> <p>7. Politics is about people lives</p>
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Comparing these empirical interview responses and reviewed literature the study found some differences. Reviewed literature findings had evidenced that the subject of politics had always been negatively understood as not biblical in the Pentecostal circles as found in the mainline churches (Smilde 1998:195, Phiri 2012:106). Twenty one responses from this research indicated an understanding of politics. This observation is in line with what other studies on this subject revealed that of late a positive transformation of the African Pentecostals towards an understanding of politics (Yong 2010 and Anderson 2005). The positive understanding of politics is consistent with interview responses from both Pentecostals and Mainline Churches.

Relating the hypothesis to the research with interview findings was found complicated in this research. This is in view of what I had assumed in chapter one that the lack of a strong voice on issues affecting Swazi people wellbeing may have been the reason why Pentecostals were viewed as anti-political on a large scale in Swaziland. I did allude to the fact that churches like the Catholic Church enjoyed much more freedom in terms of engaging the Government by way of voicing out on the issues affecting the society. The Catholic Church and mainline churches like Anglicans and Lutheran churches have been observed as being at the forefront on publicly voicing their position on issues affecting peoples' communities. For instance respondent 2 from the mainline churches confirmed that, "politics is an understanding of the social aspect of the people affairs".

This corresponds with other authors in the subject of Church and Politics.

Wogaman (1988) assessment of the word politics:

“Originally politics meant the interactions of citizens in the polis, the Greek city-state. When Aristotle speaks of the human being as by nature a ‘political animal’, he is not at all suggesting that we are simply extroverted power-grabbers. His point is that our essential humanity is marked by our rational interactions with others in the community. Politics is the polis, or civil community, ordering its life together on the basis of the public good. And to be human is to participate in that kind of community (1988: 11).

Thus while modern connotations of the term ‘politics’ tend to emphasize the struggle over power, the study suggests that largely struggles in church politics, or corporate politics, or union politics, or school politics are mainly resulted from the definitions of politics. Therefore, violence is primarily an intellectual understanding. Meaning that Pentecostals understanding of politics relies on their perception of the word politics.

Comfort Mabuza an elder under the Swaziland Evangelical Church on his paper on “*Church and Politics*” had this to say;

“Politics means a system employed to govern people in a given city or community. Politics is a system of government that brings order and ensures that citizen’s aspirations are fairly respected” (2013 *Unpublished article*)

This study embraces the notion that politics is a system of government by which people in a given context, community or country, must be led and managed by people who respect their God given right (image of God) so that they can live in harmony. This harmony results from justice as agreed and followed between governing authorities and citizens.

Phiri on the same point notes “Politics is widely understood as getting involved in the running of the affairs of the country in any capacity through named political parties” (2009:106). Therefore, when one talks about politics, the first thing that comes to the fore in the minds of many people is that interested persons in this particular field, whether individuals or otherwise, or groups pursue ‘politics’ to aspire for political offices. This corresponds with Rev. J.V. Mazibuko as when he defines politics he suggests two dimensions in defining politics; the broader view and

the narrow view definitions. The narrow position is that ‘politics’ is to aspire for political offices. Rev. Mazibuko is one of the senior Pentecostal Pastors in Swaziland, a public figure whose opinion is normally asked by media on issues pertaining to the church and social responsibility (Mbabane Alliance Church website).

It is further noted that interview participants defined Politics on a general note, not as to community and government politics. This means that Pentecostals are satisfied with how the country is governed as one of the participants indicated that;

“Political scenario in a country is fine. My community politics is a calm and peaceful environment, no political unrest” (Participant 7).

This means that Pentecostal Churches are holding a conservative position towards political participation.

Face to face interviews with former government minister Rev. A.M. Dlamini who is presently Kings Council member and a pastor, shared that:

“Swazis are fine with the present political system:

Swazis are homogenous, one language, tribe, one system of governance.

They are proud of the system. Swaziland is the only country in the world with monarchy power, so Swazis much cherish and be proud of the monarchical kingdom. Cabinet ministers are almost all Christians that mean the church is engaged in politics according to Dlamini. Council members are all Christians.

There of course depend on your analysis of Christians.”

Rev. A.M. Dlamini in support of the Tinkhundla system stated that democracy is practiced at its highest level in Swaziland as political activists are part of the parliament. He quoted one of the leaders of a political party (Mr. Jan Sithole) who is a member of parliament yet a leader of a political party.

This position is supported by the Tinkhundla system of government. The then Minister of Justice and Constitutional Affairs, as quoted from his *Statement to the Human Rights Council*, Geneva, 15 March 2012) alluded that:

“The intervention made by the Swaziland delegation on 4 October 2011 explained that political parties are not banned. Section 25, read together with section 32 of our Constitution protects the right to freedom of association including the rights of Trade Unions. However by virtue of section 79 of the Constitution, election to public office is by individual merit and therefore political parties cannot vote candidates in national elections. The Constitution is a product of wide consultations and hence reflects the views of the majority of Swazis. For those reasons Swaziland is not yet ready to accept the recommendations relating to permitting political parties to contest elections” (Dlamini, 2013).

On the other hand mainline churches understanding of Swazi politics shows a progressive mode. According, to one of their participants;

“Politics is the process of engaging the political leadership of the country to provide for the basic socio-economic needs of the citizenry. The national politics is based on Tinkhundla system which centralizes power to the monarchy and puts in it’s entirely the involvement or participation of political parties in the governance of the country.”

This shows that the mainline church understanding of politics is for engagement, while Pentecostals maintain a conservative and neutral position as they perceive that Swaziland’s political situation is fine. .

One of the progressives on Human rights analysis on the Swazi governance framework notes that;

“The implication of the principle set out in *Section 25* is a tacit end to the ban on political parties and a guarantee of the rights of persons to establish, join as well as use political parties to further their interests. However, the establishment of the system of governance on the basis of individual merit militates against this interpretation. *Section 79* prevents political parties entering the election contest as groups representing their constituencies. It is as if the right to form political parties is given with one hand and taken away by the other. What is the point of political parties existing when they cannot by supreme law fulfil the very reason for which they are formed? (Dlamini, 2013:5)

Progressives thus argue that the governance infrastructure of a country must, therefore, contain mechanisms by which the people can exercise their choice (Dlamini 2013 and Maseko interviews). Dlamini further argues that “at the heart of both government and the pro-democracy movements justification of their polar opposite positions on political parties and their participation in the governance of the country, are their claims that they are articulating the wishes of the people of Swaziland” (2013: 5) .

This study is not in a position to argue whether the Tinkhundla system of governance is proper for Swazis or not. The aim is to analyse the Pentecostal churches participation in Swazi politics as compared and contrasted from empirical research and literature.

The church is aware that Swaziland presently has political formations even though they are refused open space to operate freely. Others have since been prescribed under the Suppression of Terrorism Act No. 3 of 2008. Amongst key political parties that are known to be operating underground are: Ngwane National Liberation Congress (NNLC); Peoples United Democratic Movement (PUDEMO) with its youth wing; Swaziland youth Congress (SWAYOCO); Sive Siyinqaba -Sibahle Sinje Movement; Swaziland Communist Party; Swaziland Democratic Party (SWADEPA); Africa United Democratic Party (AUDP) and many others which keep on surfacing (Kairos Unpublished Document 2013).

The study recognise that people have a right to participate in matters of governance, to exercise their choice in determining, through their chosen representatives and the policies they believe on to develop a community or the country. As stated above, the governing authorities have always given the impression that the position they hold is based on listening to the people and that Swazis are content with the current system. Although this assertion can be challenged, the governing authorities have always been able to showcase the thousands of Swazis participating in national ceremonies as evidence that Swazis support the monarchy and its current position on the governance of the country.

The elections have also consistently demonstrated relatively high numbers in terms of registration and voting and this has been cited as evidence of support for the incumbent system. However, counter arguments exist that the numbers of people that participate in these events do not do so out of love for the monarchy and system of government, but as a result of factors such

as poverty, hunger, coercion and threat of sanction from traditional authorities if they do not participate. Indeed, in past meetings at the *Sibaya* royal cattle byre many people have taken the opportunity to affirm their allegiance to the King and disassociate themselves from ‘progressives’ promoting human rights and multi-partysm in the hopes of securing, among other things, educational opportunities, employment and appointment to public office.

Criticism of the system of governance and government itself has been extremely limited in such forums in the past. This is influenced by the fear of criticising the King (through criticising the government he appointed) at his own residence and the resulting sanction that could be visited on the individual and her or his family. Unlike in the past, under the current manipulation of Swazi tradition and culture it is unacceptable to criticise the King, even indirectly. However, the temper of the people during the August 2012 *Sibaya* was unlike any other previous gathering of the nation. Those who made submissions were highly critical of government and were calling for change, including the sacking of Cabinet and the transformation of the system into a multi-party dispensation ahead of the 2013 elections.

Of significance is that these critical submissions were not being made by the ‘usual suspects’ in the leadership of the pro-democracy movement, who have been easily dismissed in the past as an elitist minority out to destroy the values and unity of Swazi society by wanting to import ‘foreign’ ideas into the country. While some civil society and political-party leaders did participate in the *Sibaya*, it was largely ‘ordinary’ Swazis from the most rural and remotest of areas who were complaining most bitterly about the failures, corruption and incompetence of the government in leading the country and poorly advising the King. Speaker after speaker requested changes in the government, including the introduction of political parties in the contest for political power, both generally, as well as with specific reference to the 2013 elections.

From all the above definitions, it is clearly understood that politics is a science and art. Therefore, it calls for tactics and strategies in order for the Pentecostals to have a visible engagement with Swazi politics. For instance, the implications of the Swazi governance framework means that the Church cannot speak as a voice, but individual merit is guaranteed. This could be the reasons the Pentecostals are not visible in speaking against people’s injustice problems as a group.

What strategies could Pentecostals use to make their voice to be heard? For individuals or even institutions who dare to participate in this noble cause, the issue of planning to achieve certain goals becomes paramount. This is what the Swaziland Conference of Churches suggests that “the goal in thinking and later on defining politics should be based on the goals of that organisation or individual. This is where Pentecostals and many other conservative believers have got it all wrong. Wrong definitions of politics have resulted that the Church calls politics to be a dirty ‘game.’ Phiri notes that “certain practices by selfish individuals who are bent on amassing wealth at the expense of even destroying lives of innocent souls, practicing injustices, because of wrong motives in politics” (2009:107). If politics is about ones’ selfish gain rather than to serve humanity then, indeed, it can loosely be called a dirty game. However, Christians participating in it should aim at changing the way of doing politics so that its good things are not high-jacked by individuals or organizations that tarnish the name of politics.

Bodley challenging the church’s ideologies towards politics writes, “ideologies, whether political or otherwise which are aimed at harmonizing the world views with the gospel of Jesus Christ in this particular aspect should be pursued by all well-meaning Christian (2009). Therefore Pentecostals awareness of political definitions, contribute to whether or not Pentecostal churches participate in politics in their communities. In other words, the relationship of Pentecostalism to political ministry is dependent on the ways in which Pentecostals define politics. Thus Pentecostal churches definitions of Politics should be harmonised with a consideration of different ideologies as harmonised by the gospel of Jesus Christ.

5.9 DATA ON PENTECOSTALS THEOLOGY TO A HEAVENLY IDENTITY AND OBLIGATION TO ONE’S COUNTRY AS CITIZEN.

To find out if there are theological underpinnings that have an effect on Pentecostal churches engagements in politics, a question was posed on the connection between a heavenly identity and one’s obligation to the country.

Question:

Can you explain the connection between the Pentecostal claims to a heavenly identity (i.e., we are not of this world) and the obligation to one’s country as citizen.

The Majority of Pastor’s responses show that there is a connection between a heavenly claim and obligation to one’s country as a citizen. Out of nine respondents from Pentecostals, one showed there is no relationship. Meaning that the church must preach to people to go to heaven and not be concerned about earthly turmoil. All four respondents from the mainline churches showed a positive link between a heavenly conscious and one’s earthly obligation. While a majority of participants are for maintaining a balance between a heavenly identity and one’s obligation to the country, an interesting point is that a heavenly consciousness is given a high priority.

Table Four:

Pentecostal Churches	Mainline Churches
<ol style="list-style-type: none"> 1. There is a relationship between the two. 2. Depends on your theological understanding. 3. The church must be seen preparing people for heaven but also prepare them to engage with earthly duties. 4. Church must be passionate about earthly duties. 5. E.g. issue of taxation of the church must be taken positively because as the church we are taken as business. So we must be equipped on financial issues. 6. Banks should see the church as business and a force to reckon with. 7. Church must have people who are to promote the business aspect which has a relationship with socio-political aspect. People are poor and 	<ol style="list-style-type: none"> 1. The connection is that the church is a representative of Jesus Christ in the world and therefore, it has an obligation towards ensuring social justice or social concern by virtue of the fact that they are the light of the world. 2. Misguided claim because the Ten Commandments are about relationships first on the earth responsibility on earth. Liberal attack church involved in community definition. 3. In as much as we have heavenly identity, we must be fully involve in our countries because, what happened in the country have direct influence on our heavenly identity.

<p>thus suffering.</p> <p>8. Connection of the church with politics cannot be overlooked but should be treated with respect to how it affects the preaching of the gospel and not further than that.</p> <p>9. While we are citizens of heaven, we are also citizens of this land. The bible admonishes us to pray for leaders. We pay our homage to God but we submit to our earthly leaders.</p> <p>Yes, we are not of this country or world but we are in this world. What happens here affects us socially, politically, economically, and otherwise. We have an obligation to contribute positively and to correct any ills of the country as citizens.</p>	<p>4. Yes, because in all these things we have to do things in Godly manner not of this world as Paul say renew our mind.</p>
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To the study's surprise is that though the participants' responses showed a sound theological position of the church towards heavenly conscious and earthly mandate, practical observations showed that Pentecostals were not addressing earthly injustice practices either from government or civil society.

In the words of the participants:

“Yes, we are not of this country or world but we are in this world. What happens here affects us socially, politically, economically, and otherwise. We have an obligation to contribute positively and to correct any ills of the country as citizens” (Participant 12).

It becomes a fact that Pentecostals have inherited a heavenly conscience more than the practical life experiences and imbalances experienced in the country. As a Pentecostal preacher, I asked my colleagues how could we preach about the good news, when good news is only confined to

the pulpit during Sunday Services only? What about the church members' life after church service not mentioning those who did not come to church?

Bodley (2009) writing from the Anthropologists point of view notes, Ideals serve as models for what people hope to achieve.

“Anthropologists often refer to the body of ideas that people share as ideology. Ideology can be broken down into at least three specific categories; beliefs, values and ideals. People's beliefs give them understanding of how the world works and how they should respond to the actions of others and their environments. Particular beliefs often tie closely with the daily concerns of domestic life, such as making a living, health and sickness, happiness and sadness, interpersonal relationships, and death. People's values tell them the differences between right and wrong or good and bad” (2009: 11)

In our interview interaction with the SCC CEO, it transpired that the main focus is preaching the word of God. All programmes were designed in such a way that at the end people received Jesus Christ as Lord and Saviour. The study earlier pointed out: “sermons and prayers are not enough for me and are not believed to make sense to the ordinary people suffering from being ignored of their human rights”. Evangelism sermons and prayers are an integral component of Pentecostal churches identity and ritual (Anderson 2004, Pax 1995). However, worship must be engaged with the world outside the walls of the church to practically address injustice practices in the community. Pentecostal worship practices range from variables of church service practices like speaking in tongues; jumping, shouting, or dancing spontaneously; raising hands during worship; and calling out —amen or other expressions of approval. This is typical of Swazi Pentecostal churches' evangelism as has always taken precedence with repentance from sin. The normal ideology is that only the second coming of Christ can repair the fallen world, leaving believers to reach out to the sinners' repentance.

Pentecostal churches theologies have an effect on their view of political concerns. Phiri adds that, “To most Pentecostals, what is cardinal is to preach the gospel so that people are allowed to make informed decisions and believe in the coming soon of Jesus Christ” (2012:26). Interview responses confirmed that Pentecostals viewed political participation as secondary and not

something that should be passionately pursued. Rev Mazibuko when asked can ministers of the gospel talk politics on pulpits said;

“The church can address political issues not as issue. The Bible is above all, so we need to apply the Bible on issues not to address socio-political issues from the pulpit.

This means that Pentecostals pursue ‘eternal benefits’ that is they primarily believe in the coming soon of the Lord Jesus Christ. What is important is the urgency of preaching the gospel because Jesus is perceived to be coming soon.

A heavenly conscious theology and negligence towards peoples’ earthly concerns could create a negligent attitude towards addressing human predicaments. Pentecostals have to deconstruct their theology such that their teachings and preaching prepare people for heaven and equip them to address daily earthly concerns. Buffel (2007) shares the same sentiments as he argues that “in the context of pastoral care how does one extend pastoral care, as “a concern for the wellbeing of parishioners” when their physical wellbeing is not addressed (2007: 148). Hence, Pentecostals must be seen as taking their salvation message to address marginalized people in Swaziland.

5.10. PARTICIPANTS’ RESPONSES ON ALTERNATIVE POLITICAL ENGAGEMENTS – PULPIT MINISTRY.

Question: What role can a pastor (church worker, member) play in addressing political issues in his congregation? For instance, if you felt that a particular issue or law were unjust or immoral, would you address it from the pulpit?

Pastors have different opinions with regard to speaking politics in the pulpit as a way of addressing political issues affecting Swazi citizens. Twelve respondents observed that the pulpit was divine, such that the podium is for speaking holy things of God. Political issues could be effectively addressed in seminar or workshops forums whereby people could be allowed to ask questions if need be. Seven participants responded positively that, politics could be addressed from the pulpit. All respondents from the mainline churches believe that the justice mandate of God must be deliberated from the pulpit.

Table Five: Responses on Alternative Pentecostals Politics Participation

Pentecostal Churches Responses	Main line Churches Responses
<ol style="list-style-type: none"> 1. Yes, No through communities projects, challenges we don't understand politics. That is where our impact should be felt, through projects. 2. Politics should be dealt with in seminars and conferences. The pastor cannot preach on politics as he will be observed as favouring one party. Taking a position yet the pastoral office accommodate all. 3. We cannot speak politics in the pulpit. Pulpit is for preaching good news. 4. Depend on context involvement, structures used. Paul never condemned, never directly rebuke. Teach principles. 5. For now I think no, it does not have. Yes as it seems but in reality, no. 6. No, it does not. We do have individuals who address them indirectly at different forums. 7. I don't think the church has any obvious forum to address political issues but I think the church bodies (e.g. Conference of churches) can play such a role. 8. Yes, we have because in the church some of our members are already in politics. 9. Politics issues are open to everyone you do not need to be appointed, its calling just like preaching. 	<ol style="list-style-type: none"> 1. For the CSC yes, and I reasonably believe in the active church in Swaziland. I however, hasten to say that the church has failed to use the space to either influence the political discourse of the country, albeit it is struggling to influence the moral discourse of the country because it is heavenly minded and earthly useless in terms of relevancy to the daily challenges of the people. 2. Yes, through group discussion, I would address it. However, it is important for the church to approach such issues through theological reflections and approaching from a perspective of justice as God awaits justice for his children.

10. Yes, mostly through praying sessions and giving advice to those involved in politics.
11. No but members are free to voice out their concern and address it through prayer telling God.
12. No, because the church seem to be afraid of political issues the way the church is like, political issues have to be address by unbelievers only.
13. Yes, but to the extent at which it affects the law of the Lord the gospel, that is to say, will try to be as religious as I possibly can than to be political as far as that issues is concerned.
14. It would depend on what area that issue affects. If it touches on moral issues, I would address from the pulpit. If it is another issue I would treat it with due care and address it indirectly.
15. Yes, I would with the assistance of a scripture view. Some bible passages address issues of the world.
16. Well, I will not address it on pulpit but I will arrange a church meeting just teach them what is politics then take it from there.
17. If a particular issue is unjust or immoral, the pastor should not address it from the pulpit, instead it should be taken up with the relevant bodies in plane. For example, Council of churches, League of churches etc.
18. Yes, but you put it as a teaching, (*hhayi kuba shumayela*) not to preach to them.
19. No, I think the pastor can address political issues

through bible study groups.	
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The study is in agreement with the participants' perspective that politics is about human life, so we cannot separate politics from pulpit ministry. Enough literature is in support of the idea that human predicaments could be addressed from the pulpit.

Jefferson notes, "pastoral work does not appeal to a large and noble mind until it is seen in its' entirety, and until the wealth of its opportunity and the manifolds of its responsibility are clearly apprehended" (1991: 40). Therefore, to find out the scope of pastoral service, we must go to the area where our shepherd metaphor was born, and ascertain what was a shepherd's work in Palestine? By glancing at the range of the shepherd's duties we shall be able to comprehend what pastoral service meant to Jesus, why he phrased his charge to the apostles in the vocabulary of the sheep fold (Gerkin, 1997).

Mayers' article (2009) on "*Politics at the Pulpit*" reveals that;

More than fifty years ago, the US Congress enacted a prohibition against political campaign intervention for all charities, including churches and other houses of worship, as a condition for receiving tax-deductible contributions. Yet the Internal Revenue Service has never taken a house of worship to court for alleged violation of the prohibition through political comments from the pulpit, presumably at least in part because of concerns about the constitutionality of doing so (2009: 2).

Mayer additionally observes that in the few known instances where the Internal Revenue Service (IRS) challenged a religious charity for alleged political campaign intervention. They questioned the activity which involved religious ministries communicating with the public through mass media, and pastors speaking to their congregations during regular services (2009). He notes that in a bid to address the situation, a conservative religious freedom group, the Alliance Defence Fund, recruited over thirty pastors to preach on Sunday, September 28, 2008 about the moral qualifications of candidates seeking public office, declared the day "Pulpit Freedom Sunday," (2009:4).

As a result, The Congress enacted a Religious Freedom Restoration Act of 1993 (“RFRA”), which codified the rarely followed substantial burden/strict scrutiny analysis articulated by the Supreme Courts in the Free Exercise of houses of worship Clause cases. The second change was the growing support among both courts and scholars for an institutional approach to protecting constitutional rights, particularly in the context of religious organizations.

This approach suggests that houses of worship may be able to argue successfully that the ability to speak to their members about matters of religious conviction is a necessary aspect of freedom of expression. So the government cannot, either constitutionally discourage politics from the pulpit.

5. 10. PRELIMINARY CONCLUSION

Pentecostals are involved with the political impacts that these data findings have brought into significance. But from what has come out of this chapter, it appears that the ‘political participation policy’ of the Pentecostals has not been well articulated. What has been emphasised is the pure evangelism and not necessarily the political mandate. This has left room for the majority of its congregations not to engage in this form of God’s mission. Although there is political involvement going on, it seems that this has been ‘hampered’ by the absence of political engagement policy guidance to the congregations. The political mandate is thus not clearly stipulated so as to give this mission endeavour the seriousness it deserves.

A political engagement assessment has revealed positive impacts with some of the few political coverages examined from interviews. However, if there is massive participation of Pentecostal churches, then the political impact that this could bring in the country cannot be underestimated. It is, therefore, incumbent upon the Swaziland Conference of Churches, through their Board members who have been tasked to coordinate the mission of the Pentecostal churches, to see to it that a political participation policy reaches all the denominations under SCC. Otherwise as the situation stands, the picture looks gloomy for the Pentecostals, which is one of the largest denominations with churches affiliated throughout the country. This is particularly so because most people that were interviewed seem not to consider this as an equally important mission in the entire God’s mission on earth. This concludes my analysis on interviews of present Pentecostals participation in Swazi politics. Following is Chapter six, The Therapeutic mode

towards Pentecostal churches participation in Swazi politics. My recommendations and main conclusions about the topic as a whole follow in chapter seven.

CHAPTER SIX

TOWARDS A CONTEXTUAL AND TRANSFORMATIVE POLITICAL PARTICIPATION

6. 1 INTRODUCTION

This chapter outlines a model of Pentecostal churches' participation in politics that would be appropriate for their impact in the Swazi political context. Having observed the prevailing political dispositions in Swaziland, reviewed literature on Church and politics and listened to what the participants said about the extent of the Pentecostal Churches' participation in Swazi politics, this chapter outlines the kind of Pentecostal participation that would be appropriate for the context of Swazi politics.

It proposes a model of Pentecostals participation in politics that is contextual and transformative. The Transformative model is developed from the need of positive deconstruction theory by Pollard 1997 as discussed in Chapter 3. Pollard in this study is supported by Wimberly's (2000) mentoring model. Wimberly's theory is used also as discussed extensively in chapter 3 as an available tool to equip Pentecostal pastors to mentor those who are abused and engendered in politics. This therapeutic alternative is aimed at transforming Pentecostal churches' discourses such that in their sermons and church programs they actively address topics affecting human well-being.

Swazi politics is based on the Tinkhundla democratic system. As discussed in Chapter one, According to The Kingdom of Swaziland Constitution 2005 Section 79:

“The system of government for Swaziland is a democratic, participatory, Tinkhundla based system which emphasises devolution of state power from central government to Tinkhundla areas and individual merit as a basis for election or appointment to public office”. *Tinkhundla* – plural and *Inkhundla* – singular covers an area comprising several – about four or five – chiefdoms which serve as a constituency area.

The Tinkhundla based system mixes government politics and royalty. The Kingdom of Swaziland is founded on the principles of Umculu – The Holy book, as seen in a Vision by King Somhlolo (the founding father and legend of the Swazi Nation). Thus the Church and state are one in Swaziland. The reader can now understand the problem faced by Swazis. For instance, when the church criticises injustice practices from government, royalty can take it as an attack on them. As the church is one with state, this process makes them lose their prophetic stance. As a result, preachers are caught in between politics and Christianity.

Following is a critique on the Pentecostal churches participation theology in politics.

6. 2 CRITIQUE ON PENTECOSTALS POLITICAL PARTICIPATION RESPONSE IN SWAZI POLITICS

Empirical data in this study (chapter 5) have established that the Pentecostal churches in Swaziland do not publicly speak politics publicly. They would rather privately confront political issues with the parties involved. Thus they are observed to be holding a neutral position towards Politics participation. They do not want to appear as opposing government at the same time does not condone evil practices such as carried by government. Data has established that most of Pentecostal churches pastoral care is often carried out as spiritual and socio-economic interventions. The socio-political conditions are treated as not its core business. The study has confirmed that to address political issues privately in a confrontational manner. In the words of the CEO Conference of churches;

A direct confrontation is appreciated than making noise publicly. For instance in a road accident involving girls dying during the reed dance ceremony (August 2015), media sought for our opinion. We told them that we have nothing to say publicly. But that does not mean we are doing nothing about the tragic situation. Peace is our mandate.

Such a political position puts the church in a position as if the socio-political conditions are not part of their business. Hence Pentecostals are viewed as having a reputation of only concentrating on spiritual and socio-economic problems of those who are troubled without caring about the governance issues of which are the root causes of such problems. Following the above Pentecostal churches political engagement position, it becomes clear that there is a need for a

paradigm shift in theology and transformative theology in particular. In this process the chapter proposes a transformative model of the existing Pentecostal churches participation in politics.

However, reviewed literature in this study has revealed the church in particular Pentecostal churches must be engaged with the socio-political issues (Miller 2006, Anderson 2005 and Tutu 2004). In addition to the above authors on Church and politics, Brent adds that, the political revolutions made by the early apostolic church claim that “contemporary society has to be embraced, engaged with, and transformed so as to produce the assumption of power by what had previously been a persecuted and minority movement” (2009:167). In this account, the contemporary Swazi Pentecostal churches should be seen as being engaged with the political situations affecting the Swazi people. Stories on violation of freedom of expression as daily portrayed in media challenge the church to consistently evaluate their core mission statement if they effectively address human predicaments. Buffel submits that, “pastoral care cannot afford to remain aloof from the socio-economic and political realities present in all our societies” (2007: 178). Therefore Pentecostals cannot take a political position aloof from these issues, not only because it has a responsibility resulting from its very nature to address these issues, but also because the majority of its membership finds themselves caught up in the effects of political issues especially abuse and violence of human rights. The Pentecostal Churches as the conscience of the people must be ready to contribute to the socio-political situation of the country.

6.3 THE NEED FOR LIBERATIVE TRANSFORMATIVE THEOLOGICAL DISCOURSE

The African church in particular Pentecostal churches is finding itself in the middle of political dynamics which have an effect on their ministry focus. The study observed the need for transformative theological discourses. Anderson and Kerr define transformational change as “a process whereby an old state of affairs and world-view are forced to die. In most cases, the new state is not yet known; it emerges from trial-error and thus learning takes place” (2002: 22). Theologically one speaks of a New Jerusalem (Rev 21). In support of Anderson and Kerr, Klinken shares “it is important to question the direction of any transformation” (2010:3).

For this study, this change is a positive deconstruction and reconstruction of Pentecostal churches discourses such that they embrace the contemporary concept of life-giving in a world whirling from the effects of injustice and violence. The process is “positive” because this deconstruction is done in a positive way – in order to replace it with something better. Pollard observes that, “there are none of the negative connotations that are sometimes associated with the branch of literary criticism known as deconstruction, but rather a positive search for truth” (1997: 44). This will require a fundamental shift in the Pentecostal belief about their public political address. This is a critical area which this healing has to take in terms of the Pentecostal Churches’ participation in Swazi politics.

Therefore, an enormous task for Pentecostal Churches is to transform their theological perceptions and Pentecostal traditions that influence their participation in political issues. These are related to human experiences that lead to liberate actions that portray the holistic redemptive work of Christ who died for all. Wimberly observes that “what is needed is a holistic approach involving preaching, pastoral care, and participation in church life that has some potential to change the shame based narratives that undergird people’s lives” (1999:18). This portrays the need for the proposed framework that focuses on the concept of “positive deconstruction” as emphasised in chapter three.

Christ’s mission statement, as declared in a Nazareth synagogue and recorded in Luke 4, is the mainstay in understanding and in shaping the Pentecostals’ ideology towards their participation in Swazi politics. Stearns writes “the Luke passage was the culmination and fulfilment of more than twenty centuries of God speaking to the nation of Israel through Moses and the prophets” (2010:53-54). In this Lukan discourse the great themes of reconciliation, compassion and justice are woven deeply throughout both the Old and New Testaments. This is the vacuum that the study sees within the Pentecostal churches emphasis on their sermons as evidenced by the interview’s findings in this study (chapter 5).

For instance, a question was asked if there is any relationship between a heavenly identity (such that we are not of this world) and the obligation to one’s country as citizens. And one of the responses was “*do not worry about earthly things for they might delay you to get into heaven*”. The Pentecostal churches’ framework should be in search of wholeness, healing and what promotes justice for all in earth. It needs to address earthly issues that people are grappling with.

In line with transformative actions, mentoring process is aimed at availing information that can be used to equip Pentecostal pastoral care givers in order to improve their situation in the community they live in (Wimberly, 2000). This means that Pentecostal ministers must understand the community in which they minister. We believe that through this method the alienation and crucifixion of innocent individuals as exemplified from our background chapter one will be minimized and never duplicated.

A breakdown of these transformative theological discourses is in the areas of:

- i. Interpreting the Bible in the context of African-Swazi Liberation Theology
- ii. Alternative Responses on the Pentecostals Theology of Sin
- iii. Civic Education as a Mentoring Implementation.

At the outset this could be endorsed by the transformation of Pentecostals understanding of scriptures in relation to the African-Swazi Liberation Theology. This liberation is ushered from a deconstruction from the Western Church practices to an African-Swazi Pentecostal church perspective. The above process will help us to address the issue of avoidance of political problems faced by the people. The above methodology connected with the hermeneutics will further help Pentecostals to identify with the injustice issues faced by the people.

6.4 THE LIBERATIVE APPROACH TO BIBLE HERMENEUTICS

Having analysed empirical data and secondary literature (chapter 5), the study is convinced that Pentecostal care givers cannot afford to ignore liberation theology and in particular its methodology. It should be pointed out that the study does not consider himself to be a liberation theologian and that is not what is suggested for Pentecostals. Mbiti (1990) reasons on two fold assertions on liberation theology which the study agrees with:

First, he faults liberation theologians and here he identifies liberation theology primarily with South African and North American black theologies for their lack of strong biblical tradition. He says that liberation theologians have such an excessive preoccupation with the liberation theme. There is much more to the Bible than those passages which support liberation theology. If liberation theologians refuse to admit this simple fact, they will only lose their credibility.

Secondly, he criticizes black theologians in South Africa and North America for making an ideology out of blackness. Mbiti argues that by so doing, “these theologians are cutting themselves off from equally important themes when they idolatry blackness” (1990: 36). Mbiti’s analysis on liberation theology meets the point of this study as liberation theology is generally not accepted in the Pentecostal churches as it is viewed as being based on human philosophy and thus not a salvation message. However, this does not aim to discredit the great work done by liberal theologians.

The thesis of this research is that as long as the church does not actively address the political structures that result in violation and abuse of powers as observed in the African continent in particular Swaziland, liberation theology will continue to be relevant and necessary in the church. The arching question then is what kind of liberation imperative for the Pentecostals effective participation in politics? The study suggests the anthropological and ethnographic approach (Buthelezi (1978).

6. 5 THE ANTHROPOLOGICAL AND ETHNOGRAPHIC LIBERATIVE APPROACH

Buffel notes that, “the strength of liberation theology chiefly lies in its methodology” (2007: 197). So this study proposes a liberation theology which supports liberation from the Western concepts of worship to the African-Swazi context. One of the African liberation scholars Buthelezi (1978) observes two different approaches to African Liberative approach theology; *The Anthropological and Ethnographic Approach*”. The study is interested in both of them as they are contextual to the expectations of this study.

According to Buthelezi, when we speak of an “anthropological” approach we are thinking of a person, not as an object of study – but as God’s creature who was entrusted with “dominion” over the rest of creation (1978: 65). Buthelezi maintains that “Theology in Africa must reflect the throbbing of the life situation in which people find themselves” (1978:65). The study reaches agreement with Buthelezi that theology must continually wrestle with the evils of today’s socio-political order so that people enjoy dominion that has been liberated by Christ from all that dehumanizes. These encompass both individual and constitutional evils. Hence, Pentecostals cannot afford to remain aloof from the present political realities in our societies, especially those that are characterised by the marginalisation of Swazi citizens through land grabbing and

violence against freedom of speech and print rights as evidenced by this empirical research (background section).

Buthelezi notes that, “the ethnographic takes as its point of departure the traditional; African cultural worldview. Its goal is to translate the Christian faith into an African context, to retrieve Africa’s past, to make Christianity indigenous” (1978: 56-76). For Swaziland, the Pentecostal churches need to transform the individualistic focus of ministry to communal attention. Most Pentecostal churches are pioneered by individual ministers and end up being independent ministries instead of a communal body of believers as recorded in (1Corinthians 12). The challenge is when the financial resources are controlled by the leader. It creates room for self-centredness and neglect of other believers and society needs. Thus with many Pentecostal churches there are no policies to govern the church, the Pastor/Apostle/Prophet/Bishop as a founder becomes the final authority. Thus for Pentecostal churches an ethnographic position could be a transformation of individualistic oriented ministry leadership to protestant leadership focus. Thus Pentecostal churches are not better positioned to challenge un-biblical cultural practices as one voice. Hence, the church loses its position of being the conscience of the people. Only as the Pentecostals transform from the Western faith of individualism into a Swazi communal context, will they achieve their full liberation.

This liberation will enable them such that through the interpretation and application of the Bible to realise that politics is from God and not some demonic influence as commonly termed. In support Chitando notes, “One of the most significant aspects of the Christian heritage in Africa has been the centrality of the Bible” (2006: 6). Mbiti in support of Chitando writes, “Africa is deeply immersed in the Bible” (2005:247). The study agrees with the two gurus in African theology, that before foreign missionaries came in Africa, Africans had already had an idea of God. Mbiti observes that, “but they used the names of the God who was and is already known by African people such as Mungu, Mulungu, Katonda, Mvelinchanti and thousands more” (1981:55). Thus the study deems it fit to create an understanding of God within the Swazi people that would engage the story of God which is embraced with practical love coupled with justice not just scientific facts about God. So, it is of utter most importance that Pentecostal theology follows the African liberation theologians who have travelled in their critique of academically

bound religion in order to liberate theology. This liberation is so that it can act within the context of a real world scarred by sin and injustice.

Swazi Christian history, suggests that Christianity came to Swaziland first through royal revelation, and then through royal invitation (Matsebula, 1988:41-3; Kasenene, 1999:43-48). As pointed out in the background, King Somhlolo in the latter part of the 1830s received a revelation, or a dream, to choose between (book) Bible and (coin) money. The king chose the Bible, hence the Bible is regarded a moral identity for the people of Swaziland.

While this drive is appreciated, it has also created concerns about the authority and interpretation of the Bible in Swaziland. Who has a final say when the community holds different views over the most appropriate interpretation of a sacred text? For instance within the nation it is not clear what comes first between Swazi Traditional Religion and Christianity. Are we Swazi Christians or Christian Swazis? This study believes that for the Swazi context, we are Christian-Swazis. Meaning that, the Christian culture supersedes all cultures. The study's argument is justice for all should be the determining factor as we interpret traditional religion and Christianity. God calls us to take seriously issues of justice in our lifestyle and preaching the gospel. The mood of the text in Amos 5:22-24 reveals that God is distressed beyond words at the people turning justice into poison, oppressing, depersonalising and exploiting while continuing in their religiosity. Therefore with a transformed Swazi Pentecostal Christian liberal view Pentecostal churches pastors could be better positioned to critically evaluate the kind of sermons we preach to our congregations.

Emphasising the value of liberal transformed Bible hermeneutics, the study notes that bible hermeneutics have major implications for the Pentecostal churches' participation or disengagement in politics. Such that, the bible can be read in ways that affirm the Church's participation in politics and or disapprove such participations. Thus the study observes that Pentecostal churches reading and interpretation of the Bible should not exclude areas of justice for all. Hence, Petersen's et al provision is that the Bible is held captive by the privileged. "Quite simply, customary ways of reading the Bible or interpreting suffering appear to have omitted some basic truths applicable to this tragic scene" (1999: 48).

A Challenge with the Bible interpretations is that the interpretation lies with those in authority. The Bible carries high authority among the Pentecostal teachings. And yet sadly, Klerk observes that “among the Pentecostal Christianity, many women have some of their most painful experiences of alienation in the very communities that purport to believe that we are all created equal in the Imago Dei (Latin for 'image of God')” (2004). Therefore Burdette et al observes that, a problem with the interpretation is that it is influenced by the lens through which the interpreter looks at the Bible (2001).

Nadar, arguing from the gender context, takes the argument further as she notes that “a problem with the interpretation of religion is that it has always been positioned in the hands of men who maintain their superiority over women” (2005: 20). Such dynamic experiences compel the study to embark on an analytical reflection upon the Pentecostal churches understanding of *Ubuntu* theology. The aim is to challenge Pentecostal Pastors to apply the Bible in a Swazi-African concept of ubuntu as a guide so that they value people’s well-being outside of church domains.

6.6 AN UNDERSTANDING OF THE HERMENEUTIC CYCLE

Having observed Segundo’s earlier work (1942), the study adopted the latter version in Petersen (1999) on points to be considered in interpretation of the Bible with the lens of justice. The study adopts his analysis as a guide to an African context of bible interpretation. This move is in order to interpret the Bible as a resource to Pentecostals thus meeting the emergencies of life outside church. These dynamic hermeneutics would help the Pentecostal take seriously the biblical justice text such that they practically respond to the needs of a hurting world including Swaziland.

Segundo’s landmark contribution is termed the “hermeneutical circle”. “The hermeneutic circle is the continuing change in our interpretation of the Bible which is dictated by the continuing changes in our present-day reality, both individual and societal” (1999:8). This definition will help to reinforce the need for a reconstruction of Pentecostal theology towards their contribution to inhuman Swazi dilemmas. Thus theology will be a life giving force, helping pastors to address injustice on earth and not only prepare people for heaven.

In a four-step process which he labels “the hermeneutic circle” Segundo calls on Christians to look at reality. This is a Pentecostal theology loophole, “Pentecostals spiritualize everything such

that we neglect facing human real situations at the expense of faith” (Petersen 1999:8). Segundo refers to this first stage of the process as “ideological suspicion”, “the emerging notion that perhaps something is wrong” (1999:8). Hence, an analytical reflection upon our political-value system is significant.

Segundo asks pertinent questions in order to provoke our belief system which is crucial in addressing this justice interpretation of the Bible (Petersen1999: 48);

“(1) Should we not examine our inventory of beliefs and determine whether justice for all is justified in Scripture?

(2) Should we not properly ask who is benefiting from the situations whereby some members of the human community are so neglected?

(3) How can we simply accept a situation that appears contradictory to God’s purpose?

(4) Would we defend the existing conditions of life if we or our children were victimized by it (1999:48)?

These questions challenge Pentecostals to evaluate the extent of their participation in the Swazi politics and its problems. Observing Segundo’s questions could makeover Pentecostal theology towards their public address of people’s concerns.

If this reflection has convinced Pentecostals of the unacceptability of this existing state of affairs, then Segundo calls us to proceed to the third step of his hermeneutical process, the movement from ideological suspicion to exegetical suspicion. That is, if we believe that we have not had a theological system that adequately addressed the conditions we see about us, then it is clear that we have not read correctly the biblical passages that relate to these conditions (Petersen 1999:49). Consequently it becomes clearer that if Pentecostals could examine more closely passages that inform their attitudes and behaviour, they could redress wrongdoing in the nation. Thus their spiritually sensitivity could arrive at a willingness to read the Bible in an attitude of obedience to what it may say regarding one’s responsibilities for these unacceptable conditions. Data collected in this study evidenced that, Pentecostals are not geared to publicly address injustice practices either from government or civil society.

Most responses to the question, “should a Pastor address politics on the pulpit?” stated, “If a particular issue is unjust or immoral, the pastor should not address it from the pulpit, it should be taken up with relevant bodies” ” (*Interview response*). This study stands to defer with the participant’s idea. There is nothing wrong with addressing unjust practice from the pulpit as long as it is not exclusive of biblical mandate of justice and also not at the expense of our care of others such as those marginalized by different forms of political abuses. So, Couture and Hester agree that “Pastoral care givers need to extend God’s care to the most vulnerable in our midst” (1995: 53).

Having discussed the hermeneutic cycle, the question remains as to how might a Pentecostal pastor become a pastoral minister of the word in a society demanding a gospel with a political understanding?

The above evaluation on pastoral care raises three important aspects that are worthy to share as suggested by Segundo in Petersen 1999: 50-51:

First, *seeing the Bible as politically-oriented God’s instrument for political justice is a starting point*. The bible, unlike any other book written by human being, is an embodiment of the embedded ‘dynamic’ justice that love calls for in every human situation (Petersen 1999: 50). It is coloured with the activities of God throughout human history to create a just and equitable society. In other words, the bible bears witness to love demanding human mediation through justice.

For example, The Book of Isaiah describes God’s suffering servant, a description best fulfilled in Jesus, as one whose task as ruler will be to bring justice to the nations (Isa 42:1-4). Preaching in such a context is deliberate and purposely nurturing and unleashes agents of justice, who can stand and fight against systemic forces of injustice in society. Preaching is an instrument of God’s justice to make right, to make whole, that which has been broken so that out of peoples of all creeds, religions, races and colours, women and men, rich and poor, God can make a more human society. For instance through the preaching against systematic forces of injustice millions have experienced wholeness, justification and reconciliation (Cone (2005) and Tutu (2000) to name a few.

Second, Justice should be perceived as a lens of interpreting (seeing) reality. The solution to the injustice is not found in preaching issues unrelated to the root cause of economic exploitation,

gender imbalance, manipulation of cultural values for self-interest and so on. Rather through understanding that justice is a definitive character of God embodied in human relationships and expressed in social life. The imagery used of “justice” in Amos 5:24 shows that God’s justice is ultimately about healing and wholeness of every human being. God’s justice is ultimately about life: “I want justice—oceans of it. I want fairness—rivers of it” (5:24). Therefore, instructions in justice and peace should be at the heart of any relevant preaching.

Thirdly, preaching should not be about simply a matter of condemning injustice in society. Rather, it should be about bringing healing and wholeness in the face of injustice. Although preaching justice is about affirming right relationships between God and people, human beings and their fellow human being and creation. Justice is about treating one another the way God treat us. Thus a closer look on the spiritual transformative focus of the Bible means that the bible truth must be preached with an understanding of the listeners. In this context the Swazi people from rural and urban communities.

6.7 A TRANSFORMATIVE APPROACH TO HUMAN ASSOCIATIONS - UBUNTU

Pentecostal preachers have been observed to preach more on sermons with Bible readings and biblical stories including the aspect of spiritual uplifting narratives. Pentecostal pastoral action has to be observed as not simply “doing good evangelism and social ministry” as revealed in these study findings, but acting according to God’s revealed purpose to transform communities such that they take care of each other – the principle of *Ubuntu*. Sibanyoni provisions that, “the Church should avoid duplicating the errors caused by white the missionary, that is, teaching about the false philosophy with empty promises that do not address the problem of hunger and poverty” (2009:57). Petersen on the same idea notes that, “people involved in pastoral action, therefore, will not simply be attempting to relieve human suffering; they will be obeying God’s will to correct the conditions which lead to unjust practices towards the poor to conform to God’s larger purpose” (1999:49). Such spiritual sensitivity will lead to further positive actions as Pentecostal Christians start to examine their ministerial conduct and align it in repeated acts of love and obedience with God’s purposes.

Thus a contextual interpretation of the Bible within the Swazi lyrics is critical. Hewitt, a professor from the University of KwaZulu Natal in Practical Theology, sharing on the relevance

of the contextual Bible study method, elaborates on the 5Cs, and adopting his analysis could assist in applying the spirituality of *Ubuntu* to the Swazi listener;

- i. Community: understand the responses of the people
- ii. Context: serious consideration of the community realities
- iii. Critical questions: ask critical questions posed for in depth reflection.
- iv. Conscious raising: Raising awareness praxis, change theory to practice
- v. Change: preaching must raise awareness that leads to change. (*Hewitt devotion 6th August 2014 Workshop on Gender, Health and Religion at Caritas main hole in Manzini*).

The study recommends that following this process could enable Pentecostals interpretation of the bible to address Swazi people at their understanding.

This is a principle of *Ubuntu*.

Tutu speaks of *Ubuntu* as the very essence of being human. [We] say [...] "Hey, so-and-so has ubuntu." Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have said Tutu. It is to say, "My humanity is caught up, is inextricably bound up, in yours." We belong in a bundle of life. We say, "A person is a person through other persons" (2000:2)

Tutu maintains that a person with *ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are (2000).

Henceforth, a hermeneutic that stimulates real praxis consistent with the Scriptural mandate (Gen 1:26) between the church and state affairs is critical for Pentecostals. When theological differences arise between the church and state in the area of political attitudes, the Bible should be contextually applied in the principle of *Ubuntu* to appeal to general Swazi politics then the Pentecostals impact could be felt. Thus, we suggest that, a pastor's role is in a holistic care ministry (spiritual, physical, mental and emotional). Tutu further shares that a person with *ubuntu* is open and available to others, affirming of others, and does not feel threatened that

others are able and good (2000: 3). Such a person has a proper self-assurance that comes from knowing that he or she belongs in a greater whole – the image of God.

The study suggests that emphasis should be on biblical passages that affirm life. Thus Kaunda on “*Biblical Justice*” observes, “since all human life is perceived as an overflow of God who is the ultimate source and the life itself, life is regarded as sacred which must not be interrupted but kept in its intricate balance through harmonious living”(2014,*unpublished article*). Consequently as in any other book the Bible acts as a guide to belief and action. In other words, it opens a new door of pastorally engaging care givers to be a voice of the voiceless.

If Pentecostal theology adequately conveys the gospel message of the kingdom, the Spirit-filled person must move from the theoretical to the practical in realizing God’s purposes. The book of Acts, from which Pentecostals draw much of their authority for their theological distinctive, provides fertile ground for the study of an application of these contexts, implications, and nuances in the theological reflection and pastoral action of the Pentecostal Churches.

A good example of caring for the poor is found in the book of Luke. From Luke’s review of Jesus’ ministry of “doing good and healing all who were under the power of the devil” (Acts 10:38, NIV), to the resuscitation of Dorcas who was “always doing good and helping the poor” (Acts 9:36), to the provision for the widows’ needs (Acts 6:1-3) to Paul’s collection for the impoverished saints in Jerusalem (Acts 20:35), thus the early church combined evangelism with pastoral action.

In addition, the motivation for such a contextual hermeneutic is engendered by following the provocative trail that bible theologians have detailed in order to interpret the bible in the context of human associations of *Ubuntu*. The motivation for such a contextual hermeneutic is engendered by following the provocative trail that bible theologians have detailed the historical biblical periods in order to interpret God’s call to do justice.

6. 8 AREACTION TO GODS CALL TO DO JUSTICE

6. 8.1 The Just Torah

Landers shares, “Our covenant with God, then, is this: we pursue justice, and God redeems us with peace” (2004: 77). He additionally observe that,

“The instrument of our covenant is Torah, the commandments, stories, exhortations, and interpretations through the centuries that provide the roadmap for connecting God and humanity. That great charge to humankind recited in the *Aleinu* prayer at the end of every service *l’taken olam b’malchut Shaddai*, “to heal the world in the kingdom of God is our holy errand to achieve perfection and wholeness through the reconciliation of earthly justice and heavenly peace” (2004:79).

Therefore, the study concludes that the Torah teaches that only humans can bring justice to the world. And if we do so, if we choose life and creation and if we are instruments of God’s revelation, then we shall be catalysts of the redemption and the peace that only God can bring (Landers 2004). Therefore if we believe in the God of the Torah, we are obliged to teach and practically journey with the fatalities of injustice.

6. 8.2 The Prophets of Justice.

According to Delrio, “for the Hebrew prophets, justice is more than a theologian’s hermeneutical exercise” (2009:79). He additionally notes, “Their conception of justice exists beyond the pale of partisan bickering, penetrates pop culture sloganeering, and transcends speculations of the academy” (2009:79). That means that more than a theoretical construct or philosophical pursuit, for the Hebrew prophets’ justice was a central point, if not the point, of the story. This concept challenges Pentecostal pastors in Swaziland to paradigm a theological value system which is based on counteracting negative beliefs towards participating in politics.

What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. Micah 6:8 (NIV)

Justice and its sisters Mercy and Grace are what a loving God offered fallen humanity. In justice, mercy, and grace God forgave sin, provided redemption, and promised the Messiah. They fuelled the exodus from slavery and comforted a dejected mountaintop cleric in a still, small voice. They empowered the stutterer-turned-spokesman, the prostitute- turned-great-grandmother to a king, and the shepherd boy-turned-giant slayer.

Justice restores fractured relationships. It’s both the pathway and the destination of the law of God codified on Sinai and fulfilled by Jesus. It foreshadowed the incarnate Christ whose mission became good news for the poor, freedom for prisoners, healing for the sick, and release for the

oppressed. For I the Lord love justice, (Isa. 61:8). If this is true of the Old Testament prophets' message, it has to be true for the Pentecostals in Swaziland.

The passage from Isaiah 58 is almost breath-taking in its splendour, it's the vision of God's kingdom, and what that vision might look like manifested in the lives and communities of His people. This suggests that the type of theological assumptions that emerge from Pentecostal interpretations of the Church's engagement in politics should be influenced by God's vision concerning the lives of His people.

Isaiah's book was addressed to a people in captivity, a chastened people who had been brutally conquered by Assyria as God's punishment for centuries of unfaithfulness and idolatry under a succession of corrupt kings. They were a nation at the end of their rope, desperately trying to "get right with God". Yet God judged their attempts at holiness to be shallow and insincere. They were just going through the motions of faithfulness by praying, fasting, holding religious observances and ceremonies, and so on. God first derided their hypocrisy and then cast a soaring vision of what true faithfulness would look like (*Matthew Commentary 2006*).

God here acknowledges that the people appeared to be seeking his will and His presence. Their self-image was that of a nation "that does what is right and has not forsaken the commands of its God". They even "seemed eager for God to come near them" (v2). In fact, they were actually a bit angry with God, who appeared to be ignoring their fasting, worship, and prayers (v3). But God saw through their covering of religiosity. It's like God is observing our present Pentecostal churches coverage of religion as they are busy holding prayers and crusades, but neglecting pastoral care in the context of advocating for justice for the marginalised Swazis.

God was wise to Israel's superficiality. On the surface, they may have looked godly. But they hadn't changed their underlying behaviour. Stearns states, "God is never satisfied with rituals and liturgies when the hearts of his people remain corrupt (2010: 55). So God suggested in this passage something that ought to stun our own beliefs about prayer that because of our hypocrisy, He would not even listen to our prayers! (v3, 4) We take it as foundational that God will always listen to our prayers, but this passage suggests that we should not expect God to listen to prayers offered by insincere hearts (Stearns 2010). As Pentecostal Churches we have to do an internal audit of the prayers we make on behalf of the government, community and individual prayers if

they are pleasing to God? So, if God is not pleased with our prayers and veneration, what does please Him?

God is pleased to see the yoke of bondage broken.

"Is not this the kind of fasting I have chosen: to lose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?"
Isaiah 58:6 NIV

Justice is a call to the Pentecostal churches.

"Do not Pervert justice, do not show partiality to the poor or favouritism to the great, but judge your neighbour fairly." Leviticus 19:15

"A wicked man receives a bribe from the bosom, to pervert the ways of justice" Proverbs 17:23

"This is what the Lord says: "Maintain Justice" and do what is right, for my salvation is close at hand and my righteousness will soon be revealed." Isaiah 56:1

Swaziland gained her independence in 1968, but the Pentecostal churches are still bound to Western forms of worship which have an impact on their participation in politics. Buffel admits that, "the disregard of socio-economic and political dimensions is inherited from America and Europe. These countries are marked by material conditions and good governance systems instead of widespread poverty and civil wars in the developing countries" (2007:178). For Swaziland the church needs to be liberated from the Western church syndrome which downplays the socio-political structures.

Breaking the Yoke of Slavery

These words describe a people and a society characterized by justice, fairness, and a concern for the poor. They portray not just a personal ethic but also a community ethic.

The yoke, in the Scripture, is usually regarded as an emblem of oppression, or compulsory toil, and is undoubtedly so used here. The same word is used to denote 'burden' *mowTaah*, which in the subsequent member is rendered 'yoke,' and the word which is rendered undo *hateer* from *naatar*, is elsewhere employed to denote emancipation from servitude. The phrase here employed would properly denote the release of captives or slaves, and would doubtless be so understood by those whom the prophet addressed.

Stearns maintains that the reference to “breaking every yoke” suggests that any system, law, or practice that is unjust must be broken whether personal, social, political, or economic” (2010: 56). This sounds a lot like bringing the good news inherent in a kingdom to be based on the character of a God of justice rather than of people. And for this kind of kingdom community, a people whose actions demonstrate this level of authentic personal and social change, God offers this amazing promise:

Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I. "If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. Isa 58:9-10 NIV

God will delight when the hungry are fed, the poor are cared for, and justice is established, He will hear and answer His servants' prayers.

6. 8. 3 Justice in the Gospels

What has the good news of the kingdom of God have to do with justice? According to Rabindran (2009:86) “freedom and justice are two sides of the same coin. God’s kingdom is God’s justice: God’s will be done “on earth as it is in heaven”, (Matt. 6:10). “When that happens, justice comes. And with it comes freedom”. Similarly, the Apostle John states, “You will know the truth, and the truth will make you free” (v32), which is followed by (v36), a very pertinent proclamation: “If the Son makes you free, you will be free indeed” (*Matthew Henry Commentary, 2006*).

Thus Christ's Sermon on the Mount is the fountainhead and core articulation of the justice of God. In the account in Matthew's Gospel, Christ extricates himself from the crowd and moves up the mountain to address his followers. What flowed out of his mouth that day has never ceased, and will never cease, to challenge humanity.

Jesus begins to address injustice, imbalance and oppression of people in particular the poor by saying,

“Blessed are the poor in spirit, for theirs is the kingdom of heaven” *Matthew 5: 9*.

This is a startling opening statement, for worldly kingdoms never begin with the poor and the lowly; they don't even end with them. In most cases they have no space for the poor and empty. Poverty, both economic and spiritual, has never been viewed as a blessing, but rather as a curse.

“Theirs is the kingdom of heaven’ declares a finished and fulfilled purpose, but the phrase “they will inherit the earth” implies that work still needs to be done. It is passages like Psalm 24:1, which proclaims that “The earth is the Lord's and all that is in it” that become a compelling call for the followers of Christ to demand justice in the distribution of the resources of the Lord's earth. In these Scriptures we receive our summons to open doors for the poor to have their full share of God's bountiful creation. Jesus' ministry likewise sounded the radical call of God's kingdom to bring God's justice into every aspect of our lives. Jesus' kingdom message manifests a new pattern of relationships that clearly illustrates God's concern for justice. The kingdom message challenges us to rise out of silence, complacency, neutrality, and inertia into compassionate political action. As Archbishop Desmond Tutu says, “If you are neutral in a situation of injustice, you have chosen the side of the oppressor” (1990).

The message of Jesus as portrayed in the gospels has profound political implications which must be followed by the Pentecostals. In the perplexing hours before his crucifixion, Christ traces power back to the source that conferred it. He says, “You would have no power over me unless it had been given to you from above” (John 19:11). Power, in other words, is from God. Yet Jesus the Son of God transfers the power of the kingdom of heaven from the powerful to the poor. Mary's magnificent clearly illustrates this transfer of power. “He has brought down rulers from their thrones but has lifted up the humble. He has sent the rich away empty” ((Luke 1:46-55 NIV). Jesus goes on: “Blessed are the meek” The “meek” essentially translates to the gentle and

humble in spirit; Mary's magnificent calls them "the humble". Christ further affirms that "they [the meek] will inherit the earth" (Matt. 5:5).

Unfortunately, pastoral care which initially was referred to as "soul care" or "cure of souls" has the tendency to spiritualize every problem or trouble (Buffel 2007:186). Yet, many of the problems and troubles of individuals and communities have their roots in political and social structures that ultimately lead to individual and community problems. Thus Pentecostals must deal with the real life problems and their root causes most of which are to be found in socio-political structures. Pattison contends that, "effective pastoral care, if it is truly to alleviate sin, sorrow and nurture human growth, must widen its concern and vision beyond the suffering individuals" (2000:82).

6.8. 4 Justice in the Epistles

How the early Christians understood justice as written about by the Apostles does the same understand Pentecostals should maintain in order to value political participation. Keesmaat notes "in the household of God, it is important that you care for those who have been tortured, those who have been abandoned, and those who have been shamed" (2009: 91). Thus spending time with those that are considered beyond respect, welcome strangers into our homes, share with other members of the community, and remember the poor, the orphan and widows, those with no access to land or money is what Paul's epistles are about. (Rom. 12:13; II Cor. 8-9; Gal. 2:10; I Tim. 5:9-11; James 1:27, 2:6; I Peter 3:9). Paul made it his main ministry to collect money from the churches as he visited in order that by their generosity to the poor, the harvest of their saving justice would increase (I Cor. 16:14; 2 Cor.8-9; Rom. 15: 25).

"We are concerned here with equality, not with favouritism (2 Cor. 9:13-14; James 2:1-13) (Keesmaat 2009: 95). Therefore, justice matters are not about the hierarchy, as the world empires dictate, but about the gifts of God. There is no longer Jew nor Greek, slave or free, male or female among you, for you are all one in Christ (Gal. 3:28). No longer do we limit the gift of God to those whom the world recognizes, but rather we each minister according to our gifts: whether Gentles, slaves, or women (Rom. 12:3-8; 16-16; I Cor. 12; Phil. 4:2-3; Col. 4:9).

However justice has to be aligned with respect for those in authority especially in the Swazi context which highly regard respect for those in authority. Empirical data has confirmed that

Pentecostals do not publicly confront those in authority because of respect. Therefore, the author finds it paramount to review literature on respect for a correct application of Romans 13. Such scriptures if not well articulated have a tendency to support oppression for the minors.

6. 9 AN ALTERNATIVE RESPONSE TO OBEDIENCE OF AUTHORITY

Pentecostals are observed to respect those in authority of which is our culture is esteemed off. Thus the interview findings of this study revealed that Pentecostals do not publicly critique those in authority as that is a sign of disrespect. While respect to authorities is supported, however the study observes that respect to authorities is often misappropriated as scriptures on respect like Romans 13 is often misinterpreted. Thus an interpretation of this text is crucial in this section.

Romans 13:1

Let every soul be subject unto the higher powers.

The apostle as speaking, not from his own private judgment, or teaching a doctrine of present expediency, but declaring the mind of God on a subject of the utmost importance to the peace of the world. It is this: Let every soul be subject to the higher powers. Let every man be obedient to the civil government under which the providence of God has cast his lot (*Clarke's Commentary 2006*).

For there is no power but of God

Since God is the origin of power, and the supreme Governor of the universe, He delegates authority to whomsoever He will; and though in many cases the governor himself may not be of God, yet civil government is of God; for without this there could be no society, no security, no private property; all would be confusion and anarchy, and the habitable world would soon be depopulated. Thus in all nations of the earth there is what may be called a constitution-a plan by which a particular country or state is governed; and this constitution is more or less calculated to promote the interests of the community (*Adam Clarke's Commentary 2006*).

This text confirms that it is authority to which divine activity and human responses are directed. Authority must be surrounded by the specifically political principles of justice on the one side, and love on the other. Hence Pentecostal churches authority to execute love and justice in the

community is questionable. The content of this question is driven by the fact that the justice that is sought depends on the possibilities of understanding the authority available in the church. Yes, Pentecostals have authority as evidenced by their relationship with government to hold national crusades. The question might be are they using this power to advocate for social justice and the answer in this context is a yes but on a passive note. Therefore a positive deconstruction in the area of respecting to authority as aligned to the above commentaries is a key to the Pentecostal Churches' participation in politics.

But it has been asked; if the ruler is an immoral or profligate person, does he not prove himself thereby to be unworthy of his high office, and should he not be deposed? I answer, No. If he rules according to the constitution, nothing can justify rebellion against his authority. He may be improper in his own private life; he may be an immoral person, and disgrace himself by wrong conduct, but if he rules according to the law; if he makes no attempt to change the constitution, nor breaks the contract between himself and the people; there is, therefore, no legal ground of opposition to his civil authority, and every act against him is not only rebellion in the worst sense of the word, but is unlawful and absolutely sinful (Clarke, 2006).

One way of showing respect to authority is in a form of paying taxes to the government. Pentecostals are observed to respect and support Government by submitting under it as this is godly and acceptable to God (*1 Peter 2:17*). It is already doing what is expected of it in paying taxes due to the government in supporting it to deliver basic services to the people of Swaziland (*Matthew 22:15-21*). Pentecostals are forever committed to praying for Government as instructed to do so by the Holy Book (*1 Timothy 2:1-2*). However if government breaks the Constitution scriptures teaches that we rather obey God than human beings (*Acts 5:29*).

Pentecostal Churches should forever be committed to seeing that there is respect for human dignity. It is with this in mind that fundamental human rights and inherent freedoms should be respected in Swaziland. It is appreciated that the government is a signatory to the human rights conventions. This is enshrined in the Swazi constitution (chapter 111: protection and promotion of fundamental rights and freedoms, section 19). Thus Pentecostal churches are to recognize that the Supreme God ordains all authority. They, therefore, should affirm unequivocally the message of St. Paul in *Romans chapter 13* that civil government is supposed to fulfil the godly intended

purposes, that is, all people who are created and made in the image of God, should live in sustained peace and harmony.

Moreover, one of our principal objectives here is the attempt to overcome the opposition between authority and justice. Power is inescapable, present in every personal, social and natural relationship. Authority in most cases is widely viewed as an evil that taints (even poisons) all human and political relationships. Thus, to select power as the central and complicated principle of politics “seems both natural and common” (Pasewark & Paul 1999:143).

Justice and love should be the centres of those in authority thus allowing for a balanced political life. Otherwise domination seeks to control people and make them their puppets. Theologically speaking, if power and domination were identical, it would mean that the omnipotent God is our arch-nemesis, the undefeatable enemy of all creation (Pasewark & Paul 1999: 147). We would be created for meaningless destruction. Hence domination is akin to the sin pride, weakness, and slothfulness and must be avoided at all cost. If power were merely domination, it would eliminate the freedom of the creature; and if controlling power were the fundamental ontological structure, God would be justifiably despised (Pasewark & Paul 1999: 147).

The Christian tradition offers a quite different symbolism for authority. The symbol of creation out of nothing puts forth the claim that the world’s power participates in the divine power, indeed, that the world is produced by God’s power. But God’s power creates something other than God, but also powers not identical with the divine. God’s omnipotence is defined by the production of a power that is not God, not by God’s domination and control. In other words, the power which belongs to God is precisely the power to bring another into being.

Thus the freedom of speech and press must endure but in a relationship that respects authority and, therefore, must serve authority in order to maintain its own possibility/wrong word maybe identity? Only then will freedom cease to be our ultimate concern, if we know that we are free and enabled to practice our freedom. This is a call to the Pentecostal churches. This is because Pentecostals are observed to oppose the civil religion of freedom, instead favouring a commitment to power in which freedom is included, but not as an ultimate concern.

Consequently, the objection that perfect justice or love cannot participate in power is both true and false. True, in that neither could participate in power because neither could exist in history. False in that justice or love that does not participate in power occupies not a higher (much less perfect) moral ground, but no ground at all.

The overall biblical hermeneutic understanding of Pentecostal churches has been exposed and needs to be transformed and to facilitate this interpretation mechanisms have been suggested.

Following is the Pentecostal theology of sin which will also show how it overpowers people and oppressed them. Thus they seek a way out into heaven rather than dealing with the root cause of sin which is the social and political structures (Buffel, 2007). With such a discussion, the study aims to come up with a transformed theology of sin that will address the problem statement of the study.

6. 10 THE BIBLE AND THE SWAZI NATION

The Bible is regarded a very high moral standard in Swaziland. This observation is confirmed by the practice of reading the bible and prayer at the start of national, regional and community gatherings. While the Bible is esteemed as a moral duplicate in the country and the church, the trial with Pentecostals is on the emphasis on preaching about sin being only an individual moral deviation before God. Other areas of sin should be also observed such as, individual sins, community sins and national sins (Pasewark & Paul 1999) for a transformed political enrolment.

The Bible is highly read in Swazi homes, schools and churches and on a variety of occasions. When members of parliament and government ministers take office, they are made to swear lifting up the Bible. While the study does not refute this biblical truth, the issue of what causes people to sin should be regarded, such as political challenges, social challenges, and economic challenges. Buffel in support confirms that, pastoral care cannot afford to remain aloof from the socio-economic and political realities present in all our societies (2007:178)

Data collected in this research has proven that the Pentecostal theology of sin is on sin as a moral shortcoming before God. Interview response and literature confirmed that sin as a moral deviation is what stands tall with Pentecostals teachings on holiness. Sermons are mainly focused on repentance of sin.

For instance, the following question was raised with the interview participants;

What role can a pastor (church worker, member) play in addressing political issues in his congregation? For instance, if you felt that a particular issue or law were unjust or immoral, would you address it from the pulpit?

Pentecostal pastors responses:

It would depend on what area that issue affects. If it touches on moral issues, I would address from the pulpit. If it is another issue I would treat it with due care and address it indirectly.

If a particular issue is unjust or immoral, the pastor should not address it from the pulpit, instead it should be taken up with the relevant bodies in plane. For example, Council of churches, League of churches etc.

This means that for Pentecostals the pulpit is for preaching against sin, people must repent from their sin. The Conference of Churches CEO echoed this analysis as in his words;

“We make sure that in all our campaigns whether social gatherings, fundraising campaigns and crusades people get saved and accept Jesus as Lord and Savior”
(Interview slot-2nd October 2015).

The same question was addressed to the mainline churches whose response was different from the Pentecostal churches.

Response from Main line Church CEO;

For the CSC yes, and I reasonably believe in the active church in Swaziland. I however, hasten to say that the church has failed to use the space to either influence the political discourse of the country, albeit it is struggling to influence the moral discourse of the country because it is heavenly minded and earthly useless in terms of relevancy to the daily challenges of the people.

The Pentecostal theology of sin as a moral shortcoming is in line with a Calvinist ideology of sin. According to Pasewark & Paul “sin is a condition that even if it can be shaped, mollified, exacerbated, and otherwise changed is ineradicable so long as we are in sin. It is a state of alienation from God, from one another, and from our own true selves which issues in specific acts of wrongdoing history (1999: 129)”. Therefore according to this view, sin is present in every human being of whom we have historical knowledge. Meaning, that to deny the presence of sin in oneself or one’s group cuts a wide channel through which a deluge of wrong doing will follow. Such a position is observed to have a negative impact on the Pentecostals’ participation in impact on Swazi politics as it neglects social responsibility.

The Catholic tradition of sin brings another element above the individual sin theology. The Catholic traditions in Augustine Niebuhr, Tillich among others, insist that original sin is both more descriptive of our actual situation and conditions affecting us (Pasewark & Paul 1999: 129). Pentecostals are lacking on this aspect, thus, a transformed discipline of their sin ideology is critical for their participation in addressing the challenges that cause people to sin.

6. 11 CRITIQUE ON PENTECOSTALS THEOLOGY OF SIN

Looking at the main line churches and Pentecostal theologies towards sin, we can safely say that the concept of sin must include not only the individual’s moral perversity but also the intellectual and community responsibility towards sin. Thus the corruption of our intellectual capacities as well as our moral judgments has important political implications for the community (Pasewark & Paul 1999).

It is a fact that the crowning of God’s creation was disturbed because of the fall of Adam (Gen 3). This is a picture of all human beings – sinners before a Holy God.

The Bible also records;

“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned— But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!
(Romans 5:12, 15 NIV)

Englund supports that “human imperfection is, in other words, intrinsic to the human condition that the second birth promises to transcend (2007:8)”. While the author agrees with Englund, a critique of Englund is that he only focuses on individual sin. The study adds a dimension of sin that is community oriented. Thus, our reference to the socio-political dimensions of sins also.

A closer look at the Ten Commandments shows that they are about responsibility (Exodus 20: 1-17). While all the Ten Commandments deal with our responsibilities toward God, the first four are particularly Godward while the last six are human ward. How we relate to others depends on how we relate to God; for if we love God and obey Him, we'll also love our neighbours and serve them (Matt 22:34-40; Rom 13:1). Thus sin is eliminated in the church and the community at large.

Rather than enjoying the privilege of pointing at other's sins, Pentecostals should be seen as taking the challenge of speaking against the political conditions which have a serious bearing on what causes human beings to sin. Thus the privilege of freedom comes with the responsibility to use that freedom wisely for the glory of God and the good of others (Wiersbe, 2004). While we cannot deny that the presence of sin in oneself or one's group cuts a wide channel through which a deluge of wrong doing will follow, the church has to take sin as a responsibility for all, not a judgmental attitude. Thus a transformed view of sin is considered in developing a model that could affect a holistic view in addressing sin.

6.11.1 Theology of Sin as Individual Moral Deviation from God

According to this study sin must be understood at two levels. Sin is an individual act against God's intentions for humanity. For example, David cried to God as a sign of repentance to God, “*my sin is always before me*” Psalm 51:3. David's confession teaches us that every person is responsible before God for his or her sin. David had certainly sinned against Bathsheba and Uriah, but his greatest responsibility was to the Lord who had given the law to His people (2 Sam 12:13; Ex 20:13-14). Godly Jews saw all sins primarily as offenses against the Lord (Gen 39:9). David openly acknowledged his sins and vindicated the Lord (v. 4; 1 John 1:9-10). The focus is only on the person as an individual and his or her own sin and personal salvation. Yet, sin is also a pervasive evil in all human systems and structures. Thus, the teaching on sin must include the communal dimension of sin.

However, for the Pentecostal churches ‘moral perfection’ as an end is never reached or likely to be reached by any individual in this life saves only by one Mediator – Jesus Christ (1Tim 2:5). Sermons and everyday discourses often expound on the fallibility and deceit that human beings bring to the world, the second birth is the only human solution.

Pentecostals believe in conversion which is closely related to repentance and faith. Repentance is turning from sin; faith is turning to God. Hence, conversion is more than the exchange of one set of beliefs for another; it is a wholehearted turning to God (*Nelson’s Bible Dictionary, 2006*). Pentecostals refer to this inward experience of conversion as the new birth (Jn 3: 3-8). This phrase was used by Jesus in His conversation with Nicodemus. New birth refers to a change so radical that it can be described only by the figure of birth into a new life. As an infant enters the physical world with a totally new existence, so conversion is a new spiritual beginning in a person's relationship to God. (*Nelson’s Bible Dictionary, 2006*). This inward change should result in the manifestation of outward fruits of caring and love to all people.

Hence, Englund notes “among Pentecostals in Chinsapo-Malawi, “this expansion of the self is achieved through relationships with others, some of which try the born-again commitment, while others provide a positive foundation for experiencing the new condition” (2007:8). The commitment is, as in all Protestant Christianity, experienced and expressed as a commitment to Jesus as one's saviour.

Thus the undergirding question remains that what is the value of preaching only on sin as a flaw in morals as observed from the Pentecostal churches? What about the social and unjust nature of sins? Therefore, it is important to consider the original sin and justice both as personal and social in order to establish a balanced theological view of sin.

The Pentecostal church belief on sin misses the important aspect of considering the actual situation – social and justice aspects of the original sin which have a bearing on committing sin. Thus the whole personality must be considered before a judgmental attitude towards the sinner. Stearns supports this line of argument, “the gospel means much more than the personal salvation of individuals. But it means a social revolution” (2010: 20). This necessitates the Pentecostals to becoming involved in people’s lives by walking with them through their sorrows and joys and loving them unconditionally. They need to stand up for the defenceless and pay particular

interest to the poorest and most vulnerable. “Stearns further adds that, “these are the things that plant the seeds of the gospel in the human heart” (2010:20). Jesus’ view of the gospel embraced a revolutionary new view of the world, an earth transformed by transformed people. This transformation is our quest as we ponder upon the Pentecostal church’s viewpoint of original sin. Thus sin, should be discussed as having both personal and socio-justice challenges.

6.11. 1 The Communal Dimension of Sin

On the other hand individual focus shuns the communal nature of the African community and its worldview. Buffel in support notes, “In terms of the African worldview the community and the network of relationships are at the centre, with the individual on the periphery, whereas in the Western worldview the individual is at the centre of relationships” (2007:184)”.

Examples of an inhuman system could be colonialism, apartheid, cast systems and oppressive monarchical regimes. Pentecostals’ theology of sin should address personal and community sins. They are observed to deal with personal sins, what about challenging the injustice system that sabotages the divine nature with people.

Africans are communal people thus a popular saying within Africans (*Umuntu ngumuntu ngabantu*) a persons’ worth depends on others. Learning is, therefore, conceived as increasing participation in communities of practice. “Learning as participation focuses attention on ways in which it is an evolving, continuously renewed set of relations among person, their actions, and the world. Hence individual behaviour is mostly shaped through the lived practices of the people in a society.

A knowledge of sin as lived practices must be understood in its relation to the social aspect as well as the individual aspect that is generally stressed in other theories of learning.

Therefore sin originates both individually and communally. For instance a young person involved in drugs sins against himself. But at the same time sins against the community because after taking the drugs such an individual could be bold enough to steal money from the family members, community members and might end up a serious jail culprit. Consequently, it is essential that any theology on sin must be worked to address sins of a personal and social nature. Then Pentecostal churches should be vigilant of their community’s challenges. This is because context and our understanding are constantly changing. Moreover, what people perceive, think

and do develops in a fundamentally social context. So, the focus on sin should shift from only the individual responsibility to the socio-cultural setting and the activities of the people within that setting. Mbiti notes, “It takes the whole village to raise up a child” (1990:80)

Thus the Pentecostal churches’ theology of sin is justified if they elucidate the realities of political challenges and guide transformative participation. This is evident in Christ’s teaching and ministry over and over again and must be a model to which Pentecostal theologies on sin should be shaped. Hence, the theologies of the early church apostles and fathers were shaped differently by their contexts. Even though they set precedents for our contemporary Pentecostalism thinking and arguments, they must be reworked in order for them to speak into and transform our political belief in political engagements.

These individual and community incapacities have several important political implications which must be transformed for positive political inclinations. This is driven by the fact that moral and intellectual errors are inevitable, thus political advocacy, that fully uphold one’s own conduct and community responsibility, is paramount.

If not, sin can just be reduced to self-interest or selfishness, such that self-interest virtually rules out the truth of the biblical claim. For instance the privileged could not properly advocate for the less privileged a policy that would support equality of people in the law (Pasewark & Paul 1999). This is a common trend in Pentecostal theology and thus they tend to play a passive role in political advocacy. This is a blunt instrument for judging political claims. Old time cutting edge Liberal theologians argue that although the origin of sin lies in the corrupt desires of individuals, sin has political dimensions (Niebuhr 1933, Tillich 1959, and Gilkey 1981). Therefore, government and civil society, including the church, can foster virtue and promote justice, in addition to controlling sin.

The challenge is that the forms of corruption change over and over, therefore, government alone cannot finally eradicate sin because unlimited selfish desires are flexible, and human beings can manipulate government laws to their benefit in ways even governments do not understand. No governmental structure is immune from human ingeniousness and selfishness; all can and will be perverted so long as sin remains a vital force. Therefore, government should be designed to balance the domination of competing self-interests. This position is appealing to the Church

because it includes the need for social and political reform as well as the need for individual conversion.

The conclusion that Siaki comes to is that “The church is the most trusted institution in South Africa” (2002:39). Likewise the voice of the church has been proven to be respected in Swaziland. As the effects of sin affects us all both government and civil society, it is clear that the quest for social and political justice attended by both government and Pentecostal churches can create improvement in political justice. So, the church and government must provide e conditions for lives of inner dignity and meaning.

Wimberly in support notes, “Such participation in faith communities leads us towards high-priority conversations that have a privilege place within our inner place” (2003:16). It is a common fact that we are all searching for those conversations and stories that offer us maximum meaning in our lives. We seek to avoid, if at all possible, those conversations and stories that don’t offer meaningful purposes and helpful opportunities for fulfilling our lives (Wimberly, 2003:16). Therefore, when the Pentecostal churches and government speak out with those positive conversations and stories on the well-being of every citizen they can build a sense of worth to all Swazis. These conversations would not be a lonely cry in the wilderness, but could enable the Pentecostal churches to evaluate their mission in positive way. This positive examination will mean that Pentecostal churches speak on behalf of the voiceless in their societies... Wimberly therefore notes, “Our social involvement and discourse with others provide us with opportunities to personalize these issues and to build positive self-esteem within us” (2003:17).

With this kind of trust in the church, it is observed that Swazis are waiting for the church to speak out and help them find, if not solutions, at least some sense in life amidst difficult political questions that they have to address. Love, justice and power are Christian political principles, and quite traditional ones at that, even if we arrange them in a way quite different from that of most current Pentecostal theology. This is because God’s omnipotence is seen as a condition of the possibility of divine justice and love. Omnipotence grounds the divine creativity issues in the world. The providential power that sustains the world is the redemptive meaning that fulfils the world. The *imago Dei* (God’s image in human beings) is, therefore, defined as human participation in divine power in this world.

The challenge is that the church has been observed to be silent on subjects affecting well-being of fellow Swazi citizens. If the Pentecostal church is quiet who will speak? Thus Jesus Christ challenged the Pharisees when they tried to quiet his disciples to speak against denying His good works which Jesus did for people, “if they keep quiet, the stones will cry out” Luke 19:40. The culture of speaking against unjust practices either from government and community at large will ensure that sermons are aimed at preparing people for the now and then. Meaning that, Pentecostal churches in Swaziland shall be heard and practically observed to be engaged with contemporary political challenges.

Bosch supports the above idea, challenging churches to be the voice of the voiceless:

“If the Church is to impart to the world a message of hope and love, of faith, justice and peace, something of this (Acts 2:42-47; 4:32-35) should become visible, audible, and tangible in the church itself” (1995:414). It’s obvious that where this is absent the credibility of our evangelism is dangerously impaired. Hence, Pentecostal churches’ theology of sin should advocate positions that serve the interests of individual morality and community responsibility towards the eradication of sin. The moral and cognitive nature of sin cannot be ruled out in this analysis. Therefore, we suggest liberal Bible School Training for Pentecostals.

6. 12 THE NEED FOR A CONTEXTUAL BIBLE SCHOOL TRAINING.

Pentecostals have believed that there is no need for Bible College training as the Holy Spirit teaches us all things. In support, Petersen notes that,

“Pentecostals have always believed that the common person can read and interpret the scriptures. At the same time, however, the integrity of mission also demands a cadre of trained biblical exegetes, both from the first-world and the two-thirds world, who can utilize appropriate exegetical tools in formulating the basis for Pentecostal missions and ministry” (1999:44).

Hence, lay people can go to the scriptures with every expectation of encountering the living Lord, but only to find that they do not quite understand the scriptures, therefore, a wrong message is conveyed to the listeners. Hence, there is a need for a trained eye of the exegete who can bring a contextual application of scriptures in the area of Liberative theology, linguistic implications, and grammatical nuances.

The training of the ministers is a vital part of church growth and the welfare of the community that Obeng writes, “One way of ensuring effective preparation is for the church to put appropriate emphases within the training programmes so that the clergy can be equipped to cope with the problems and challenges within the society” (2000:19). While seminary training is integral, interview findings revealed that Pentecostal churches were not trained on liberation studies.

A graduate of a theological college is reported to have uttered in frustration:

What I was trained for (teaching and preaching the faith) I can never find time to do, and for what I actually must do (administer church business) I received no specific training.
(Waruta and Kinoti, 2005: 17).

This is the frustration most minister face when they are not delivering up to standard because they are not well trained in that particular field. This statement also shows the perceived irrelevance of the theological programmes.

Waruta and Kinoti comment on the minister’s negligence of preaching the whole gospel, “the churches in Africa conceive as their main task in world – evangelism. Yet the great commission of Jesus Christ is to “Go everywhere in the world. Tell the Good News to every person (Mark 16:8). In response, the Church keenly sought for the salvation of individual lives, provided houses of worship where the individual lives may be renewed in a variety of ways and where believers may offer their cooperate praise to God. Waruta and Kinoti observe, that “this commission then has dictated the type of training programmes run by the church” (2005:17). Bible Colleges in the case of Swaziland reveal the main objective to be the training of persons for the ordained Christian ministry or differently worded, to fit persons for spiritual leadership in the church. So, an examination of the objectives of the theological colleges and other training institutions of the church must be undertaken. In other words, they don’t teach or address social and political issues hence they fail to pastorally care for Swazi people.

For instance, one of the Pentecostal Churches’ Bible Colleges through which this author achieved his (BA in Theology), the Swaziland College of Theology Motto: *Spiritual Anointing Without Neglecting Academic Excellence*. The courses offered cover the traditional subjects of

Bible (Old and New Testaments books), Pastoral Studies (counselling, homiletics and missions), Administration Studies (church administration, church business), and Church history and Theology studies. Emphasis is placed on vocation rather than on intellectual ability which does not critically challenge the status quo. Books on ‘liberal’ theology do not appear on the curriculum. As a result the Pastors come out not having been trained to critically approach ministry. Critical thinking is not tolerated and believed to be the work of the devil and inimical to the faith of the individual (Waruta and Kinoti, 2005).

Such training curricula have not been geared to the African cultural milieu. Studies on African religion are not part of the curriculum. Hence Pastors cannot contextualize their ministry. While courses on other religions, such as Islam are done, the emphasis on teaching these courses is to highlight the weaknesses in these religions, as a means of enhancing the evangelistic efforts of pastors (Waruta and Kinoti, 2005: 18). This study views this as an incomplete emphasis, not fulfilling the great commission of Jesus Christ. The challenges highlighted call for a re-examination of the approaches to the theological training of the Church in Swaziland. Waruta and Kinoti further argue that, these problems are severe within Protestant churches and much more so within the African Independent churches. The Roman Catholic priests go through a rigorous training programme spanning a period of seven years or more notes Waruta and Kinoti (2005:39).

In this section the stimulation for training in liberation theology is generated by following the provocative trail that certain African liberation theologians have travelled in their critique of academically bound religion in order to liberate theology to act within the context of a real world scarred by sin and injustice. In particular, the landmark contribution of Cone (2011) on “The Re-crucified Christ in Black Literary Imagination” analysis on black theology is suggested as an available source to shed light on liberation theology. This is a vacuum within Pentecostal Churches in Swaziland.

With the above discussion on transformative discourse on sin, the author suggests that an affirmative attitude towards human dignity should be allowed.

6.13 AFFIRMING THE DIGNITY AND VOICE OF THE PEOPLE

Pentecostals should be proactive in advocating for the rights of the disadvantaged by political dispositions in the country. This move is driven by the fact that empirical data has confirmed that although Pentecostals participate in politics, they are not visible as they prefer not to go public. Jesus teaches that good works must be done in public as Jesus teaches that, *“both do people light a lamp and put it under a bowl. Instead they put it on its stand and it gives light to everyone in the house”* Matthew 5:16. By looking at biblical-liberation figures such as Moses and Job, (Exodus 3: 7-10, Job 29: 14) who advocated for the justice for the voiceless and underprivileged, Pentecostal pastors must affirm the dignity of the voiceless. In this context the voiceless are silenced by an incorrect application of the judicial laws. Thus Pentecostal teachings towards public ministry should be transformed to allow them to be seen as addressing all aspects of life including political discussions. Therefore, Pentecostals should affirm justice in their preaching. They must realise that it is not the people we fail but the God of justice if they don’t preach about the just God who came to liberate the oppressed.

According to Ruston, “examinations of the origins of natural rights theories reveal a close connection with the universal claims of the Christian gospel itself” (2004:14). There is, therefore, a very clear association between evangelization in the early modern period and the development of a political theory of natural rights as indicated in the Kingdom of Swaziland Constitution 2005 Article 23 (1) and (2) .

Christian theology, by virtue of the gospel command, actually posits a global ‘community’ of human beings, upon which universal rights may be based, as well as demanding a respect for the freedom of ‘natural’ human beings in their acceptance or rejection of what is offered. This community is clearly not a cultural community in Maclaren’s sense, sharing a single tradition, or even a family of traditions, of moral discourse. It is only a community in the sense that every member of it is said:

“(a) To have an identical nature and dignity (made in God’s image), and (b) To share in an identical vocation salvation and beatitude. Added to this, as a result of theological reflection on the condition necessary for the Christian mission, (c) Has a minimal set of rights” (2004: 15).

Therefore, the way in which Christ acted can serve as an example of how to reconstruct the dignity of a person who has been alienated as a refugee in one's own country (Wimberly, 2003). Christ did not divide people according to social class, age or acceptability in the eyes of the community. He broke through human discrimination. He involved himself with the poor, lepers, tax gatherers, the lame, the insane, the blind and the deaf. He especially aimed at people who had lost their self-worth and He reserved places in the Kingdom for all kinds of people (Matt 25). Vorster notes "in the re-creation all are equal and every person's existence is meaningful" (2004: 136).

The truth is that "humans have a right to live in dignity here on earth, irrespective of whether they will go to heaven after death or not. Consequently, Pentecostal Churches should not be so pre-occupied with heavenly concerns such that they fail to help in alleviating physical suffering here on earth" (Mugambi 1989: 110). It should be clear that it is important to note that the study interviews showed that Pentecostal churches are heavenly conscious and ruined on political subjects. Pastoral care needs to rectify this heavenly conscious and earthly useless theology.

Such a position could be allowed by an understanding that justice and love are concretising moments of every society as they are supposed to direct the daily activities of the society including the Pentecostal churches' Christians. What therefore is the value of the Pentecostal churches' opinion on the issues tearing our communities apart? Can anybody listen to the church? Coertze observes that one of the important reasons why the church needs to make its voice heard on these destructive issues is because of the trust that is put in the church (2005: 11).

This is why the affirmation of divine power in Christianity should come after that of love or justice. But at the same time, love and justice require effective and victorious power to make them real. Despite the realities of injustice and hatred, the Christian perception of God's omnipotence affirms that they are finally victorious. The most that Pentecostal Christians, in particular, could do would be to be valiant and resistant to abuse of power. Only if power finally validates reality's meaning can despair be conquered and life is worth living.

With this understanding Pentecostal pastors should feel guilty when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they

are. This is a limitation of Pentecostals as evidenced from the interviews, that Pentecostals are mostly focused on peoples' spiritual well-being.

This study observes that women are the most vulnerable on human rights violation, especially on the area leadership positions and sexual rights. Therefore Pentecostals sermons must address women rights issues.

6.14 AFFIRMING THE VOICE OF WOMEN

The Interview findings showed that Pentecostals have social and economic women development programmes which are implemented. The study suggests that more effort must be exerted on women empowerment in making the voice of women to be heard even in the political arena. The issue of the representation of women in parliament should be dealt with. Civic education on elections should be worked out because gender is a powerful variable affecting women's political activism in Swaziland. Gender differences are especially marked at the higher levels of the political process where everywhere women are in the minority, usually the extreme minority. Wherever we look, we find few women heads of state yet the Constitution (2005) states that 30% of women will be elected to parliament.

Women are a majority in the church, but few women are in leadership positions in the Church. For instance in The Alliance Church in Swaziland, out of twenty five ordained ministers, there are no female pastors. The constitution is open for males and females to join the full time ministry as long as they have God's call. Does it mean that God does not call females or they are not encouraged to enter into ministry? There are also few women in national cabinets or other powerful leadership positions. Thus women empowerment is an urgent call to the church to other aspects including their sexuality rights.

6.15 WOMEN AND GIRL CHILD SEXUAL RIGHTS

While conducting this research the study discovered that women abuse was prevalent in the country. Southern African Feminists Theologians argue against the prevalence of women rights violence. This is a critical area which is often missed in African patriarchal societies like Swaziland. Zigara observes, "In the Southern African context the social construction of marriage takes place in a predominantly patriarchal culture which subordinates the position of women in

society” (2000:53). Tfwala on the same hand notes, “with Swaziland in particular, women’s rights, within marriage, are shaped by the system of patriarchy which gives the male superior rights over the female when making decisions about sexual relations in marriage” (2008:9). Simelane maintains that, “women are still treated as secondary citizens and regarded as minors in society when compared to men (2011:15). Given that the teachings are disseminated in a patriarchal space where the church claims to provide a solution, are these teachings not couched in patriarchal language such that they reinforce the already existing spiritual power disparities between women and men? Yolanda in clarifying the ideal spirituality notes, “Spirituality is a comprehensive life orientation that determines one’s identity. Spirituality includes every dimension of human life. It is about one’s entire human existence as an authentic person in God’s presence” (2011:1). This becomes an ethical concern that this study seeks to address through this study.

In most cases women are dictated to, to remain confined to their private family roles, such that they rarely appear in public courts. The parable from the bible however challenged these conventional obligations (Luke 18: 1-8). The assertive widow with no political power, wealth, or status confronted the corrupt unjust judge. Only after pleading for mercy the judge granted the woman legal protection. Bound by convention, he feared loss of social esteem amongst the male elites. Jesus’ parable suggested that even though God grants justice to powerless persons, like widows, they must act to receive this justice. Therefore, the public cry as exemplified by this widow, is a call to the church never to underestimate the sensitivity around the rights as to when to have sex and family planning especially by Church men who claim to be the head of the family as Christ is the head of the church (Ephesians 5:23).

The patriarchal socialization has resulted in differences over control of sexuality in marriage. Tfwala notes, that, “women in traditional marriages do not have control over their sexuality because of the obligations and cultural practices inherent in marriage that restrict women’s involvement in decision making in sexual matters” (2008:15). It becomes clear that this position undermines the social and economic development of women, families and communities”.

Sexual differences are also observed in religious practices. Zigira (2000) notes, that Swaziland privileges the male elite who invoke culture and religion to legitimise the position of women and men in society. Thus the devastating situation on sexual abuse is a rude moral awakening for the

church. The church, as one of the social agents, is presumed to be influential to many Swazis because of her unique history with Christianity, making the Swazi context a hybrid of cultural and Christian values. Thus practices that violate laws on the rights of women and men generally advocate the subordination of women since the church and society share the same beliefs on superiority of the male gender.

Tlhagale strongly recommends that, “As church, we are being called to account publicly for the needs of our clergy” (2003:1). Therefore, there is a need to foster a culture that promotes non-violence and relationships which are based on equity and support to individuals to take a public stand against abuse. . When Pentecostal churches beliefs and practices are tightly interwoven with proper cultural and sexual rights contexts, the healing and reconciling power of Pentecostal faith could be experienced.

Hence, The Alliance Church in Swaziland, one of the Pentecostal church members, has employed aggressive measures through teachings on marriage to address the HIV pandemic which has been declared a national disaster. Statistics reveal that the prevalence of HIV in the reproductive age population (15-49) is 26% which makes Swaziland the country with the highest HIV prevalence in Africa (SDHS 2006/07). At the forefront of the Church’s campaign against HIV is the Church’s senior pastor Rev Johannes Mazibuko. He is a gazetted marriage officer and counsellor, who also hosts services which he calls “marriage clinics”. This is where he teaches about women and men’s sexual rights issues.

In one of his teaching engagements Mazibuko (2014) defines marriage which brings a positive impact on sexual rights between husband and wife.

“Marriage is an institution ordained and ordered by God. Marriage is the only institution established before sin came into world. It is a legal union of a man and woman to live together and often have children. It is an unconditional commitment into which two people enter without “if” and “escape” clauses. It is a pledge of mutual fidelity and mutual submission. It is an opportunity for each one to grow and develop his or her individual giftedness or abilities. It is a total giving of oneself to another person. Love is a key to a marriage: And love is an attitude demonstrated by appropriate behaviour in the way your spouse defines you even if it does not make sense to you” (2014).

These definitions show that Mazibuko is concerned about mutual commitment in marriage for a marriage to honour sexual rights. His opinion supports Tfwala 2008, Simelane 2011 and Zigara 2000 as they argue that “marriage has to prepare a woman and man for a healthy social living, for equal participation in sex, for reproductive care, and possibly for emotional connection and intimacy. The idea of teaching on marriage shows that Pentecostal churches are addressing sexual rights between women and men.

School based surveys confirm high levels of sexual violence against children. A study of all forms of child abuse among children attending select primary and secondary schools in Swaziland revealed that approximately 40% of this population experienced some form of child abuse during their lifetime. The most common abuse reported by children was physical abuse (49.5%), followed by sexual abuse (19.2%). Further, the findings of this study indicated that students between the ages of 10 and 15 years were most vulnerable to child abuse. Lastly, a study of patterns of sexual behaviour among secondary school students in Swaziland showed that 13% of the students described their first sexual experience as being coerced (Swaziland Development Health Survey-(SDHS) 2006- 2007).

The study recommends that, beyond creating a legal and policy environment supportive of women’s rights, a primary prevention approach should focus on preventing violence before it occurs. In youth camps life skill’s lessons on abstinence should be taught rather than preaching on the emphasis on the sin element of sex before marriage. The youth already know that it is sin, they need to be empowered on how and why to abstain.

Having discussed the liberation struggles in Swaziland, the study recommends that Pentecostal churches should be seen as being practically engaged in promoting freedom talks for the Swazi people. International and regional initiatives on Swaziland’s peace and stability should be driven by the church in Swaziland together with the ministry of health. Thus Tutu suggests Apartheid was too small for the united church (2000). Pentecostal churches could learn from freedom fighters like Tutu on how to promote reconciliatory talks between opposing factions as conservative traditional leaders and progressive Christians.

6.16 APROPHEIC POLITICS

The study findings showed that the church - state joint missiology is hindering the prophetic role of the church. A perusal of the fortunes of the earliest Christians unveils at least three forms of what is recognizable as prophetic politics. I recommend Vorster's three solidarity prophetic involvement touchstones (2004:285-287) as available information to be utilised by Pentecostals in the application of their transformed prophetic role within the Church state Swazi context.

Firstly, prophetic politics recognizes and announces that allegiances to the state are secondary to allegiances to God. This means that when commanded not to bear witness in word or deed, the proper response is that given by Peter and John: "whether it is right in God's sight to listen to you rather than to God, you must judge: for we cannot keep from speaking about what we have seen and heard" (Acts 4;19-20).

It also means there is a recognition that no matter how the state conspires against, threatens, and even harms the community of believers, the prophets in the community pronounce that the state can do no more than what God "had predestined to take place" (4:28). Here the Holy Spirit who has inspired the psalmist's recognition that the nations of the world remained under the providence of God and his anointed one (4:25-26) is the same Spirit who emboldens the prophetic ministry of the apostles in response to the threats of the state.

Even more to the point, the prophets will boldly proclaim that whenever the state claims divine status for itself, it risks being judged by the God of the nations. Thus, when Herod (Agrippa I), the nephew of Herod Antipas (whose reign he displaced), not only persecuted the church and put to death James the brother of John in an attempt to please the Jews (12:3), an angel of the Lord struck him down, and he was eaten by worms and died"(12:23). While historians and biblical scholars remain unclear about what motivated Herod's persecution of the church, in the larger scheme of Luke's narrative, Herod's demise confirmed the principle of divine retribution included in Mary's response to the Spirit's enunciation (Luke 1:41-45) that the mighty would be debased and the proud would be humbled (1:51-52). It is important to note that even in this situation of persecution, however, the church resisted not violently but through communal prayer (Acts 12:5).

Secondly, prophetic politics challenges the state to do what it is supposed to do: uphold the law. If the state has the responsibility of ensuring justice within its borders i.e., of commending the

righteous and punishing wrongdoers (Rom. 13:3-5) then there needs to be some means of calling the ruling authorities to accountability in the cases where they fail to do their duty. Internal assessments can be established by the state for such a task or, in a democracy (broadly understood) the people either become whistle-blowers or replace unjust rulers through their vote. From a theological perspective, God can also raise up prophetic voices either to act as the conscience of the state, or to demand proper or remedial measures. St. Paul's informing the Roman authorities before the Jerusalem mob that a Roman citizen should not be flogged prior to being found guilty (Acts 22:25) is an example of a prophetic warning about the illegality of the state's actions and their consequences.

His previous experience at Philippi is more puzzling, as it appears he may not have mentioned his citizenship until the day after he was beaten with rods and imprisoned (16:22-24). However, emboldened by God's miraculous deliverance for all of the prisoners, not just for him and Silas, Paul now refuses to leave town in silence. "They have beaten in public, un-condemned, men who are Roman citizens, and have thrown us into prison and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves (16:37). In this case, the prophetic witness of the saints held out themselves", (16:37). In this case, the prophetic witness of the saints held the Philippian magistrates accountable for their actions under Roman law.

Thirdly, the prophetic politics of spirit-empowered believers includes an explicit witness in the public sphere. Here I am referring, not only to Paul's public apologies given before the inhabitants of Jerusalem before the religious leaders, and before the Roman authorities (Felix and his wife Drusilla, Festus, and King Agrippa II and his wife Bernice) but also to Paul's private interactions with the political leadership representing the rule of Caesar.

Before Felix the procurator of Judea, for example, Paul gave testimony to Christ but also "discussed justice, self-control, and the coming judgement" (24:25). Felix, who was a politician, negatively understood, in at least two senses: his willingness to accept bribes (24:26), and his seeking to please and do favours for his constituency (24:27). Paul interacted with Felix on various occasions over the course of two years, and Felix, while a competent and effective ruler, appeared also to have been convicted, fearing the consequences of his unrighteousness. Regardless, Paul although in chains, did not cease to proclaim a politically relevant gospel, a

gospel of righteousness with implications for, and applications in, the public sphere and its servants.

6. 17 PRELIMINARY CONCLUSION

The study has argued the Pentecostal Churches need for active theological healing processes. Actions involve biblical hermeneutics with the lens of justice, love and authority. The need for healing in the theology of sin has also been exposed such that Pentecostals do not only focus on the moral dilemma of individuals but look at the society's political conditions that negatively influence the catalyst for sin.

It has been discussed that healing therapy can be actively appropriated in the process of healing as an additional way of healing, including, not only, healing in a spiritual sense, but also a healing that follows on from standing up for what is good and virtuous. Irrespective of past failures to speak up against political evils, the Pentecostal church still enjoys a high measure of credibility within the Swazi communities. Therefore, Pentecostals are well situated in society to promote morality, human dignity, compassion, conciliatory acts and symbolism and to visualize hope.

Finally, the all-important task of acting as a prophetic witness has been well stated. Without being presumptuous or pretending to enter the terrain of politics, the church must act as a watchdog of the government in a solid and critical way. The slightest traces of the abuse of power by the government, a violation of human rights, the oppression of any group or any step that can adumbrate a new reign of tyranny must be identified and opposed in an ecclesiastical manner. Thus the Swazi community must be reassured by the church that the church can be their conscience in this Tinkhundla democracy System. In the next chapter, I will deal with research findings and recommendations.

CHAPTER SEVEN:

INTERVIEW FINDINGS AND RECOMMENDATIONS

7. 1 INTRODUCTION

Chapters four, five, six and seven are the most substantive chapters of this thesis. The impact of Pentecostal participation in Swazi politics has been analysed in chapter four through the Pentecostal churches' constitutional elements. In chapter five data collected from personal interviews, questionnaires and participant observation from both a Pentecostal churches and mainline churches perspective have been analysed. The aim was to identify common and uncommon practices related to this study phenomenon. Chapter six is a reflection on the possible therapeutic model involving Pentecostal theological discourses as in Chapter four and empirical data in chapter five.

Chapter seven is a discussion on study findings and recommendations on possible alternatives to the Pentecostal churches challenges in order to make a visible impact on participation in Swazi politics. The study discusses proposals for alternative political participation discourses and resources for reconstruction. The main aim is to offer practical recommendations for praxis.

These recommendations are mainly for academic purposes. It must be stated that churches, in particular the Pentecostal churches, in Swaziland may benefit from utilising the recommendations of such an examination. It is expected that Pentecostals may be better positioned for meaningful political participations if and when these recommendations are internalised.

In examining the Pentecostal churches impact in relation to Swazi politics, I addressed four main research questions.

1. To what extent do Pentecostals in Swaziland participate in addressing political injustice issues in their communities?
2. To what magnitude are Pentecostal Churches aware of their socio-political responsibility?

3. Are there any theological underpinnings that have caused Pentecostals not to participate in the area of social justice or not?
4. What are the alternative responses Pentecostals can have to address political issues in the country, many of which form the larger part of these recommendations?

These responses will influence Pentecostals to change from being stuck on preaching sermons without practically engaging with injustice structures. Following are themes extracted from the data findings on the Pentecostal position on participation in Swazi politics.

7. 2 THE EXTENT OF PENTECOSTALS PARTICIPATION IN SWAZI POLITICS

The aim of the study throughout has been to analyse Pentecostal Churches' participation in politics in particular Swazi politics. Having reviewed literature, and through the interaction that I have had so far by way of desk interviews, questionnaires, participative observation, scrutinizing of Pentecostals Constitutional documents and observation of the situation on the ground, at the end of the study, I discovered that the real challenge the Pentecostal churches are facing is the justice mandate more than the political challenge.

Based on the key challenge of understanding the justice mandate, findings reveal that to conclude that Pentecostal churches have little or nothing to do with the subject of Swazi political engagement may be seem to be too unreasonable in terms of the whole truth. This research has shown that Pentecostals in Swaziland are participating in politics but do not publicly address political issues. Pentecostals in Swaziland practice direct private confrontation with the parties involved if and when there are political predicaments involving the nation. This reflection is healthier compared to the hypothesis of the study as assumed in chapter one.

This study argues that private confrontation is not enough in addressing human predicaments. Opportunities do not always allow for such forums. For instance, it is not easy to make appointments with key people in leadership as identified by this researcher during interview appointments. In such cases media could be used for the benefit of the voiceless. If a house is on fire, one cannot wait to move out via the door, you jump out, even out of the window. All means are applied to quench that fire.

The Pentecostal churches' direct confrontational position on political statements rests upon the argument that the church must be seen by the public to be preaching one message that is "salvation for all." According to this view, if the church speaks publicly against an unjust practice with a certain party that could close opportunities for the church to preach to that group. The church must preach to all people (*SCC CEO Interview response September 2015*). Phiri (2012) shares the same argument that the task of the church is primarily spiritual. This position is supported in scriptures with the story of Prophet Nathan's approach to King David (*2Samuel 12:1-14*).

According to *Matthews Commentary 2006*, King David had displeased the Lord and one would think it should have followed that the Lord would have sent enemies to invade him, terrors to take hold of him, and the messengers of death to arrest him. No, he sent a prophet direct to him—Nathan, his faithful friend and confidant, to instruct and counsel him, (v. 1).

Nathan fetched a compass with a parable, which seemed to David as a complaint made to him against one of his subjects that had wronged his poor neighbour, in order to his redressing the injury and punishing the injurious (v1-6).

Matthews (2006) maintains that, in this story, Nathan privately confronted King David, on the evil of the sin he had been guilty of by defiling Bathsheba. David had many wives and concubines, whom he kept at a distance, as rich men keep their flocks in their fields (v7-12). But Uriah had but one, had Bathsheba been dear to him? The king out of evil intentions committed adultery with Bathsheba and also arranged for the killing of Uriah, Bathsheba's husband.

With this kind of respect, as shown by the prophet Nathan to his authorities, the King had to confess. He says not a word to excuse himself or extenuate his sin, but freely owns up to it: *I have sinned against the Lord*, v. 13. This is enough to show that he was truly humbled by the way Nathan approached him, and submitted to the conviction. He owns his guilt—*I have sinned*, and aggravate it: It was *against the Lord*: on his harp strings he sings in the psalm which he penned on this occasion. Ps 51:1, "*against you, you only, have I sinned*". Hence, Pentecostals in following Nathan's example prefer a one to one conversation with the concerned parties on issues pertaining to human well-being. This approach works well with the Pentecostal churches' relationship with the Swazi government. Thus the church is one with the state. This study

observes that the relationship between church and royalty has an impact on the Pentecostal churches participation in politics.

Although there have been some 'pockets' of voicing out on some of the issues affecting the country, the study still suggest that such few instances have not had much of a significant impact in terms of compelling the government of Swaziland to act accordingly. Instead, Pentecostals mother body and her membership are regarded as supporters at least by the current government.

7.3 CHRISTIANITY'S AND ROYALTY'S POSITIONS WITH REGARD TO PENTECOSTAL CHURCHES AND POLITICS

The study discovered that the church and state is one entity and this position is impeding the Pentecostals role in participation in politics. Royalty is the head of government and the king is commonly called the Bishop of the Bishops. The challenge is when one critiques government it is in most cases mistakenly taken as attacking the Tinkhundla system and its headship – the Ingwenyama and King. Thus the church finds herself in a dilemma with regard to politics and the church mission.

The position of Christianity as the state religion forces the church to be in a dilemma between politics and the church. However, the Church should be critical of its joint ministry with government if it wants to be credible in the eyes of the community at large. Hence critical solidarity is needed as an alternative response to the state church position.

Chitando alluding to the Church and state relationship writes “the church in Africa is equally characterised by diversity, with various modes of expression to the church and state relationship. He further adds, “Alongside the ‘mainline’ Protestant and Catholic churches, African Independent/Indigenous/Instituted/Initiated and Pentecostal churches have a significant presence to the church and state position” (2007:4). However, despite such national and local church differences, and different theological traditions, we can still speak of the church and state as one entity in Swaziland. I did allude to the fact that Main line churches, under the Council of Swaziland churches, enjoyed much freedom in terms of engaging the Government of Swaziland by a way of voicing out on the issues affecting society. While the indigenous Swazi churches, under the League of African churches in Swaziland, do not speak politics at all (Chapter 5, Data Analysis). This is the result of the Swazis theological position derived from King Somhlolo’s

dream that seeks to uphold unity in diversity. Because of the importance of the dream with regard to the church and state relationship, the study deems it fit to reiterate it from Chapter One.

Swazis believe that an angel visited King Somhlolo in a dream as elaborated in (Matsebula 1988: 41)

“In a dream King Somhlolo saw white-skinned people carrying two objects: a scroll (*Umculu*) and a round object (*Indilinga*). The king was instructed in the dream to advise the Swazi people to do three things. Firstly, the white skinned people were not to be hurt in any way. Secondly, the scroll was to be accepted. Lastly, the round object (money) was to be rejected.

In the Swazi context, the dream had come to the king from divine origins, thus the church is one with the state.

In this regard, more promising is Green's (2006) critique of recent perspectives on the interfaces between religion and state in Africa. She points out that many Western observers, academic and otherwise, have long seen African politics and society as infused with religion and spirituality. In this section of the study the upshot is to convey a transformative perspective in which Pentecostal churches in Swaziland remains separate from the state so they can be a prophetic voice to the nation. If Green pursued this line of critique, her perspective would accord with the argument of this study that stresses the potential of the Pentecostal Churches' discourses to enhance and expand the scope of trust among the Swazi nation.

Green's approach includes an important reminder of the materiality of Christianity in Africa - ranging from the promise of healing to new economic opportunities. An example of how materiality becomes severed from symbolic and spiritual dimensions is her comment that “Africans' quest for literacy through mission education was 'often for the practical purpose of reading and writing rather than salvation” (Green 2006: 640). While her aspirations are supported, Englund comments that “such a statement appears to overlook the extent to which 'practical purposes' are informed by what people in their particular circumstances consider to be symbolically and morally compelling” (2007:7). Yes Africans, including Swazis, might have gained education for practical reasons, but it was for the good because through education they were equipped to understand the language and ways of the foreign missionaries in order to be better positioned to accept the salvation message.

The Christian culture assumes a distinct status as God's ambassadors on earth, by which their primacy of sociological explanation entails propagating Jesus' mission statement (Luke 4:16). Consequently, a distinction should occasion the Pentecostal churches and the state in particularised social relationships and their consequent trust to anonymous bureaucracies (Berman 2004). Therefore, an ethnographic perspective on trust and democracy, by contrast, shows how Pentecostals and state governments occupy one world, their shared existential predicament creating conditions for an expansion of trust.

The Pentecostal churches in Swaziland are undoubtedly a significant potential presence in the spiritual, social, political and economic lives of the People. Englund suggests that, "one way is for the Pentecostals to redouble their effort to defy compartmentalization" (2007:7).

Compartmentalization for Pentecostals could mean that an ethnographic approach between the church and state offers an opportunity to show how Pentecostals could engage in practices that carry significance far beyond an interest in state injustice as it relates to their particular religious orientation. The church and state inhabit the same society; they cannot be kept in isolation from each other; they do intersect. Monsma argues that, "instead, the crucial question is: By what concepts or theories should the intersections of church and state be governed? What principles should be used to determine what is an appropriate – and inappropriate relationship between church and state" (Gushee 2000:196). Therefore, alternative concepts for smooth relationships between church and state as they journey together in dealing with justice implications are encouraged in this study.

Because of the dilemma of the Swazi politics, Pentecostal political participation is practically observed by the spiritual impact achieved through the form of prayers, evangelistic crusades and poverty alleviation programmes as observed by their programs on social and economic development of the communities SCC Annual Reports 2015). It is a fact, therefore, that there is significant political participation by Pentecostal churches. Pentecostals are performing a significant role in praying for the peace of the nation.

This is evidenced by national prayers and national crusades held in the country. Prayers were held for peaceful elections (2013-2018). These prayers were in a quest to seek the Lord's directives in the process to get Christians in government positions who could influence government policies to fulfil God's mandate for the world. Influence is "the effect that one has

on the way a person thinks or behaves or the way something works or develops (Hornby 2010, 769). However, the study believes prayer without works is incomplete, as the apostle James (2: 24) noted, “A person is justified by what he does not by faith alone”. Therefore, with prayer, the justice agenda must also be pushed in the form of speaking against injustice on behalf of the voiceless.

This phenomenon is evidenced by a recognizable number of Pentecostal Christian ministers serving in the cabinet. During the year 2013 government and community elections were crowded by Christian members in the cabinet and parliament. Rev Absalom Dlamini, having served in the cabinet for five years and presently the Kings Council Advisors member shared that 90% of parliamentarians are Christians. The Prime Minister is a practicing member of an Evangelically oriented church which is not much different to the Pentecostal Church.

However, looking at the commendable number of Christians in parliament, one wants to know what motivates such a good number of Christians to be in government positions? Is it through democratic elections, appointments, or, the church’s election mobilisation? And what impact does a big number of Christians make towards influencing the laws of the country to conform to Godly morals as Swaziland is generally professed a Christian country by the Swazi nation. I want to suggest that this is the most important aspect of Christian ethical praxis.

The study argues that the Pentecostals engagement with government posts does not necessarily mean that Pentecostals are actively engaged in addressing human predicaments. The overall structure of the Tinkhundla system of governance revealed that the executive authority of the country vests in the King and Ingwenyama as the head of state. The prime minister is defined as “chairman of cabinet and leader of government business in parliament.” Members of the cabinet, including the Swaziland National Council (SNC)-Kings advisory council, are nominated by the Head of State. Members of parliament are elected on individual merit at a community based level. Thus they are the representatives of the people at the imiphakatsi level. With the appointed members of the cabinet as the executive, it becomes difficult, to a greater extent, for parliament members to voice peoples’ concerns. For instance, of late members of parliament were against the buying of the king’s jet looking at the economic situation of the country at present. However, all of a sudden, parliament and cabinet authorized the buying of the King’s plane. In such political situations, it becomes difficult for the church to lobby for justice in the Swazi nation.

The study maintains that Christians in parliament are better positioned to influence policy issues for the sake of justice for all. So we suggest that Christians should have it in mind and practice that they are the light and salt of the world.

Even in parliament, morality needs to be acted out in the kinds of choices we make every day in our lives. Christian parliamentarians should debate for moral education on a wide range of laws confronting Swaziland's political situations. Citizenship for any society entails this moral responsibility. But true citizenship, shaped by God's spirit, is not to support the status quo but to glorify God and to embody the vision of our Lord Jesus Christ. So, Christian parliamentarians have a mammoth task to revisit their God given task of shaping the laws of the land to assure the equal treatment of all citizens before the law. In no way could this mean that parliamentarians must be preachers. We suggest that Christian parliamentarians must be able to handle political rule and divine rule. This might suggest that the two spheres could exist side-by-side without coming into conflict. Munthali notes that, "the fact that divine laws came from God made them superior to secular laws" (2014:61). So, Christian politicians should bear it in mind that God's laws are superior to earthly ones, therefore, in a sense they are God's mouthpiece on earth.

While the study comes to an agreement that the task of the church is primarily spiritual, publicly speaking politics could not always mean portraying a different message from the church's primary task because politics pertain to human wellbeing which is part of the spiritual mandate. Buffel in support observes, "pastoral care, which initially is referred to as "soul care or cure of souls" has a tendency to spiritualise every problem or trouble" (2007:186). This is an observable stance with Pentecostals in Swaziland. Buffel continues to note that, "in this spiritualisation reality is dichotomised and divided into spiritual and material spheres, and pastoral care is only concerned with the spiritual" (2007:187). This is the kind of pastoral care that promises "a pie in the sky" and is what is mostly experienced in the Pentecostal churches and which this study is not in support of. Mugambi in supporting this view notes, "Does it make theological sense to preach that God is interested more on the life after death to people who are threatened with death in the here and now" (1989:182). Thus addressing politics in public could not give an impression of dichotomous ministry as garnered from Pentecostal Churches' interview respondents. Therefore, the Pentecostal political participation mode needs to be transformed.

This transformation entails that, public church is one which is actively engaged with complexities and ambiguities faced by the Swazi people, in particular in the area of their well-being. Fowler, in support observes, “A public church engages with others in confident openness, guided by the confidence that God uses truths of others to refine or correct our own” (1989: 21). Thus pastoral care must consist of all the ways a community of faith intentionally shapes, rectifies and heals broken communities.

Pentecostal churches could be viewed as taking a neutral position in political issues. Meaning that, they do not want to be seen as opposing government and at the same time, not wanting to be seen as agreeing with government on issues affecting peoples’ lives. They play it safe with both civil society and government. They are seen to be neither condoning nor condemning government. This is the position Pentecostals are largely categorised in. Such a position is driven by the fact that they play a passive role and do not have a prophetic voice against unjust judicial practices, when law seems to be broken against fellow Swazi citizens. For instance, Pentecostals were not heard commenting on unjust imprisonment of a monthly Newsletter (The Nation) editor and Human rights lawyer for practicing their freedom of conscience (Chapter One background story).

It turned out to be true that they were unlawfully arrested as shown in the Times of Swaziland-Wednesday, July 1 2015: Crown: Makhubu, Maseko were wrongly convicted:

MBABANE- THE Crown says that Human Rights Lawyer Thulani Maseko and the Nation Magazine Editor Bheki Makhubu were wrongly convicted. The Crown, which was represented by advocate Mduduzi “Tsotsi” Mabila on its volition yesterday, conceded that the two were wrongly convicted and that Judge Mpendulo Simelane’s judgment was unsustainable. This resulted in the Supreme Court judges ordering the release of the two forthwith. They were jailed for contempt of court judges which emanated from two separate articles published in the Nation Magazine in February and March 2014. One article was written by Maseko and titled ‘Where the law has no place’ and the other was an editorial written by Makhubu titled ‘speaking my mind’.

On the turn of events Maseko filed his demands:

Times of Swaziland –Wednesday, October 7 2015 “Thulani Demands E20M from Government”:

Maseko has filed the claim through his attorney Mandla Mkhwanazi. “Our client has instructed us that on or about April 17 2014 he was unlawfully arrested by Mbabane Police and subsequently charged wrongfully and maliciously with the offence of contempt of court. We are instructed further that on or about April 26 2014, he was again unlawfully detained after the High Court had ordered his release from custody,” reads part of the claim directed to the office of the Attorney General. Maseko stated that he was maliciously prosecuted for the crime of contempt of court and he was released on the basis of concession by Crown that the arrest, prosecution and detentions were unlawful. He submitted that as a result of the unlawful arrest, unlawful detention and malicious prosecution, he suffered damages amounting to E20Million.

“We have been instructed to demand, as we hereby do, payment of sum of R20 million within the statutory period at our Offices, failing which we are under strict instructions to issue summons for the recovery of the said damages without any further notice,” stated by Maseko’s lawyer.

Pentecostals were not heard commenting on such a violation of human rights by the judiciary system. This showed inefficiency in the Pentecostals pastoral care ministry. Pastoral care in an African context addresses hurtful and painful issues that are affecting the community as a whole.

Pastoral care in this case assumes the position that human life of all Swazis is sacred. Therefore, it must be preserved, defended, supported and enhanced as a matter of priority above everything else even within the Pentecostal churches. Kobia notes, “The fullness of life, shared by all created things is experienced in the harmony of the interdependence, and in their common dependence of God- the ground of all being” (2003: 9). Thus Pentecostals are to view human life of all Swazis in the image of God so that their participation mode in politics is evident to all affected by injustice practices. Freedom of speech and expression, however, must take into consideration issues of defence, public safety, public order, public morality, public health and the rights and freedoms of persons pursuing the voicing of their concerns (Constitution Chapter 3 Section 4). Hence it should be noted that human rights and mission should be treated as one mission. However, one should not look down upon interventions observed as being undertaken by international organisations like the Commonwealth in the person of former Malawi President Bakili Muluzi who is in support of peaceful dialogue between the kingdom’s authorities, and

political and civic groups including the Church. These efforts are believed to contribute to a precise perspective of Christianity and politics in Swaziland.

Having discussed the findings on the problem statement of the study, following is a discussion on discovered factors contributing to the Pentecostals' passivity in addressing Swazi politics. While there are observable positive political engagements with Pentecostal churches there are, however, the observable discussed factors that deter the full impact of their political participation. Thus, the study recommends a holistic participative dimensional model which takes the following factors seriously:

- i. The Pentecostal and State's Prominence Positions,
- ii. Policies Guiding the Pentecostal Churches' Political Engagements,
- iii. Relationship Between the Pentecostal Churches Mission and Human Rights, and
- iv. Liberation from the Western Pastoral System to the African-Swazi Pastoral System.

7.4 PENTECOSTAL CHURCHES ALTERNATIVE RESPONSES TO PENTECOSTAL CHURCHES AND STATE PROMINENCE

Alternative responses to church and state relationship could be implemented in three areas:

1. Incarnational Approach of The Pentecostal Churches and Swazi Governance
2. Total Separation Approach from Traditional Political-Cultural Religions
3. Reconciliatory Approach Between State and Political Parties

7.4.1 The Incarnational Approach

Monsma has done extensive work in analysing the topic of "Where Church and State Intersect" which this study adopts as an approach relevant to the Swazi context of an Incarnational Approach (Gushee, 2000).

Theologically speaking incarnation is;

— That act of grace whereby Christ took our human nature into union with his Divine Person, and became man. A Divine Person was united to a human nature (Acts 20:28; Rom 8:32; 1

Corinthians 2:8; Hebrews 2:11-14; 1 Tim 3:16; Gal 4:4, etc.). The union is hypostatical, i.e., is personal; the two natures are not mixed or confounded, and it is perpetual (*Easton's Bible Dictionary, 2006*).

A commonly held position of the incarnational approach comes from King Sobhuza 11's analysis that "we take the good from the foreigners and align to our culture". Thus the church practices an incarnational approach within the church and state religions. The role of incarnation means to be influenced by the government's position on political issues and to take part in aspects of it, however marginal that participation may be (Gushee 2000:196). Thus in their incarnational role, Pentecostal churches could be seen as major cultural agents of the norms, values, and expectations of government. They are viewed as "mediating institutions". For example, in the dispossessing of people by chiefs as exemplified in our background story, the church was the main mediating and socialising vehicle, accommodating, feeding and clothing the people. Instead of questioning why the citizens were treated as aliens in their home land, the church in most cases played an accommodative role. Thus the church is one with the state in Swaziland. Theologically speaking the church is incarnated with state.

The crucial praxis of an incarnational approach is the dialectic between *Accommodation* and *Confrontation* (Gushee, 2000).

7. 4. 1.1 The Accommodative Missiology

The key idea in this accommodation *is relationships*. If we have a right relationship with God, we will have a right relationship with the people who are a part of our lives. "*If a man (sic) says, I love God, and hates his brother, he is a liar*" (1John 4:20). Time and time again religion and government intersect appropriately and necessarily and such is the case in Swaziland. For example, the church organises prayers together with government. When a church building catches fire, taxpayer-funded fire-fighters rush to put it out. A host of health, safety, zoning, and labour regulations promulgated and enforced by government apply to religious congregations and their buildings and activities. Government has been observed to support Church initiatives in the fight against HIV and AIDS. Through taxes, monies go each year to religiously based hospitals, nursing homes, child and family service agencies, and relief agencies, homeless shelters, spouse abuse homes, and many more.

The key issue, then, is not whether or not there should be an impenetrable wall of separation between church and state. The church, as a society, decided a long time ago against such a wall. This position means that Church and state inhabit the same society; they cannot be kept in isolation from each other; they do intersect. Therefore, the crucial question is:

By what concepts or theories should the intersections of church and state be governed? What principles should be used to determine what is an appropriate or an inappropriate relationship between church and state?

Partnership in work relationships should articulate values that promote a more authentic ethic of government and church relationships. For instance, Pentecostal churches' discourses should encourage their participation in the politics of the land. Through the sermons, the church should be seen to embrace the justice concerns of government. For justice is the mission of God that endeavours to undo injustice and redo justice. That could mean applying the Word of God to embrace the whole person's concerns, including the political situation. Such that, people are enabled to name their own realities. In this process, people are enabled to combat the culture of silence and find practical actions to transform their own situations.

Government on the other hand should recognise that the church has a God given mandate to guide the spiritual and socio-political lives of the nation. Government ought not to advantage or disadvantage any particular religion, nor ought its actions to advantage or disadvantage religion in general or secularism in general. This is in line with the Swaziland Constitution on religion as all religions are accepted in Swaziland (Chapter 3, section 64). Only then will full freedom of belief for both the Pentecostals religion and the Swazi traditional religions prevail. Monsma argues that, to achieve this goal, substantive accommodation says that, "a rigid no-aid-to-religion principle should be replaced with the principle that public money or other forms of governmental recognition or support may go to services and programs of religiously based groups" (Gushee 2000:199). Therefore, the underlying principle is that of equal treatment of equal belief systems in equal circumstances by the government.

7. 4.1.2 Challenges with the Accommodative Approach

The accommodative approach is detrimental to the Church as a conscience for the people. As the King and Ingwenyama is the head of the nation and government, he is the head of the religious

faction (The Kingdom of Swaziland Constitution 2005 Section V11, Article 64). For instance, with The League of African Churches when a Church leader experiences his or her demise, the preceding leader is brought to the King to bless the ordination. Hence, challenging inconsistencies in behaviour within the government could be viewed as challenging the King which is viewed as showing disrespect to the authorities of the land.

Debly observes that, “the intertwining of religion culture and politics has a significant influence on Swazi politics” (2011:48). She maintains that, “the marriage between the church and the state reinforces the status quo” (2011). This is such that, the State-Religion model is founded on an alliance between the state and a specific religion or particular religious tradition. In this model, the state uses its power to promote a particular religion or religious tradition at the expense of the other religions and or religious traditions. This promotion usually occurs through passive or active persecution. For instance, in Swaziland national services like Easter Services are announced by the President of the League of African Churches on behalf of the Royalty. This shows that the League of African Churches is one with the state which excludes the other faith organisations, yet the Constitution allows freedom of worship. On the same note it is observed that all Christians are called to participate in these National services, but they exclude themselves. Thus the Pentecostals’ participation is not convincingly observable in Swazi politics.

Accommodation also emanates from the government’s position as Christians are embedded in all the arms of government. For instance in the present Government (2013-2018) we have Christians in all the three arms of government. In our interviews with the Human rights lawyer, his observation was that one of the weapons government uses is to co-opt influential Christians to be part of the system. Once they are inside the system, they cannot speak against ungodly practices in the system. The fact is that you cannot bite the hand that feeds you. Thus Christian influence is sometimes slim based on them being swallowed by government systems. Jesus’ teaching is that we influence the world. We are Not of the world but in the world (John 17:16). Meaning that while we are in the world we do not belong to earthly ways that especially dehumanize people. We represent God’s kingdom of justice and peace.

7.4.1.3 The Pentecostal Church and The Kingdom of God

The kingdom of God is an eschatological term, belonging primarily to the category of “time” rather than “space” (Fee, 2014). Fee maintains that this refers to the time it was promised by Old Testament prophets. The kingdom also refers to the coming time – future the *Eschaton* (“End”) where God would finally exercise his kingly rule over the whole of this created order (2014). Jesus at this point is quiet in keeping with the whole prophetic-apocalyptic tradition. There is a great coming day – the kingdom of God, he called it - when God will right the wrongs and settle the injustices. The church lives to proclaim to the nation that kingdom of heaven principles must be established on earth. Jesus in His own ministry proclaimed the good news to the poor and the coming of the year of the Lord’s favour, had in fact been fulfilled in His own coming (Luke 4:16-30).

Closely related to the futuristic kingdom is that the Kingdom of God is at hand. “The kingdom is already at hand,” he proclaimed, meaning not “near at hand” or simply “at the door,” but actually in the process of realisation in his second coming (Jamieson, Fausset and Brown 2006). This part of Jesus’ announcement is the one that tends to create the most difficulty for moderns. How can the kingdom of God have become present with Jesus, given the continuing injustice in the world, in particular in Swaziland?

The kingdom of God could be felt as the church breaks the dividing wall and loves the outcasts, casting out demons and healing the sick (Mark 2:19). The great messianic prophecy of Isaiah 61 would be fulfilled, with its good news to the poor, freedom for prisoners, recovery of sight for the blind, and release of the oppressed (Luke 4:18-20). With this message comes justice for all; the beggars and poor are summoned to the Lord’s Table. People are freed from all tyrannies of dehumanizing practices and laws. This should be the basis for the ongoing Swaziland Pentecostal churches’ mission. Proclaiming both “already” and “not yet” kingdom of God and the “now” and “yet to come.”

Opposite to the accommodative pole is the *confrontational or resistance* approach as observed within the Pentecostal/Charismatic churches.

7.4.2 The Confrontational Approach With State Politics

Competing with the *accommodative* position is the Church's *resistance* position. This study prefers to use "confrontation" rather than resistance. In this study, "confrontation" is user friendly as interview findings revealed that Pentecostals privately confront relevant authorities as a means of political participation. Mosma's understanding of political resistance will assist in deconstructing the neutral position by Pentecostal churches. The pole of confrontation means that it is possible to resist the accommodative forces and pressures of unjust systems attacking human Swazi well-being (Gushee 2009).

Political resistance has to include both "self-affirmation" and "self-determination" (Gushee 2000:199).

7.5 PENTECOSTALS AFFIRMATION OF THEIR PRE-OWNED STRUCTURES

The Pentecostal churches must be positioned to uphold her-own cultural heritage, in this case Pentecostalism heritage. Since the introduction of Constitutional freedom of worship rights (Section 3 Article 24), the accommodative pressures on Pentecostals have grown considerably. Thus one of the major roles of Pentecostals churches is to preserve the historic reservoirs of Pentecostal pre-owned structures which confirm a culture of resistance to injustice and independence of Pentecostalism. The connection between church and state should complement the state in the provision of social services. The Pentecostal churches have built valuable church institutions such as hospitals, schools and universities. It is, thus, strategically placed to make a difference in the context of the political lives of the Swazi people. However, in many ways, the Pentecostal churches can be described as a "sleeping giant". When the Pentecostal churches in Swaziland become fully political competent, the effects of the judicial crisis will be significantly reduced.

7.5.1 Ownership of Church Institutions

Church leaders are often well placed to interact with politicians in Swaziland. Ownership of Church institutions has given the Pentecostal churches a voice in the politics of Swaziland. Some political leaders are affiliated to specific denominations. For instance the present prime minister of Swaziland is a member of one of the Evangelical/Pentecostal churches in Swaziland. In most

cases the prime minister, together with cabinet ministers, attends national and local church services as many of the cabinet ministers are professed members of churches. How far do Pentecostal church leaders take advantage of these holy gatherings to not only pray with government leadership but also play the prophetic role? However in some instances government and church co-option has led to the silencing of the prophetic voice. But it also implies that influence can be brought to bear to effect positive political changes. Church leaders could call these ministers as their church members into order when their policies promote judicial crisis. For instance, when some bills are created overnight as damage controls. This is a sign of crisis management which results in instability of peace in the nation.

7.5.1.1 Church Contribution to the Education System

The Pentecostal church's investment in education has meant that a significant number of Swazi political leaders received their education at mission schools. How much influence are missionary schools contributing to the shaping of the Swazis educational system? Pentecostal church leaders have been observed leading morning chapel services in schools as government prioritises Christianity over other religions.

7.5.2 Church Advantages over Non-Governmental Institutions (NGOs)

The Pentecostal churches and the Church at large in Swaziland enjoy a comparative advantage over secular non-governmental organizations (NGOs) that advocate for human rights in Swaziland. The church is found in remote and inaccessible parts of the country where NGOs do not attempt to reach. So the Pentecostal church is an all-pervasive institution. Its buildings can be found on mountaintops, desert places and deep in river valleys. Pentecostal churches hold night vigils (*imilindzelo*) to comfort the bereaved on the death of their loved ones. At the same time this announces the presence of the church in the community to preach the good news to the poor, proclaim freedom for prisoners, and to proclaim the year of the Lord's favour (Luke 4:16). The gospel is a proclamation of liberty, like that to Israel in Egypt and in Babylon.

By the mercy of Christ sinners may be loosed from the bonds of guilt, and by his Spirit and grace from the bondage of corruption. It is a deliverance from the worst of thraldoms, which all those shall have the benefit of that willingness to make Christ their Head, and are willing to be ruled by him (Matthew 2006). Christian names for children, hymns and choruses for happy and sad

occasions and the high visibility of Christian symbols all confirm the church's impact on the lives of the Swazi people.

7.5.2.1 Pentecostals Affirmation of Their Beliefs

Pentecostals' beliefs must be announced to the nation and they must point out where the existing traditional religious order, at any time, is in conflict with them. Secondly, they must then pass on to Christian citizens, acting in their civic capacity, the task of re-shaping the existing order into closer conformity with the principles. For, at this point, technical knowledge may be required and judgments of practical expediency are always required. If there are aspects of demonic worship in the traditional Incwala ceremony, the church may have spiritual power to replace that demonic worship with Godly worship. In just the same way the church may tell the politician what ends the social order should promote, but it must leave to the politician the devising of the precise means to those ends.

This principle was applied by Paul when evangelising in Athens:

Acts 17:22-25

22 Paul then stood up in the meeting of the Areopagus and said: "Men of Athens! I see that in every way you are very religious. **23** For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you. NIV

Paul did not accuse the Athenians for worshipping their 'false gods'. But he introduced the unknown God to them in a loving and respectful manner. This is how the gospel should be preached, recognition of others beliefs first and then taking them from the known to the unknown.

Therefore, discovering who we are as Pentecostal Christians is an invitation to the churches for deep spirituality rooted in the incarnation model of other religions. This involves a quest to study more about African religions like Incwala and active discernment of God's divine will in other worship styles and objects.

When we decide to tolerate an action or a practice, we decide to forego an opportunity to interfere in some instance with that activity or practice (Powell and Clarke 2001:3). The bible records, “Two dimensions are of note in tolerance namely those who argue for tolerance of particular acts and practices and those who are against tolerance. Those against tolerance base their arguments on the principle of “harm”. Powell and Clarke argue that religious practices that involve unjustified harm to others should not be tolerated (2001:3). Of course, the challenge is on exactly what constitutes ‘harm’ and what counts as ‘unjustified’? This is a matter of dispute with religious groups and in particular Pentecostal Christianity. However, the harm principle is a plausible starting point for the delineation of the limits of incarnation for liberals (Powell and Clarke 2001).

Kwabena argues that, “there is no doubt that African traditional religious practice has been exploited and deliberately misconstrued so as to promote Western religious practice. The missionary experience was that Africans were firmly rooted in their religion and moral teachings” (2006:5). Kwabena maintains that, “if they were to promote their value system they had to undermine local experience and lift the Western value system which is based on individual ethic such as the emphasis on celibacy being superior to marriage” (2006:6). Hence, this has become one of the strong detachments of Pentecostals and Swazi African traditional religious practices.

In reality, Pentecostals have to look at parallels in these religious practices, using that common ground for the foundation of a more constructive approach to evangelism. King Sobhuza 11, used to say Swazis must copy what is good from foreign cultures and leave the bad. Likewise Pentecostal churches must embrace the good from culture and leave what contradicts with scripture. For instance, the Incwala ceremony unites the nation as it is commonly called the prayer of the nation (*Umthantazo weSive*). This spirituality of discernment and action is based on a hermeneutic that exposes the limitations of human structures and points to God’s deep love of humanity revealed in our Lord Jesus Christ. It is when we appreciate this deep love of God for humanity that all human relationships rediscover their moral basis (Kwabena 2006). Thus Pentecostal churches must also be self-determined to carry the political mandate within the Swazi state. Meaning that, the confrontational pole is against political structures taking advantage or disadvantages any citizens’ particular religious stand (Mosma 2000:199). The

underlying principle is equal treatment of people in their home land. This is in line with the Swaziland Constitution 2005, Chapter 111, Article 20, “*all persons are equal before and under the law in all spheres of political, economic, social and cultural life and in every other respect and shall enjoy equal protection of the law.* With this position, only then will full freedom of participation for justice prevail.

7. 5. 3 The Pentecostal Churches Conciliatory Role Between One Party State And Multi Party

This research has found out that the Pentecostal conciliatory role is not visible in disagreements between government and political parties in Swaziland. Government and civil servants negotiations on salary reviews are in most cases not conducted in good terms. The church, as a conscience for the people, is supposed to intervene as the church operations are also affected when and if such talks do not come to desirable conclusions especially on the civil servants side.

Although Swaziland is a one party state, political groups have been observed in the country which is viewed as in opposition to His majesty’s government. These groups include Peoples’ United Democratic Movement (PUDEMO), Trade Union Congress of Swaziland (TUCOSWA), Swaziland Youth Congress (SWAYOCO) to name a few of those who are in the forefront for political changes in Swaziland. Progressives and Conservative Swazi traditional leaders are having conflicting views concerning the governance of the Swazi Traditional Tinkhundla system. Progressives argue for political changes while Conservatives, want to maintain the present Constitutional governance system. How far do Pentecostals go with reconciling opposing parties in the nation?

The People’s United Democratic Movement (PUDEMO), a proscribed entity in the country, proposed a political meeting with the monarchy to table eight demands to His Majesty. The idea of hosting such talks was conceived during meetings between the leaders of political formations and the Commonwealth Special Envoy to Swaziland, former Malawi President Dr. Bakili Muluzi (Times of Swaziland-Tuesday, September 29, 2015). According to the same publication “PUDEMO National Spokesperson Brian Ntshangase said some of the demands would include a new constitution for Swaziland, multi-party elections with political parties registered, contesting and with full mandate to constitute government”.

But there have been ill feelings from the royal house concerning the political groups meeting with the king. One of the senior Princes said that this meeting was just a dream, “Meeting with the King is a joke” (Times of Swaziland September 30, 2015). Inside sources revealed that the king is always willing to talk with his people. The challenge foreseen here is the manner in which political groups bring their concerns. As the prince was noted as being against such meetings, he was actually challenging the manner in which these groups were proposing to meet the king.

Respect is the key to Swazis’ communications. Respect for this thesis is affirming the divinity that is in a human being. It is not silence as observed from the Pentecostals’ perspective in addressing people’s concerns. Swazis know that to meet the king there must be an ambassador (*lincusa*). This is where the Church should come in. As previously mentioned the Pentecostals are reserved high esteem in Swaziland and they could come in as reconciliation mediators between political groups and authorities of the land. Therefore, it is incumbent on the powerful to consider the weak.

It is appreciated that the government is a signatory to the human rights conventions. The current Constitution 2005, guarantees “freedom of expression, which includes the freedom to communicate ideas and information without interference (whether the communication be to the public generally or to any person or class of persons) and freedom from interference with the correspondence of that person” This is enshrined in the Swazi constitution (Chapter 111) protection and promotion of fundamental rights and freedoms, section 19). Nelson Mandela also said “only a free people can negotiate” (2000). Thus all Swazis are under the Kingdom’s authority, and therefore, should be allowed to talk with the king.

The church recognizes that the Supreme God ordains all authority. It, therefore, affirms unequivocally the message of St. Paul in *Romans chapter 13* that civil government is supposed to fulfil the godly intended purposes, that is, all people who are created and made in the image of God, should live in sustained peace and harmony.”

It is evident that the nation is at a crossroads and, therefore, the church must preach the Word in season and out of season. "Be ready to spread the word whether or not the time is right. Point out errors, warn people, and encourage them. Be very patient when you teach." (*2Timothy 4:2*)

Swazi Pentecostals could learn from our South African counterparts (*The South African Truth and Reconciliation Committee (TRC)*)

After they gained their independence in 1994, a truth and reconciliation council was formed so people could tell their story for reconciliation purposes. Wimberly notes, "By telling your story, likewise you allow people to tell their stories" (2000). Hence the TRC enabled the community at large to listen to them. And by administering restorative justice, the TRC put the South African community on the road to understanding and reconciliation and established firmness in the community not to repeat the mistakes of the past. The movement towards these ends is clear and the wave is becoming stronger. The profound process of transformation still has its difficult moments, but at least people are voicing their differences in Parliament and at the polling station and not with guns and petrol bombs. Looking at these results one can say that the process was a success.

Pentecostals could participate in the reconciliation process of individuals as the church is given a reconciliation mandate (2Corinthians 5: 20-21). It is noted that intermediate initiatives have been taken by the Church in Swaziland of which Pentecostals have to be seen in support.

AMBASSADOR

Stands for two Hebrew words: *maalaak*, "messenger," and *tseer*, "ambassador." The ambassador's person was regarded as inviolable (2 Sam 10:2-5; 12:26-31). Men of high rank. Used once in the New Testament, "we are ambassadors for Christ" (2 Cor 5:20); dealing with people "in Christ's stead. Our part is to send prayers, to meet God's, desiring conditions of peace (Luke 14:32; Isa 27:5) (*Fausset's Bible Dictionary, 2006.*)

Tremendous inroads are observed as being made by a group of Pastors in initiating conciliatory efforts. Some such initiatives are observed by church leaders having a voice from the church concerning Swazi socio-political challenges. A certain group of church leaders from different denominations met in September 2011 at the George Hotel, Manzini to consider and reflect deeply on the Swaziland political situation. The symposium held at the George Hotel in 2011 drew participants from different denominations. A local presentation highlighting critical issues the church leadership in Swaziland faced was presented which highlighted salient concerns that the church needed to address urgently.

During the discussions after the presentations, it was felt that a working committee be chosen to draft a Kairos Document for Swaziland with the view of engaging the Ecumenical Bodies (Council of Swaziland Churches, Swaziland Conference of Churches, Swaziland League of African Independent Churches and Non-affiliate Members), who by right are leaders of the Church to present a working tool that could assist in engaging the government. *Kairos* meaning *the right moment – opportune time derived from “Kara” (head), referring to things “coming to a head” to take full advantage of* (The Swaziland Kairos Document).

Unfortunately the Pentecostal Church leadership of late appears to be not in support of the Swaziland Kairos document as revealed from the media that “members who were part of the Kairos document were not representatives of the Swaziland Conference of Churches (SCC) (Swazi Observer, August 10, 2015)

This document is a reflection of SWAZILAND’S Concerned Church Leaders (SCCL) in Swaziland concerning the state of the national crisis presently engulfing the Kingdom of Swaziland. It highlights the crisis and attempts to offer a Christian response on what the Church of God ought to do as part of enhancing its Mission of proclaiming the Good News of Jesus Christ. It also endeavours to give a roadmap on what can be done by all concerned to help solve this crisis by calling the Church and Government to rise up to the challenge and seek for a lasting solution (*Swaziland Kairos Document 2011 Unpublished*).

The Swaziland Kairos document writes, “The Church wants to make it clear that all political systems should be characterized by the recognition of democratic principles, where there is free space for political contestation without constraints.” The church is convinced that, in order for the country to move forward and be *seen* to be enjoying prosperity and stability, we advocate for multiple voices to be allowed to freely express themselves in socio economic and political matters. The three arms of governance should be allowed to operate independently. Swaziland should become a truly democratic Kingdom as per the provisions of the constitution. It is folly to expect peace and stability to thrive when so many people are side-lined and can hardly influence the political decisions of their country. “I urge you brothers and sisters, by the name of our Lord Jesus Christ, to agree together, to end your divisions, and to be united by the same mind and purpose”. (1 Corinthians 1:10)

7. 6 THE SWAZI CHURCHES POSITIONS WITH REGARD TO PARTICIPATION POSITION IN TRADITIONAL RELIGIONS

This study's findings confirm that the church at large is divided over the Church's participation in political-cultural ceremonies which has an effect on the Pentecostal churches' visible participation in Swazi politics. The politics of Swaziland, like many other African countries, is largely founded on cultural traditions. Debly states that, "it is a mistake to ignore or undermine the cultural strength of the African people" (2011: ii). For instance Tinkhundla is a network through which loyalty is recognized and rewarded with patronage, land and jobs". Under Tinkhundla allegiance to the monarchy is through the chiefs (Debly 2011:21). Thus culture occupies an essential role in the development of the political system of Swaziland. The two fortify and insulate the royal family. Therefore, any change of culture should, therefore, by design, conceptualize a new culture because politics cannot operate in a cultural vacuum.

One of the political-cultural ceremonies of concern is The Incwala (*First-fruit*) ritual which is the key traditional ritual in Swaziland. The church is, therefore, always called to pray before and after the Incwala takes place. As a result the church in Swaziland is divided because of disagreement on the extent to which traditional cultural practices should be embraced by the church. The Swazi traditional churches (Zionists and Gwamile Apostolic Faith churches) are observed to be too liberal for Swazi religious and cultural practices such that they are labelled to be at par with cultural practices.

"Over the years, leaders of the indigenous churches have not only been dancing the Incwala, but they have been praying for the success of the Incwala every year" (Ndlovu 2011:127). The Incwala prayer has been institutionalized and modernized to include Church leaders from all the church governing bodies in Swaziland; the League of African Churches in Swaziland, the Council of Swaziland Churches and the Swaziland Conference of Churches. Church leaders are given their regiment name, "white collars regiment" (*libutfu labokhololo*) to make them feel accommodative to this important cultural prayer.

As Incwala is the politics of Swaziland, the study has found out that the Pentecostals' participation in Incwala is at stake. Traditional Swazi Churches support and pray for Swazi cultural practices. Other Churches like Pentecostals, Evangelicals and some main line churches are hostile to Swazi religions and customs. They have maintained a non-participatory mode

towards Swazi traditional practices. Pentecostal Christians do not participate in the Incwala and Easter Ritual. The notable exceptions are the League of African Churches Christians. Thus their position mitigates factors that lead to royalty's preferential option for the Zionists who acculturate the Christian message to Swazi culture and legitimated kingship. From way back this also led to King Sobhuza 11 encouraging the Zionists to grow in Swaziland and facilitating the process that led to the formation of the League of African Churches in Swaziland (LACS) as an umbrella body for Zionists churches. Thus Zionist churches became an alternative body over the Pentecostal churches. The study had to endeavour to find out why Pentecostal Churches do not participate in traditional religions.

7. 7 PENTECOSTAL CHURCHES TOTAL SEPARATION FROM TRADITIONAL RELIGIONS.

One basic principle of the strict separationist stance which manifests in Pentecostal churches non participation in traditional religious celebrations is that they are observed as ancestral worship (Kumalo, 2013, Gumedze, 2005, Ndlovu 2011). Pentecostals hold that the religious freedom language of the church should be interpreted to mean that the church, in particular Pentecostals, must be kept as separate from evil practices for the church must not be equally yoked with evil (11 Corinthians 6:14). So, the total separation approach calls for the church to be ready for suffering, as exemplified by Pastors suffering from challenging the Incwala ceremony. While Pentecostals separate themselves they are losing opportunities to minister to the Swazi regiments, yet they are supposed to be the salt and light of the nation.

A new group of ultra-Pentecostals known as Ministries has taken an even more radical stance when it comes to a tolerance of tradition. One of the prominent Pentecostal leaders of the anti-Incwala group of Christians is Pastor Justice Dlamini of the Mbabane Worship centre. Pastor Justice openly challenged certain preachers who had informed the king that there was nothing wrong with the Incwala (Kumalo, 2013). This trend has been observed over a long period of time as each of the major church groups have different perspectives on their participation in traditional religious and cultural practices which has had an effect on the Pentecostal churches engagements with Swazi politics. The study recommendations to follow highlight alternative modes of participation on traditional religions.

7. 8 PENTECOSTAL CHURCHES SEPARATION FROM PARTICIPATION IN ROYAL EASTER SERVICES

It is observed that Pentecostal churches, Charismatics and Evangelicals have a minimal participation in Easter services. When national announcements for National Easter services are aired through national radio, these other church groups are observed to be meeting at their headquarters.

The Royal Easter is one of the main royal ceremonies whereby the royalty, together with the nation, come together for prayer. Ndlovu notes that “The royal Easter ritual was formally established during the colonial era by the Swazi Independent Churches in conjunction with King Sobhuza II. As a result, ritual activities at this ceremony centre around the queen mother and the King” (1993: 2).

Ndlovu notes that the main theme of the Royal Easter Ritual is to define the King and the Queen Mother as divinely appointed religious-political leaders whose guidance has led and will continue to lead the nation to peace and prosperity. He further highlights that the King and the Queen Mother play an active part in the Royal Easter Ritual (1993: 3). Thus During the entire Easter ritual, the active participation of the Swazi royalty marks the climax of each day’s performances. Invariably the King or the queen mother – the dual Heads of state – make a speech in which particular religio-political values are commended; and these speeches are broadcast on the local radio station and television.

In fact, more recently the King, the queen mother and the queens played a more active part in the preaching, singing and dancing and this gesture is normally well received by the service participants. The preaching of the King and Ndlovukati (Queen mother) is well appreciated, such that of late the king has been labelled the Bishop of the Bishops.

Swazis have different opinions on the King preaching to the nation. Some suggest that it is in order for the king to preach, as the leader of the nation he has to lead the nation towards God. Some suggest that the King must not preach but occupy His office as administrator of the nation.

Looking at Israel's Kings, we find out that Kings could preach and teach as need be. King Jehoshaphat taught his people to pray and worship God when they were attacked by their enemies (2Chronicles 20). King David, taught Israel to sing to the Lord with the many psalms he wrote and sung to the Lord. Thus Kings could teach their people the commands of God. The prohibition is on the burning of incense at the altar. When King Saul saw that the prophet Samuel was delaying to perform a service at the altar, he entered the holy of the holies and that brought a curse upon him (1Samuel 13: 8-14). Therefore, kings cannot perform priestly ministry but can teach and preach to the nation.

Mbiti notes that "as kings, queens, chiefs and other rulers are given this sacred position and regard, those related to them are also treated with special respect." (1969:185). In a homogenous society like Swaziland where everyone is related to everyone, it cannot be expected that anyone can be a Swazi and not related to the king and the Swazi traditions. Thus a transformative participation approach in cultural practices is a call to the Pentecostal churches.

7. 9 A TRANSFORMED PARTICIPATION MODE IN TRADITIONAL RELIGIONS

The study has established that Pentecostals disassociate themselves from Traditional political religions like Incwala and Easter services. Swazi politics, like in many other African countries, is largely founded on cultural traditions. Hence, total separation has negative impacts on the Pentecostals' participation in Swazi politics. Debly (2011) states that "it is a mistake to ignore or undermine the cultural strength of the African people and along the same thinking as Kwabena (2006) liberation gives birth to new cultural forms. Any change of culture should therefore by design conceptualize a new culture because politics cannot operate in a cultural vacuum. Thus it is not easy to separate the church from the state in Swaziland, because of the homogenous status of Swazis.

Swazis are homogenous people, one tribe one language. Each person is dependent on the other. Cultural symbols, like the Incwala ceremony, unite the nation as it is commonly called "*National prayer*". Once there is any move, whether politically or spiritually, that unites them they eagerly support it. Indeed by praying together people are united in one spirit. Pentecostals should learn to associate with all religions not with the few with whom they are acquainted as "saved ones".

Likewise if there is any move that is observed as dividing the nation it is crushed at grassroots level.

7.10 THE MORAL DIMENSION OF THE SWAZI TRADITIONAL RELIGIONS

Mbiti in support of African religions states, “The strength of kings lies in "the religious myths traditions, and taboos that surround them ... and without a myth of the future, these rulers have neither the place nor the respect they have enjoyed throughout the history of their people." (1969: 186). So, traditional religions affirm the authority of the Kings.

Ndlovu commenting on the moral controversy on the Incwala ceremony among religious groups notes;

“The main sacred indigenous ceremony that dramatizes and embodies the key symbols of Swazi culture, are namely, the monarchy, the ancestral religion, and indigenous regiments. The basic intent of the Incwala is to affirm the king as a primary symbol of Swazi culture and society. Hence one of the significant rites at the Incwala is the ritual cleansing, purification and strengthening of the king who is the symbol of the Swazi Nation”. (Report on the Ecumenical Seminar on Swazi Culture, 1994:22)

However Kwabena does not agree that Africans worship ancestors;

It could not have been the African people who coined the praise “ancestor-worship” because they do not believe that ancestors can be worshipped at all. It must have been in someone’s interest to demonise African culture and religion in order to promote that which appealed to him or her. In the African religious practice ancestor are serviced not worshipped, thus Africans talks of (*umsebenzi kaBaba/uMama*) commemoration function for passed parents (2006: 5).

Thus theologians like Mabuza have argued that participation in *Incwala* is incarnational missiology. Mabuza argues in his thesis "Incwala Sacred Ceremony as a Challenge to Mission" (2007:161) that "To undermine the impact and significance of *Incwala* ceremony and Ancestral Veneration in the religious life and spirituality of the Swazis would be to commit a

great blunder as it does have a bearing on Swazis' understanding of what God (*Mvelinchanti*) expects of them". Hence the same is true in the context of Swazi politics. It is a blunder to ignore the centrality of *Incwala* in the Pentecostals participation in Swazi politics.

However, on another note, it is the separation which sets the church apart as a conscience of the nation. This is when the transcendence of social and political conditions is used to correlate political injustice systems of this world by providing an ethical and prophetic critique of the present political situation. This is the position the Jews took while in bondage in the Persian kingdom.

"Harman said to King Xerxes:

Ester 3:8

Then Haman said to King Xerxes, "There is a certain people dispersed and scattered among the peoples in all the provinces of your kingdom whose customs are different from those of all other people and who do not obey the king's laws; it is not in the king's best interest to tolerate them. NIV

Haman was correct when he described the Jews as a people whose "laws are different from those of all other people" (Est 3:8). Their laws were different because they were God's chosen people who alone received God's holy law from His own hand. Moses asked, "And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?" (Deuteronomy 4:8, NKJV) and the answer is: "None!" This is the position the Pentecostals should be showing towards the state religions.

The only group that seems to understand the position that the church has to be the conscience of the state is the Council of Swaziland Churches and its affiliates who are very vocal on human rights issues. It is very clear from the Scriptures that Christians cannot be neutral on the matter of human dignity, freedom and equality. In fact it is Christians who should have been more outspoken against colonialism and national dispossession of the indigenous people... realizing the importance the Bible attaches to freedom, human dignity, equality and justice

Nkambule and Keregero in support note:

“The status and growth of the church in Swaziland cannot be divorced from the somewhat paradoxical environment in which people are steeped in culture and tradition, with strong roots in African traditional religion and, at the same time, espousing Christianity. This has resulted in great effort to "make the bible conform to Swazi culture" and there seemingly being "much religion, but little faith". (2009:14)

Therefore, this study recommends that Swazi Pentecostal Churches should grapple with the challenges of fear, uncertainty and embracement of syncretism arising from combined allegiance to closely intertwined Swazi culture and traditional religion. This dilemma has been observed to lead many professed Christians to remaining traditionalists at heart and to the tendency for Christianity becoming universalistic in order to accommodate this dualism.

7. 11 THE MAGNITUDE TO WHICH PENTECOSTALS ARE AWARE OF THEIR SOCIO-POLITICAL RESPONSIBILITY

The study paid attention to what participants said about their experience and understanding of The Human Rights Bill. This study also scrutinised Pentecostal Constitutional documents (Chapter four) to see if they aligned with human rights policies. Results showed that Pentecostals were not aware of human rights pertaining to freedom of expression and print yet they are articulated in the National constitution. Thus their public participation in constitutional debates is questionable.

A majority of Pentecostal leaders were not aware of the constitutional elements, in particular those concerning the area of governance. Thus Pentecostals are heavenly conscious and not much concerned about justice for all in Swaziland as international and national bills dictate, yet these things affect us. The right to life and freedom are alienable because they come from God, not government. Therefore the Pentecostal churches should recognize and protect the freedom of religion and political activity. It has been gathered that the Pentecostal core business is preaching the good news with the main purpose of spiritual uplifting and repentance from sin.

While the main mission is not refuted, such a position is not enough to address human challenges. Fowler notes, “Christian vocation is more than spiritual occupation. It is the response

pastors make to God's calling to partner with communities priorities and investments of self, time and resources" (1989:21). The reason for the passive note in addressing human predicaments is found in the Pentecostals' lack of understanding of the Constitutional Laws covering human rights. The 2005 Constitution of The Kingdom of Swaziland (*Chapter 3 Section 23 (1) and (3)*) has reinstated certain portions of the entrenched provisions that guarantee human rights. Pentecostals are not making themselves acquainted with these important provisions therefore civic education on human rights and responsibilities on Constitutional articles is recommended.

7.11 THE NEED FOR CIVIC EDUCATION

Education on constitutional human rights clauses stands as the single best predictor of the Pentecostals political involvement. This study's findings showed that Pentecostals were not acquainted with human rights laws yet the bible is about human rights. A closer look at the Ten Commandments shows that, God gave commandments so that His people could value each other with dignity as in His image. Every study of politics has shown that, whatever the setting, the more years of formal schooling people have, the more likely it is that they will engage in political activities.

Civic education initiatives over the years have contributed to correcting misinformation and misunderstanding in communities about the concepts of human rights and democracy and have emphasised the role that citizens can play in promoting them. Driscoll notes, "Education must focus from the individuals to the socio-cultural setting and the activities of the people within that setting" (2005:197). Thus civic education should accrue through the lived practices of the people in a society, including the church. Driscoll adds that, "knowledge as lived practices must be understood in its relation to the social aspect as well as the individual aspect that is generally stressed in other theories of learning" (2005:198).

Pentecostals could therefore learn from the assertion that The Council of Swaziland Churches is doing a commendable social service to the people to embark on civic education in order to capacitate them. The CEO alluded that CSC capacitates God's people to be advocates of justice, peace and reconciliation. So we do not participate but enable people to participate. CSC also advocates for marginalized groups.

Magagula in a paper presented at The Council of Swaziland Churches Symposium on the Elections and the Church applauded the CSC;

One would wish that the Council had more time to teach on this subject; not just to concentrate on the 2013 elections. But to expand on the philosophy behind elections so that the learner can appreciate the benefits, challenges, misnomers, misrepresentations, truths or falsehoods, about political elections in general in the country. (Unpublished paper 2013)

It is imperative that civic education of this kind continues even with the Pentecostal churches. Understanding of the National Constitution will fashion them to contextualize ministry. Eventually, the following such forums could be user friendly for human rights deliberations.

i. Workshop by Church leaders on Constitutional Elements

In conjunction with International organisations such as the Commonwealth and government the church should be seen teaching their leadership on human rights. The main line churches are far ahead on such topics, Pentecostals could learn more from them.

ii. Annual General Meetings

During annual conferences, topics of human rights could be scheduled to communicate awareness to the church. If topics of social and health challenges (HIV and AIDS) are sometimes topics of discussion during the Swaziland Conference of Churches (AGM), teachings on human rights must also be included. Unless, otherwise, the church wishes to fail in the need to address human needs holistically.

iii. Local church Bible classes

Tfwala observes, “As the shepherd spends time with her/his sheep, in small groups and Bible classes they are themselves shaped and moulded by his presence, personality and character”(2012:36). Therefore, understanding the fears and frustrations of the congregation would be an indicator that the pastor as a mentor is interested on his/her mentee. Thus pastoral care should involve giving careful attention to the needs and the challenges faced by the

communities, with an aim of raising healthy families through them. Such forums or Bible classes should include constitutional elements.

Such initiatives are believed to allow the kind of liberal participation in politics which is lacking. This study and reviewed literature has confirmed that Pentecostal sermons are heavenly minded oriented.

7. 12 CIVIC EDUCATION ON THE TINKHUNDLA DEMOCRATIC GOVERNANCE

As previously mentioned; Swaziland follows the Tinkhundla Democratic Participatory System of governance. Interview respondents have proven that the Tinkhundla system of governance is not understood by the church in general, so the study recommends that civic education on human rights and governance policies could enhance Pentecostals to actively engage with human needs holistically. The study is not against the Tinkhundla system of governance, but looks at how Pentecostals could address the political needs of the Swazi people within the system for the sake of the kingdom of God. This study has argued that no system of governance is better than any other. Therefore, the church has a mandate to establish the kingdom principles within the prevailing governance system.

It is, therefore, important for Pentecostals to understand how they can make a positive political impact under this system. It has been identified that Pentecostals were in support of the Tinkhundla System of governance as supported in chapter five's data analysis. This study is not suggesting changing the present system of governance, but aims to recommend possible areas where Pentecostals could fit in as identified from interviews (Chapter five). One area is in education in Swaziland on the Tinkhundla democratic process as compared with other African democratic systems.

This system of government is a democratic, participatory system, which emphasises devolution of state power from central government to the Tinkhundla areas and individual merit is used as a basis for election or appointment into public office. The Constitution reaffirms the Tinkhundla units or areas/ constituencies as the engines of development and the central pillars underpinning the political organization and economic infrastructure of the country through which social services to the different parts of the Swazi community are facilitated and delivered. It becomes clear that the politics of Swaziland are largely founded on community traditions. Therefore, it is

paramount that the church understands cultural backgrounds to facilitate their fair engagements with people's predicaments at community level. This is because in Swaziland you can find a church in almost every community. As purposed by The SCC strategy 2010 that, in every 10 km radius there must be a church.

7.13 CIVIC EDUCATION ON THE JUDICIAL SYSTEM AND POLITICAL POWER

From the interview findings, the study asserts that Pentecostal participation is not clear when one comes to the operations of the judicial systems.

The study recognizes that the Constitution of Swaziland upholds the 'rule of Law' principle and it further promotes the notion that the citizens of Swaziland have a moral duty to ensure that they promote the rule of law (Article 63 (3) Constitution 2005). Citizens in any given country should have their rights constitutionally protected and the government must ensure that it plays the game according to its rules, that is, it remains impartial and its actions are not biased and in conflict with what the public expect of a justice system.

Judicial crisis calls for the Church to be abreast of the judicial system. Judiciary Crises, such as challenges of accessing justice and the rule of law, are imminent in Swaziland as observed from media. In the recent past, the country has experienced forceful removals of citizens from the land of their birth as evidenced by background stories in chapter one. These were due to the establishment of game parks, businesses, agricultural activities and national encroachment in the name of development. Traditional chiefs have often failed to protect the citizens in cases where people were removed for the above purposes (*The Swaziland Kairos Document 2011*).

While we recognise that to understand judicial laws and language one needs to be formally trained in this field as ignorance of the law is not an excuse. This is evidenced by silence when justice seems not to be practiced by the courts. Pentecostals could make use of their legal practitioners to educate their leaders, who in turn could train their members, on the judicial system of Swaziland.

For instance, Rev. Nathi Gumedze, a lawyer by profession and also a Pastor, simplifies the three arms of government to reach a layman's point of understanding:

(1) Executive: these are the implementers of the laws (Cabinet). (2) Judicial: those who interpret the law (Judges). (3) Legislature: those who make the Laws.

Church forums like Easter services, Somhlolo services and Churches' Annual General Meetings could be planned to include sessions on constitutional governance and judicial elements. It is observed that such meetings are normally scheduled as spiritual uplifting services rather than also including issues pertinent to peoples' daily life challenges.

The Holy book teaches that Christians are to judge the world, but how can they judge without being taught about the laws? Hence King Solomon asked for wisdom to judge the nation (1Kings 3:7-9). So likewise, Pentecostal churches should be informed on the Swaziland judicial system.

1 Corinthians 6:2-4

2 Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? **3** Do you not know that we will judge angels? How much more the things of this life! **4** NIV

1 Corinthians 6:2

[Do ye not know ...?] The object of this verse is evidently to show that Christians were qualified to determine controversies which might arise among themselves. This the apostle shows by reminding them that they shall be engaged in determining matters of much more meaning than those which could arise among the members of a church on earth; and that if qualified for that, they must be regarded as qualified to express a judgment on the questions which might arise among their brethren in the churches.

The text shows that more than being judges to themselves, Christians are to judge the world.

1 Corinthians 6:2

[Shall judge the world] A great variety of interpretations has been given to this passage. It means that Christians are to judge or condemn the world by their example, or that there shall be Christian magistrates, according to the prophecy of Isaiah (Isa 49:23), and Daniel (Dan 7:18). Therefore they ought to be able, therefore, to judge the smaller matters pertaining to this life. (*Barnes' Notes, 2006*)

In agreement with this text, Pentecostal churches must be acquainted with traditional and modern judicial laws of the country for their ministry to be relevant. Thus, Pentecostals could be better informed and equipped to challenge the courts should they unjustly administer their duties. The Courts should not be partial in delivering justice in the land, especially judiciary officers entrusted with upholding the justice systems. They should be above reproach when administering justice and executing their duties. The Law must be respected and Justice seen to be done in the land. In a just society, Government and the Judiciary System are held in high respect as they act within the parameters of the provisions of the Law and are fair to the citizenry.

Another pertinent question regarding the judicial crisis, is: **Are Swazi courts independent?**

7.13.1. The Independence of Swazi Courts

Pentecostal churches are not well versed on the issues of democracy and in particular the independence of the Swazi courts. It is possible that their silence on politics is based on the fear and ignorance of how courts operate. Although the author comes from the layman's point of view concerning the operation of courts as this is not our area of study, literature has helped to share some insights for the readers' appreciation of Swazi judicial powers.

According to the constitution of the Kingdom of Swaziland 2005, Chapter 11 (4):

The King and Ingwenyama has such rights, prerogatives and obligations as are conferred on him by this Constitution or any other law, including Swazi law and custom, and shall exercise those rights, prerogatives and obligations in terms and spirit of this Constitution.

As noted, earlier in this study, an unspecified majority of the Swazis have a high regard for the monarchy and the traditional monarchical structures. This culture derives from the leadership of King Mswati II. The Swazi National Council is appointed by the Ingwenyama – King to advise him. The king also appoints judges and magistrates to deliberate on matters of modern governance including control of the three arms of government. He further points out that this pervading power of the NSC as an unelected body representing no political ideology, except the preservation of kingship, has been responsible for the suppression of political party democracy in Swaziland.

The strength and leverage of the judicial systems at grassroots rests on recognising the local community at chieftdom (*Umphakatsi*) level as the nucleus and the most important level of community organization. All political, economic and social development processes must address needs as articulated by people themselves at this level. The system provides processes and networks at the very lowest level of community organisation in order for people to access services and also inform national Government policy direction. The cyclical networks going up the levels to the pinnacle and spiralling back to the source (*Umphakatsi*) define the details of the Tinkhundla based systems of Government.

Liberals, theologians and human rights proponents in Swaziland have argued that the Tinkhundla system is the opposite of parliamentary democracy (Mzizi 2006, Dlamini 2010, Debly 2011, and Ndlovu 2005). Mzizi reports that, “through this system whatever token of power these purport to enjoy is at the discretion and largesse of the king” (2006:5). That means that the independence of the judicial is questionable when compared with other countries practising independence of the judicial system like the United States of America, to name one.

Looking at this from the perspective of the democratic courts like in the USA, we can judge if Swazi courts are democratic or not. The American system is chosen because Swaziland is pursuing a first world status “vision 2022”. For the country to be a first world system the courts must also be accorded that status. Over the course of American history, courts have acted on many crucial issues. “Acted on” does not mean prevailed. Like every institution in a complex polyarchy, systems and courts don’t always get their way. Even when they do temporarily, matters are readily settled definitively. Actors who lose in the courts explore other avenues to promote their cause. One way or another court decisions have often been reversed, or at least diluted. Still, courts remain vital political actors. Their power can be seen in a brief review of some key issues that have been dealt with over the years.

Wogaman, writing on the criteria to be considered in analysing the power of courts, suggests four points on the legitimacy of democratic judicial systems (1988:243-244) which favour the transformative model suggested for Swaziland Pentecostal Churches’ political participation position.

1. If people are supposed to be self-governing through elected representatives, why do they allow a few non-democratic-elected and non-accountable judges to overturn laws enacted by politicians chosen by the people to do the people's bidding? Therefore democratic courts are governed by democratic elected judges.
2. The vast majority of judges must be elected to office (USA). Most of the others, including all federal judges, are political appointees. They are chosen by directly-elected executives and approved by directly-elected legislators, putting them just a step away from direct democratic selection. True, once appointed, they can rarely be removed, but a lifetime of absorbing the norms of democratic culture means that few of them will act in ways isolated from the tides of public opinion.
3. "The Supreme Court follows the election returns." Or in scholarly language, "justices rarely act, for a long period, in a way that the general public repudiates," "the federal judiciary has not often bucked the political branches of the federal government," and "the policy views dominant on the Court are never for long out of line with policy views dominant among the law making majorities of the United States."
4. Many observers use a fourth argument for the democratic nature of courts. They point to the jury system that radically reinforces the notion of popular input into the legal process. Something like one-quarter of adult Americans have served on a jury. It's clear that public involvement in the judicial system is widespread.

Given the Americans' easy familiarity with, and frequent involvement in, the system of justice, we believe that the Swazi judicial system can learn from other countries democratic courts. Out of the many indicators of fairness of democratic courts in America, many observers point to the jury system that radically reinforces the notion of popular input into the legal process. Something like one-quarter of adult Americans have served on a jury. It's clear that public involvement in the judicial system should be widespread.

According to Woshinsky, "democracy, at its core, is a system of using cooperation for the purpose of restraining power (2008: 41). Therefore Tinkhundla should allow masses of people to organise in ways that restrict the arbitrary will of military, social and economic elites. In addition Woshinsky observes, "In non-democratic regimes, power is always exercised by a few. That small minority need show no particular concern for the wishes of the many, largely because the

many have no way of making elites listen to their desires. Thus a Swazi Tinkhundla democratic process must foster cooperating groups and they in turn pay allegiance to the democratic leadership. Democracy at its core means that political power is not centralized to one person. Wogaman points to the danger of giving absolute power to one leader.

Wogaman argues against political power vested in one person;

But political power pre-eminently arises from the human will. And where the human will is involved, influence over decision is more important than the mechanical application of force. Control of nature is relevant to political power, but political power involves an additional dimension. Political power involves more than simply ‘making’ things happen (Wogaman 1988: 20).

For Swaziland the Constitution (2005) vests executive authority in the King (Chapter 111, Section 64 (1). Wogaman insist, that, “with such political powers evil political leaders can sometimes order the death of opponents or disobedient subjects and that entails being in control of nature” (1998:20). Thus in Africa we have visions of tortured victims of an oppressive state, thrashing in pain, breaking down finally and agreeing to do whatever may be necessary to stop the pain.

Hence, in democratic courts all elites are equal before the law. A key device is the encouragement of expression. We are all familiar with the notion of free speech and a free press. These values underpin democratic activity. If citizens are speaking and writing and not being suppressed for what they speak and write, then elites cannot pretend ignorance about what citizens want.

The outstanding message throughout the Bible is that, “God has great compassion for the needs of the poor, and hates injustice” (Woolnough, 2013:7). From the beginning, in the story of the children of Israel, we find God fighting their cause through Moses and Joshua, demanding that the oppressors ‘Let my people go’. In Deuteronomy we find God establishing laws to ensure that ‘there should be no poor among you’ (Deut. 15:4). Throughout the prophets we hear continued condemnation of those who oppress the poor (despite often claiming that they worship God, Isaiah 58) and prophecies that the Messiah will come ‘to bring good news to the poor, bind up the broken-hearted, and proclaim freedom for the captive’, (Isaiah 61:1-3).

When Jesus came, to be born among the poor, he took on this role of bringing news to the poor himself (Luke 4:14-19), and his most forthright parables teach the vital need for his followers to care for their poorer neighbours-see the parables of the Good Samaritan (Luke 10:25-37), the Sheep and the Goats (Matt. 25:31-46), and the Rich Man and Lazarus (Luke 16:19-31). Indeed, it is these three parables where Jesus declares severe judgment on those who ignore the needs of the poor.

7. 14. CIVIC EDUCATION ON PARLIAMENTARY ELECTIONS

The Kingdom of Swaziland Constitution 2005 Chapter vii 85 elaborates on the elections as paraphrased below:

The Tinkhundla based system of government is non-discriminatory and enhances the right to equality. Swazis regardless of one's educational background, social status or political persuasion can be elected by the people into public office. Elected persons are required by the dictates of the system to be continuously accountable to the people who voted him/ her into office. The elected person remains the voice and agent of the people who mandated him. The Tinkhundla election process produces three categories of people's representatives, and these are: Bucopho, Indvuna Yenkhundla and Members of Parliament in each election cycle and each have a distinct but complimentary role to play within that constituency.

As elections are an important process in the creation of government, the question of participating in or boycotting elections is always a predominant feature in an election year (Dlamini, 2013). Pentecostals are not excluded from the question of participating in or boycotting elections. According to democratic advocates, the stated rationale behind the calls for boycotting or participation is that Swaziland elections are a farce since they fail to meet most universally accepted standards of democratic practice (Dlamini, 2013:10).

Dlamini suggests three competing narratives on political parties in Swaziland in the public domain which have an effect on the participation or boycotting of elections.

Firstly, there has been an assertion by the governing authorities that the Swazi people are not ready and do not want political parties because they are divisive, threaten the unity and way of life of the Swazi people and the peace of the country.

On the other hand, proponents of multi-party democracy have continued to insist that this assertion is false and that it is the governing authorities that are against political parties because these would allow political diversity and threaten their hold on power.

The third issue has been that in reality there is general ignorance about what political parties are, how they operate, and what their role is in politics, democracy and good governance. This is linked to the deliberate de-politicisation of the populace since the 1973 Decree, which resulted in the people's exclusive exposure to the monarchy and current system. They, therefore, lack basic knowledge and understanding of what other alternatives exist (2013: 6).

Thus we have to take into consideration the actual electoral system that is most likely to ensure participative democracy for the people which include a good number of women in parliament (30% representation).

7. 15 POLICIES GUIDING PENTECOSTAL CHURCHES' POLITICAL ENGAGEMENTS

A closer evaluation of the interview findings showed that Pentecostal churches do not have clear policies on how far they engage publicly with political issues. Sixty percent of the interview analyses showed that Pentecostal churches do not have policies on how and when to speak when there are observable topics either from government or civil society affecting human wellbeing.

While Pentecostals are exposed to spiritual and social ministry, they find themselves in the middle of nowhere because they have not articulated well their position concerning how far they can speak against the poor practice of human well-being rights as enshrined in the Swaziland Constitution 2005. Haldane affirms that politics have an effect on the social and economic privileges of people (2010:98). So, Pentecostals cannot take a position aloof from clear policies on when and how to address politics. It is believed that the lack of policies in political participation on a 'large scale' has led to this church not having had a strong prophetic voice in the country.

Whereas there is enough latitude for Pentecostal churches to be involved in the community given the different socio-political challenges facing most communities in the country, the Pentecostal Churches constitution has been a prohibiting factor to a certain degree. This is so because even though the governing body constitution documents holistic ministry, the political cycle is not evident. Constitutions everywhere are supposed to guide the citizens or membership of any organization very clearly on how they ought to do things (Phiri 2012). Pentecostals could learn from the mainline churches in Swaziland with clear policies on political participations.

Section 5, sub section 5.5 and 5.6- to fulfil its prophetic task of peace making through advocacy, mediation and conflict resolution in socio economical political situations and to develop strategies and build capacities of God's people thus, enabling them to be advocates of justice, peace and reconciliation in all circumstances (CEO, Council of Swaziland Churches).

The Mainline church's political mandate was clearly articulated and, therefore, there was no confusion on such matters. It was established that they have a prophetic voice towards the nation. As for the case of Pentecostal churches, there is no obligation whatsoever on the part of the churches on the need to pursue political participation apart from their sermons which are mostly on conversion from moral sin. If ministers were not preaching the gospel, members had the right to protest and demand the removal of such pastors. This has been observed in many of the Pentecostal churches. For instance in The Alliance Church in Swaziland a pastor was axed for failing to satisfy the members with the word of God. He ended up starting his own independent ministry. Most of these pastors ended up starting their independent ministries many of which did not last because they started with the wrong motives.

To the contrary, if pastors were not promoting political involvement in their churches, members had no 'constitutional' right to demand for the removal of their pastors as long as the mandate of preaching the gospel was being fulfilled. Those who were promoting Church political engagements to some extent were disowned from the church as polluting the church. As previously noted about the Kairos document on The Prophetic Voice of The Church, Pentecostal pastors who were part of this team were disowned by the Conference of Churches' leadership. The President commented in one of the Swaziland daily read News Papers that, "SCC distant

herself from this forum, members who are part of it are on their own” (The Times of Swaziland August 2015).

7.16 THEOLOGICAL UNDERPINNINGS ON PENTECOSTAL CHURCHES

PARTICIPATION IN POLITICS:

Interviews with Pastors showed that the Pentecostal churches’ theology is the most important factor in determining the likelihood of their participation in Swazi politics. Pentecostal sermons are focused on preparing people for salvation to enter heaven. On a question to find out if Pastors could speak politics from the pulpit, participants maintained that politics must be treated separately as they are earthly matters. So, a Christian cannot publicly speak against government, as respect and peace for the nation is encouraged. Thus if there are issues with government, it was established that Pentecostals chose to approach government directly with respect and not in public campaigns.

In view of the above, I would like to conclude by indicating that traditionally speaking the Pentecostal churches in Swaziland’s main focus has been to proclaim the gospel of Jesus Christ. Other forms of ministry like addressing social and economic issues were done as evangelism strategies. This is a significant factor determining their worship and outreach ministry. As a result of this, it has been seen that over the years, these churches have succeeded in evangelizing the whole country as evidenced by the presence of a large following and the wide geographical spread of congregations throughout the country.

Furthermore, even the theological training that is being offered at Pentecostal Bible Colleges is purely the ‘spiritual’ content. Courses on understanding politics especially on human rights, governance systems are indirectly offered. Rev Phiri, the president of Swaziland College of Theology, noted that they do not offer courses on politics as they are spiritually oriented colleges. But they have courses like Old Testament Survey and Pastoral counselling which indirectly address politics.

The study suggests that Pentecostal Churches Bible Colleges could blend with other African theological colleges as Trans-Africa Theological College, and Trans-Africa Christian University whereby socio-political courses like African liberal theology, community development, pastoral

care, psycho-social counselling and HIV/AIDS, could be incorporated into the new curriculum. This approach could transform Pentecostal Pastors' theology towards missions.

Another theological factor is their theology on sin.

Pentecostal Churches' theology towards sin was discovered to be of liberation from moral sin through the life of habitual grace as the primary focus of Christianity. They are not much concerned about their individual responsibility to the community which is also sinning before God. Thus their Pastoral care ministry is overshadowed.

Therefore, to put political liberation on a higher level than deliverance from sin through grace is alien to Pentecostal Christianity. Nyamiti, an orthodox Roman Catholic theologian of liberation in *Profiles in Liberation* (1988) encores Pentecostals as he notes that, "any form of theology that does not directly and explicitly connect human oppression in all of its dimensions with its root cause, which is sin or alienation from God, is faulty" (1988:50). While such a spiritual position is undeniable, conversion to Christianity must be coupled with the life issues.

Pentecostal theology of sin must transform towards a theology that is not distinct from earthly issues. In brief then Nyamiti opts for the kind of liberation theology that has its feet in two camps: the orthodox teachings of the church and the cultural setting of African societies.

For more than half a century this church has laboured to bring home this kind of message. Christians that have been answering God's call to full time ministry have had only one mandate; to go and preach the gospel for the salvation of mankind.

The study noted that some Pastors have significant political thoughts that could impact positively on the lives of people in the country. For instance a group of Pastors from the three governing church bodies have come together and developed a document "*Kairos Document*" which addresses the political situation and possible strategies as intervention processes. The challenge is that such a coalition is not well received as it is perceived to be a political party, and multi-party politics is not in the agenda with Swazi politics. Although the constitution is open for multiparty, a group conscious voice is not yet welcome in the country. But the voice of the church is respected as evidenced by good working relationships between the Pentecostal churches and government. It has been argued that ecumenical forces in the Christian faith can

produce a positive influence insofar as political involvement is being championed by the church collectively in Swaziland.

7. 17 POLICIES GUIDING PENTECOSTAL CHURCHES' POLITICAL ENGAGEMENTS

Clear policies on political participation could enhance Pentecostals ability to effectively address issues that violate people's welfare and change from by being stuck on preaching sermons without practically engaging with violation of justice. Andrain notes, "Religious values influence political attitudes toward procedural and distributive justice" (2008: 2). Therefore, the study recommends that the Pentecostal Churches' governing body (SCC) in consultation with the Ministry of Home Affairs formulates policies that could guide the church to emphasize procedural justice in the form of equitable treatment of the marginal, poor and outcasts caused by jeopardised laws on civil liberties.

While freedom of religion is practiced in Swaziland, policies towards this freedom should be in place. Thus in consideration of the above analysis of political policies, this study observed that with the good working relationships between government and the churches in Swaziland policies dealing with participation could be a reality.

7. 18 PENTECOSTAL CHURCHES CRITICAL SOLIDARITY ON HUMAN RIGHTS.

The author listened to what participants said about their experience and understanding of The Human Rights Bill. This study also scrutinised Pentecostal Constitutional documents (Chapter four) to see if they aligned with human rights policies. Results showed that Pentecostals were not aware of human rights pertaining to freedom of expression and print yet they are articulated in the National constitution. Thus their public participation in constitutional debates is questionable. A majority of Pentecostal leaders were not aware of the constitutional elements, in particular those concerning the area of governance. Thus Pentecostals are heavenly conscious and not much concerned about justice for all in Swaziland as international and national bills dictate, yet these things affect us.

The right to life and freedom are alienable because they come from God, not government. Therefore, the Pentecostal churches should recognize and protect the freedom of religion and

political activity. It has been gathered that the Pentecostal core business is preaching the good news with the main purpose of spiritual uplifting and repentance from sin. While the main mission is not refuted, such a position is not enough to address human challenges. Fowler notes, “Christian vocation is more than spiritual occupation. It is the response pastors make to God’s calling to partner with communities priorities and investments of self, time and resources” (1989:21). The reason for the passive note in addressing human predicaments is found in the Pentecostals’ lack of understanding of the Constitutional Laws covering human rights. The 2005 Constitution of The Kingdom of Swaziland (*Chapter 3 Section 23 (1) and (3)*) has reinstated certain portions of the entrenched provisions that guarantee human rights. Pentecostals are not making themselves acquainted with these important provisions.

While this study is not precisely on human rights, the author found himself driven to this subject as politics cannot be exhausted without addressing human rights. Therefore, human rights situations have implications for political challenges, thus if not well engaged, observed continued tensions between government and labour movements as well as the economic meltdown worldwide ensue. According to Vorster being in critical solidarity means “giving support to those initiatives which may lead to the establishment not only of a new but a just social order.” He maintains that being in critical solidarity means continued resistance to what is unjust and false, and continued protest on behalf of what is just and true (2004: 285). Therefore, sermons against injustice must continue within the Pentecostal cycles. Therefore, sermons specifically on the healing of dysfunctional people’s experiences could be possible in following biblical teachings on human rights.

The Pentecostal churches mission should align with national human rights bills as the church is the conscience of the people. To align the Pentecostal churches’ mission and constitutional human rights elements, we could consider a Practical theology mandate as this study is under the field of practical theology. Thus Fowler observes, that, “practical theology is the congregation’s way of shaping its mission in light of its memory and hope and of its grasp of the present challenges it is called to engage” (1989:13). Therefore, the church as the conscience of the people must be equipped to align its mission with International (1948) and National conventions on human rights.

This is not to suggest that pastors should solely be trained professionals on human rights. While training on law can be an added advantage in pastoral care not all of us can afford such opportunities. To add to the picture, Pentecostal theological colleges could provide courses on international conventions and national conventions for the church to effectively minister to people's needs holistically. The interview findings showed that Pentecostal churches theological colleges do not directly provide courses on human rights. In chapter five of the study, an interview with one of the Principals showed that, "We don't have courses on human rights except for studies on Old Testament books which cover God's laws on human rights". Hence Pentecostals are not addressing human predicaments publicly like the main line churches where in their mission statements they are clear on political participation of the church.

This confirms that Pentecostals are more concerned with preparing people for heaven at the expense of daily political challenges affecting them. The church is part of the community, so they must be aware of conventional laws concerning people's wellbeing, so that in their sermons they address human predicaments holistically. The need for the Pentecostal church to remain true and faithful to its prophetic vocation is fundamental. It has been identified, in this thesis, that the Pentecostals' prophetic role is significant through their social ministry programmes as evidenced on their Annual general reports and face to face interviews with the CEO. Therefore, the study sees a vacuum in Pentecostal pastors' civic education. These pastors should be better placed to in turn teach their members. This could be a means to the end of the Church partnering with government on civic education efforts.

The Church in particular must be forever committed to seeing that there is respect for human dignity. It could be driven by civic education in particular the implications of the 2005 Constitution as it is still new to the entire nation. With this in mind fundamental human rights and inherent freedoms should be respected in Swaziland.

7. 19 AFRICAN-SWAZI PASTORAL CARE SYSTEMS VERSUS WESTERN PASTORAL CARE SYSTEMS

This research critiques the Western pastoral care system observed by the Pentecostal pastors. As a result of the Western dominated enterprise, which is not relevant and contextual to the Swazi

situation, the pastoral care is characterised by a paradigm that focuses on individualism and spiritualisation of everything. For instance, the study had to find out if there were political implications connected with the Pentecostal churches passive participation in Royal Easter services. Such that, why are only Swazi Independent Churches seen as mostly participating in these services? Swazi Independent Churches represent an eclectic group of African Christian churches which were founded and run by Africans themselves (Ndlovu 1993:1). Their participation is opposed to mission churches such as Pentecostals which were originally under the control and supervision of European or American missionaries. This means that foreign missionary churches have failed to contextualise their faith to the African-Swazi people. Such a position is not identical to African Church writers like Mugambi as he poses a question on relevance of Western Christianity, “Does it make theological sense to preach that God is interested in life after death to people who are threatened with death here and now?” (Mugambi et al 2000:182).

Pentecostal churches therefore should have an ecumenical position such that they are able to fellowship with other faiths because such position has an effect on the impact of their participation in Swazi traditional religions. Therefore, great strides are needed in localising the church from the Western Pentecostal approach to local community purposes. This means that a transition from the colonial church to a local church, a transition that could usher the incorporation of ‘good’ African values into their Pentecostal systems. This, however, necessitates the church mission to come together to work with a common purpose for it to accomplish its mission of community and the Pentecostal mission.

The late 19th and early 20th century saw the introduction of Christianity into Swaziland by Western missionaries. A significant feature of their teachings was the negation of Swazi Traditional Religions (STRs) and culture as pagan and inimical Christianity. The emphasis from a majority of the missionaries was a rejection of everything Swazi and the adoption of the Western way of life as an outward indication of conversion to Christianity. Traditional Swazi dress was demonised as evil. Swazi songs, dances, and musical instruments (drums) were forbidden as being idolatry. Thus, Christianity did not become an integral communal part of Swazi life. Therefore, the theme of liberation must continue to be part of the Pentecostal churches’ theology.

Buffel confirms that “this paradigm is inconsistent with the African worldview that focuses on communalism, relationships, mutual care and ubuntu” (2007:210). Buffel maintains that “in terms of the Western view of pastoral care; the socio-economic and political realities are neglected to insignificance, as they are not in the terrain of pastoral care” (2007:210). This position is eminent with Pentecostals as they view politics as non-spiritual matters. They separate spiritual from material things and focus on the spiritual things.

In this regard it would be important to take note of the African world view as Tutu spells it out “The African world view rejects the popular dichotomies between the sacred and the secular, the material and the spiritual. All life is religious, all life is sacred, all life is of a peace (1995:xvi) The spiritual is real and permeates all existence so that the ancestral spirits, the living dead, are all around us, concerned to promote the well-being of those who are bound together with them in the bundle of life.

The church in Africa cannot afford to wait for the church of the West to address the continent’s issues. Coertze shares that, “neither can the church hands over the solution to the continent’s issues to other institutions, as if the church is living apart from the complexities of the issues” (2005:3). Living in the situation, the church needs to provide theological insight. The church needs to realise that it cannot only focus on life after death, as is seemingly often the case, but it should take serious note of the conditions of life before death.

The church’s mission is more than calling people into the waiting room to wait on the world hereafter. Those who are called are affected by all conditions of this world. They are subject to social, economic and political conditions in this world. There is, thus, a convergence between liberating individuals and peoples in history and proclaiming the final coming of God’s reign. Hence Bosch observes, “All around us people are looking for new meaning in life. This is the moment where the Christian church and the Christian mission may once again, humbly yet resolutely, present the vision of the reign of God...” (1995:361).

Another reason why the church should be indigenised is precisely to assume this prophetic duty without fear of being accused of working for foreign agencies and, therefore, against the interests of the people. Timelessness of the church should, therefore, be harvested through its continuity and by uniting in prophecy and community service. This is further concretised in the New

Testament where the church is called upon to make visitations to the widowed, the orphaned and the most vulnerable as a means of fulfilling the prophecy for its self-aggrandizement. In present day language human civilisation is going through stages of democratisation which are basically centred on issues of governance.

Good governance, as understood by the church, is service delivery and freedom to express or proclaim the Word. People cannot just be fed the Word without basic human services such as food, shelter, clothing, housing and justice praxis for all Swazi citizens. The church, in its Pentecostal mission, must strive to fulfil this mission for it is the mission of Christ. Therefore, participation of the Pentecostals should be observed as cooperation with all men of goodwill (and this includes legitimate governments) in bringing about developmental progress.

However, the church, in particular Pentecostal churches, does not seem to have found any easy way of cooperating with governments. Increasingly, all the development projects and programmes are taken over and directed by the state. How does the church fit into this situation? It would seem that the church in Africa should be aware that the church's active presence in the secular institutions of human community...is utterly impossible to realise without the dedicated collaboration of a well-educated Christian laity.

It is suggested that one of the main priorities for the African church should be the study of church-state relations and the involvement of the Christian in politics." Without service delivery and freedom of expression there is no democracy and, therefore, the prophecy of the Pentecost in meeting the prophecy is undermined if not non-existent. To put paid to this we may quote John 1:14 'the Word was made flesh and lived among us'. This means all that God did after all was to become man and, therefore, man's needs are to be known in the context of the Pentecost, a Pentecost that takes into account that the world is filled with social imperfections that need the teachings on good social demonstrations as seen by the coming of Christ, who demonstrated what God wanted us to be like in the society.

Writes Pax (1976), as people live in society, they become meaningful to themselves and their fellows only as members of the society. Therefore, to talk of the development of people, and to work for the development of human beings, must mean the development also of that kind of society which serves people, enhances their wellbeing, and preserves their dignity."

Development, as seen by the study, means the unfolding of the human person in every dimension: political, economic, spiritual, social and cultural. Hence, development in an African-Swazi pastoral context can mean seeing more clearly what makes life really human such that a whole people are setting off courageously to find their self-fulfilment.

Writes Bishop Mandlenkhosi Zwane in his ‘A man for all people’ (Catholic Institute for International Relations; 1983): “In Africa the surest guarantee for security of the church is the genuine acceptance of her double role: as a community of service and as a prophetic community”. Therefore, the Pentecostal churches, in particular, must stand up against all that would tend to degrade the human person and lead to injustice, violence, oppression, racialism, wars and evil of all sorts.

This is the position of propagating justice and dignity for all citizens. Such a position is supported by liberal theologians such as (James Cone 2011, Arch Bishop Tutu 2000 and Mzizi, 2006) to name a few. This approach is viewed as being against the state religion model and thus could be viewed as promoting enmity between religion and the state.

7.20 RE-CRUCIFIED CHRIST IN SWAZI LITERARY IMAGINATION

Having journeyed through literature and empirical research, the study found out that Pentecostal pastors were portraying a white Christ through their expensive big cars and suits they wore. Thus the Pentecostal churches’ participation in the struggle against socio-economic and political structures is stretched. To the indigenous Swazi, Pentecostal Christianity becomes expensive and of a high standard to live. When they think of Christ, they imagine a white crucified Christ not for the Swazis. Thus Christ is labelled as an ancestor of the whites (*lidloti lalabamhlophe*).

Pentecostals do not carefully make a distinction between the two Christs-black Christ and White Christ- even though such a distinction is implied in their language and life. Their dress code is Western and some tend to preach in a foreign (Western language) while their church attendance understands the local language. These are some of the areas whereby Pentecostals need to be freed from the Western church program.

Some black theologians, especially women, reject any celebration of Jesus’ cross as a means of salvation. According to Cone, “theirs is a just and powerful critique of bad religion and theology,

which must be reckoned with so as not to make suffering a good in itself” (2011:119). The study in support notes that, for Swaziland, she received independence from the British in 1968 and the Constitution of the Kingdom of Swaziland 2005 allots individual and cooperate freedom of worship (Section 46). So the Swazi Pentecostal Churches must worship in a Swazi way of worship to win over even the traditional Swazi people. It was observed that traditional Swazis were attracted to indigenous Swazi churches like Zionists churches.

Although there has never been an agreement, among scholars as well as religious practitioners, about the appropriate nomenclature (terms like Enculturation, Indigenization, Contextualization, Africanization, or African theology were all in circulation), the key concern was the search for an "authentic African expression of Christianity" (Mbiti 1981, Ojo 1988, Wijzen 2000). Thus Maluleke observes, “yet perhaps the most enduring contribution of Black Theology to African Theology is not in its privileging of race as a socio theological tool, but its biblical hermeneutics” (2000:198). A positive-deconstruction of the Pentecostal churches could develop as a result of following African theologians who have come up and spoken for the liberation of the African-Swazi church. It is important that the Christ is introduced as re-crucified and resurrected Christ in black literary imagination as Cone (2011) suggests.

Cone, James on “The Re-crucified Christ in Black Literary Imagination” observes that no black poets, novelists, painters, dramatists focused on a black Christ theology than W.E.B. Du Bois (2011: 101). Du Bois’ latter version (1920) prefigured the theological and Christological insights about the Black God and Black Christ in black liberation theology during the late 1960s and early 70s. Although not a great poet or master story teller, Du Bois’s poems and stories always had great theological and biblical insight (Cone 2011: 101).

One of the heart touching stories in connecting the study to the value of localising Christ to the Swazi context is, “**Jesus Christ in Texas**”:

A stranger appears as a messianic figure, with an olive (black) face. On seeing him the black butler dropped to his knees, “breaking precious China as he exclaimed: “My Lord and My Lord!” – The exact words of Thomas to Jesus following His resurrection (Jn 20:28 KJV). The stranger meets a black convict in the woods and gives him cupped hands of water, “bathes his hot head, and gently takes the chains and irons from his feet”.

“Why you are a nigger, too,” says the convict. Later the convict is lynched, but “behind him the roped and swaying form below hung quivering and burning a great crimson cross”. “There, heaven-tall, earth wide, hung the stranger on the crimson cross, riven and blood stained, with thorn crowned head and pierced hands.” Then, “a voice came out of the winds of the night”, saying to the convict what Jesus said to one of the thieves in Luke’s Gospel, This day thou shalt be with me in Paradise!” (Lk 23: 43 KJV). (First published 1920; latter edition 2007).

This story identifies with the suffering Swazis as they are employed and paid peanuts mostly from the Chinese factories:

“Jesus Christ was a labourer and black people are labourers; He was poor and black people are poor; He was despised of His fellow men and we are despised; He was persecuted and crucified and we are mobbed and lynched. If Jesus Christ came in America He would associate with black people, eat and pray with them” (2007)

Cone further shares that this liberating religious tradition is what black poets like Bois (2007) inherited and it was the source for their identifying Christ as black and re-crucified on the lynching tree (2011). However, Pentecostal churches seem not to have grasped the meaning of the Christ at the Cross-the suffering Christ. Suffering people are sometimes robbed of their monies in the name of “blessings”. Instead of contextually applying the scriptures in the area of giving, exuberant offerings are sometimes demanded from the poor, while the pastors are living a very expensive life style.

Cone argues that, “the White Christ gave blacks slavery, segregation, and lynching. Blacks were told to turn the other cheek and to look for their reward in heaven” (2011:119). Be patient, they were told, and your suffering will be rewarded, for it is the source of your spiritual redemption. They rejected the teaching of black and white churches that Jesus’ death on the cross saved us from sin and that we too are called by Him to suffer as He did. This is the black literary tradition to be effected by the Pentecostal churches in Swaziland as advocated by African liberal theologians.

Following is the findings on the Relationship between the Pentecostal Churches and the State as a contributing factor in the Pentecostal churches participation in Swazi politics.

7. 21 CONCLUSION

I did elaborate on this study to the fact that Pentecostals have not had a strong voice in the country over the years in comparison with other main line denominations like the Catholic Church, Anglican and Lutheran churches. One of the observations that I made to this effect was that I believed that lack of meaningful political involvement in the country could be one of the reasons why the situation has been like this.

The mandate of the Church is not only confined to the preaching of the gospel of Jesus Christ so that people ‘believe and get saved’, but I think that its obligation goes beyond what has been alluded to. Pentecostals in Swaziland could learn from their counterparts in other Southern African states who are seen to be involved in political issues although in an ecumenical order. Thus Tutu argues that “we are made for togetherness; we are made for family, we are made for fellowship to exist in a tender network of interdependence” (2010: 64). Pentecostals in Swaziland found themselves in the same kind of scenario whereby the focus of ministry was to preach the gospel of Jesus Christ so that people could be given opportunities to believe in the message of salvation. They treated politics as different from their core spiritual mandate of preaching the gospel.

It is not heresy to be politically minded as a Pentecostal church pastor. Politics is about human behaviour, therefore, addressing human welfare issues is part of the God given mission to the church. A lot of pastors saw the challenges people face in the communities in which they served the Lord. But the focus of ministry has changed in the majority of pastors, not only among the Pentecostals, but the Church of Jesus Christ as a whole. While we support pastoral care to Pastors as Sotobe writes, “pastoral care cannot distance itself from the problems of bishops that may result into their traumatic situation” (Unpublished Article). But what is observed today is more of pastoral-centeredness rather than the community focused ministry.

What is meant by this is that there was a lot of emphasis on the care of the parsonage rather than the care for the community and the people that are in need. As a result the majority of the funds raised went towards the pastor’s needs who then ‘cast blind eyes’ to the immediate needs of the church members, not mentioning the community outside church. If anything, most of these church members who are poor were even encouraged to ‘sow seeds’ by way of giving offerings and special offerings to God for them to get blessed.

For this study, we cannot deny the fact that God does bless those who give to Him, but sometimes this ‘manipulative’ tendency was not necessarily in the interests of working towards the growth and extension of the Kingdom of God, but only worked to their advantage (Pentecostal pastors). I believe that the Church of Jesus Christ in general, and the Pentecostal pastors in particular, needs to go back to that ‘old time’ religion which was very holistic and sacrificial in nature. Such religion bred genuine Christians who had a lot of impact in the society.

Pentecostals have a potential through its members to make a greater impact in this country and become a ‘voice for the voiceless’ if there is to be a paradigm shift in terms of their attitude towards this missionary mandate of political participation. It may have to call for deliberate and vigorous mobilization to sensitise the pastors of the need to be fully involved with the society’s injustice practices. Rosenstone & Hansen, note that “Mobilization is the process by which candidates, parties, activists, and groups induce other people to participate” (1993:25). We could say that the church has mobilised herself when it has done something to increase the likelihood of her participation.

The church could learn from Rosenstone & Hansen’s analysis of mobilisation:

We distinguish two types of mobilisation. Leaders mobilise people directly when they contact citizens personally and encourage them to take action. Door – to – door canvasses by campaign organisation, direct mobilization (Rosenstone & Hansen, 1993). Leaders mobilize people indirectly when they contact citizens through mutual associates, whether family, friends, neighbours, or colleagues. When candidates solicit employers for campaign for money and bosses in turn encourage their employees to give, when local activists push their friends to attend meetings and friends ask family to accompany them, when parties contact workers in a plant and the workers ask their co-workers to vote, that is indirect mobilization (1993: 26).

These mobilisation implications are clearly democratic for the Pentecostals to raise the level of mass involvement in politics. This could also develop a dynamic, growth-oriented society that spreads wealth to the many. Before long, political activity will be booming. On the other hand, the dictatorship model wants to keep people quiet, and make sure they stay poor and barefoot.

You will insure their passivity for years to come. Poverty-stricken people did not participate in politics, so they would not be out in the streets trying to topple your regime.

Thus dignity for all is another variable that affects political involvement. Other things being equal, the lower you are on the totem-pole of life, the less politically active you will be. Unskilled workers are less likely than business executive to read about politics, talk about politics, vote, or run for office. Middle-class professionals would be more active than people on welfare. Thus people in the rural areas are sometimes taken advantage of to ensure they vote by being promised food parcels. The study believes that civic education on democratic elections was paramount for the Pentecostal churches in rural areas. For politicians, political parties, interest groups, and activists, citizen involvement was an important political resource. In democracy, the people's wants were supposed to matter. In elections, for example, candidates for office and their organised supporters needed citizens' votes, money and time.

In national government, likewise, elected officials, interest groups, and activists wanted votes in Congress, favours from the White House, and rulings from the bureaucracy, and they could use citizens' letters, petitions, and protests to help get them. In local government, finally, neighbourhoods wanted stop signs from city councils and parents wanted computer labs from school boards, and they could use citizens' contacts, presence, and pressures to try to get them. Citizen participation was seen as a resource that political leaders could use in their struggles for political advantage. We called their efforts to deploy it "mobilization".

The Church, especially the Pentecostal pastors, should always be encouraged to watch and pray to avoid the temptation of pastoral-centeredness. For the bible exhorts that pastoral care, must not be for personal gain:

1 Peter 5:2-4

2 Be shepherds of God's flock that is under your care, serving as overseers — not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; **3** not lording it over those entrusted to you, but being examples to the flock. **4** And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. NIV

Pentecostals need to contextualise their theology to apply to the general Swazi people. Outsiders view Pentecostal churches as money making businesses. The focus was seen to be on money rather than meeting people's needs of a relationship with God. Some of the churches were registered as business entities. Thus loyalty was with the senior Pastor as founder of the church and the pastor's wife as business partner. When the pastor was called to glory, the wife inherited the church. This was unknown with the early Apostles church as the foundation of our faith, so it had to stop.

Another aspect was on the mentoring of the unlawful imprisoned people like the magazine editor and human rights lawyer to survive prison intact, how to emerge from prison undiminished and even replenish one's beliefs. According to Thompson, a mentor is a person who achieves a one to one developmental relationship with a learner and one whom the learner identifies as having enabled personal growth to take place" (2000: 31). This study has identified that Pentecostal impact on mentoring those who are viewed as political activists was not evident.

Our interviews with the human rights lawyer evidenced that when in prison life was too difficult for him. He was put in solitary confinement. Solitary confinement is a non-chosen kind of situation, designed not to exalt your spirit through meditation, but to break it down through isolation. In solitary confinement, you have no book, no newspapers. Not even a bible. You have no one to talk to but yourself said Maseko (The Nation Magazine October 2015: 12-14).

Given this scenario, Pentecostals should create possibilities and provide guidance and support to those individuals alienated by society in relationships of trust. Henley supports that mentoring includes facilitating, bringing vision to life and enabling people to achieve (2000: 6).

7. 22 AREAS OF FUTURE RESEARCH

Although this study examined the concepts of the belief and behaviour with regards to Pentecostal churches and Swazi politics, it was largely limited in scope. Future studies should continue to investigate political participation relationships between the various governing church bodies. Although this research has made a conclusion that Pentecostal churches are actually not active in terms of significant political involvement in the country, this researcher acknowledges the fact that this may not necessarily be the whole truth. The reason being that there could be

some ‘players,’ as it were, who have been left out in this research due to logistical impediments or otherwise.

Therefore, I recommend that a comprehensive overview of the governing bodies in Swaziland should be undertaken so as to ascertain to what extent the Church in Swaziland is involved in politics. For instance in Swaziland the three church governing bodies (Swaziland Conference of Churches, Council of Swaziland Churches and League of African Churches) have different positions towards the church’s participation position in politics as data has confirmed in this study. This difference weakens the prophetic voice of the church as different messages are sent to the community. This could undoubtedly give an all- inclusive Church perspective of political involvement.

More research needs to be done on the ecumenical position of the Church and Politics in Swaziland. Further qualitative studies could lead to a better understanding of church community relations in Swaziland by looking at all church governing bodies. Issues of statistics have not been easy to undertake in the study. In most cases academicians in the field of statistics have proved to be indispensable insofar as data collection is concerned. Even though, the study worked hard to gather the data from both Pentecostal and mainline churches, I think research should be undertaken to specifically ascertain the church position towards Swazi political participation. This is so because the figures that were arrived at are estimated ones. This is due to the fact that I had difficulties in collecting the same kind of information from various governing bodies as the study was specifically focused on Pentecostal churches.

Why are the churches holding different positions towards political involvement? Are the differences caused by theological positions between traditional denominational Pentecostal churches and non-denominational Pentecostal churches? Case studies with regards to global Pentecostalism, Miller and Yamamori (2007) show us that Pentecostals are the "new face of social engagement". But Harvey Cox (2008) in his review of Miller and Yamamori argues that —the authors wisely limit themselves to the non-Western world. Are Pentecostal congregations in the Western world unwilling to participate in socio-political ministry? The Western and Non-Western church perspective has been defined in this study as churches with roots in the Western world and those from the African roots respectively.

The traditional Pentecostal tenet of adherence to Scripture points in the direction of loving their neighbours and sharing their faith. The particularly poignant emphasis on the baptism of the Holy Spirit adds the vital component of empowerment to witness and unity among all nationalities through glossolalia. These factors open the door for Pentecostals to reach out to their communities in viable ways. Which include speaking on behalf of the outcasts by societal regimes? But results from interviews told us this was not likely the case. History gives mixed reviews. Analysing the phenomenon from the church perspective in Swaziland is the hope.

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APPENDICES:

APPENDIX ONE:

INTERVIEW GUIDE QUESTIONNAIRES

Interview Guide to Politicians Officers:

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

What is your Profession in relation to Swazi Politics?

What comes to mind when I say the word —politics? How would you define your Community and or National politics?

In your perspective does the Constitution of the Kingdom of Swaziland Address Political-Judicial issues?

Can you explain the connection between the Pentecostal Churches claims to a heavenly identity (i.e., —we are not of this world) and the obligation to one's country as Citizens?

What is your perspective towards the role of the Church in addressing political issues? For instance, if they felt that a particular issue or law was unjust or immoral would you suggest they address it?

If yes, how and where? (Forum in addressing Politics)

Please return this questionnaire within two weeks to:

Pastor Njabulo H. Tfwala

P.O. Box 2804

Manzini, M 200

Cell numbers: +268 76180322

Office: +268 25054272

Email: npac@swazi.net

Interview Guide: Church Boards

SWAZILAND CONFERENCE OF CHURCHES BOARD MEMBERSHIP

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

A. PERSONAL PARTICULARS

1. Name: _____

2. Postal address: _____

3. Province: _____

4. Telephone/Cell: _____

5. Email address _____

6. Name of the church you belong to: _____

7. What position do you hold in this Church Organisation? _____

B. INFORMATION ABOUT POLITICAL PARTICIPATION

8. What is the current membership Your Denomination/Church Affiliation? _____

9. Can you share a brief history of your Church Organisation/Denomination/Local church?-

10. Do you have a Church constitution at your Church Organization? _____

If the answer is **YES**, does that church constitution have an article/policy on the church's participation in political issues of the community, government structures and the Swaziland country at large?

12. If the answer is **YES**, tabulate how that aspect of the political policy is formulated in your constitution including the section where it is written etc.

13. Do you regard political involvement by the Swaziland Conference of Churches to be part of Christian mission?

14. If the answer to the above question is **YES**, can you please answer?

Is the Swaziland Conference of Churches participating in any political issues in their localities, government structures or anywhere in Swaziland? Please explain briefly the type of political involvement and the target group including some challenges that you have faced if any.

15. If your answer is **NO**, can you please explain why you feel this is not part of Christian mission?

C. GENERAL QUESTIONS.

16. Swaziland Conference of Churches seems not to have a strong voice compared to the Council of Swaziland Churches in terms of speaking out for the underprivileged and injustices in the country. Briefly give your view regarding the above statement, highlighting the reason for the SCC having or lacking the alleged strong voice.

THE LEAGUE OF AFRICAN CHURCHES SWAZILAND BOARD MEMBERSHIP

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

A. PERSONAL PARTICULARS

1. Name: _____

2. Postal address: _____

3. Province: _____

4. Telephone/Cell: _____

5. Email address _____

6. Name of the church you belong to: _____

7. What position do you hold in this Church Organisation? _____

B. INFORMATION ABOUT POLITICAL PARTICIPATION

8. What is the current membership Your Denomination/Church Affiliation? _____

9. Can you share a brief history of your Church Organisation/Denomination/Local church?-

10. Do you have a Church constitution at your Church Organization? _____

If the answer is **YES**, does that church constitution have an article/policy on the church's participation in political issues of the community, government structures and the Swaziland country at large?

12. If the answer is **YES**, tabulate how that aspect of the political policy is formulated in your constitution including the section where it is written etc.

13. Do you regard political involvement by the League of African Churches Swaziland to be part of Christian mission?

14. If the answer to the above question is **YES**, can you please answer?

Is the League of African Churches Swaziland participating in any political issues in their localities, government structures or anywhere in Swaziland? Please explain briefly the type of political involvement and the target group including some challenges that you have faced if any.

15. If your answer is **NO**, can you please explain why you feel this is not part of Christian mission?

C. GENERAL QUESTIONS.

16. The League of African Churches Swaziland seems not to have a strong voice compared to the Council of Swaziland Churches in terms of speaking out for the underprivileged and injustices in the country. Briefly give your view regarding the above statement, highlighting the reason for the SCC having or lacking the alleged strong voice.

THE COUNCIL OF SWAZILAND CHURCHES BOARD MEMBERSHIP

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

A. PERSONAL PARTICULARS

1. Name: _____

2. Postal address: _____

3. Province: _____

4. Telephone/Cell: _____

5. Email address _____

6. Name of the Mother church you belong to: _____

7. What position do you hold in this Church Organisation? _____

B. INFORMATION ABOUT POLITICAL PARTICIPATION

8. What is the current membership Your Denomination/Church Affiliation? _____

9. Can you share a brief history of your Church Organisation/Denomination/Local church?-

10. Do you have a Church constitution at your Church Organization? _____

If the answer is **YES**, does that church constitution have an article/policy on the church's participation in political issues of the community, government structures and the Swaziland country at large?

12. If the answer is **YES**, tabulate how that aspect of the political policy is formulated in your constitution including the section where it is written etc.

13. Does the Council of Swaziland Churches regard political involvement to be part of Christian mission?

14. If the answer to the above question is **YES**, can you please answer?

Is the Council of Swaziland Churches participating in any political issues in their localities, government structures or anywhere in Swaziland? Please explain briefly the type of political involvement and the target group including some challenges that you have faced if any.

15. If your answer is **NO**, can you please explain why you feel this is not part of Christian mission?

C. GENERAL QUESTIONS.

16. The Council of Swaziland Churches seems to have a strong voice compared to other Church mother bodies in Swaziland in terms of speaking out for the underprivileged and injustices in the country. Briefly give your view regarding the above statement, highlighting the reason for the CSC having or lacking the alleged strong voice.

APPENDIX TWO:

Questionnaire on Participation of Pentecostals in Swazi Politics: A Pastoral Perspective

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

PARTICIPANTS:

Pastor (Church Worker, Parishioner, Bishop, and Rev. Deacon) under the Swaziland Conference of Churches (SCC), the Council of Swaziland Churches (CSC) and League of African Churches Swaziland (LACS).

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

Denomination/Church Affiliation (SCC/CSC/LACS) _____

How long have you pastored (worked for, attended) the church? _____

What is the main vision or mission statement of Your Denomination?

What comes to mind when the word —politics is mentioned to you? How would you define the politics of your Community and or National politics?

Does your Church Constitution/Policies address Political issues and if yes how?

Can you explain the connection between the Pentecostal claims to a heavenly identity (i.e., —we are not of this world) and the obligation to one’s country as Citizens

How do you think this affects the church’s relationship to the Swazi traditional (and/or modern) judicial politics and if yes how?

What role can a pastor (church worker, member) play in addressing political issues in his congregation? For instance, if you felt that a particular issue or law were unjust or immoral, would you address it from the pulpit?

What should the position of your Church be on participation in Swazi Politics policies/issues?

Does the Church have a forum to address political issues?

APPENDIX THREE: CONSENT LETTER



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

DEGREE: PHD PRACTICAL THEOLOGY

Njabulo Henry Tfwala

Student Number: 11041049

Faculty: Theology

Department: Practical Theology

Research Topic: Pentecostal Churches Participation In Politics: A Pastoral Perspective

Purpose of Study:

The aim of this study is to develop a model that can be used by Churches in particular the Pentecostal Church in Swaziland in dealing with political issues to enhance quality service.

Procedures:

- To relate in your own words the extent of the Pentecostals social engagement in your community.
- In the re-telling of your story, guiding questions will be made available to you that will enable you to live that experience.
- The researcher will afterwards analyse and interpret your report. The outcomes will be made available to you if you wish.

Risks and Discomforts:

The reflections of your painful experience may trigger emotional distress. In that case, the researcher and his supervisor will arrange a group therapy session to effect healing.

Benefits:

- No promise is made of reward in any form.
- The aim of your participation is to contribute solely towards research and academics.

Department
University of Pretoria
Pretoria 0020 South Africa

Tel Number
Fax Number

Email address
www.up.ac.za

Participants' rights:

- Your participation is voluntary and you may withdraw at any time.
- Under no circumstances will your participation lead to embarrassment, victimization or violation of any ethical or moral principles or beliefs.

Confidentiality:

- Your anonymity as co-researcher or interviewee is guaranteed.
- All information given will be treated in strict confidence by the researcher and his supervisor.
- All original reports will be destroyed after completion of the dissertation. Therefore, under no circumstances can the University of Pretoria be held liable because of neglect by the researcher.

I fully understand the information as set out above. It has been thoroughly explained to me and I agree to participate in the research process.

Signature of participant.....*[Handwritten Signature]*.....

Date.....*15 September 2015*.....

Place.....*MANZINI*.....

Signature of Researcher.....*[Handwritten Signature]*.....

Date.....*15 September 2015*.....

Place.....*MANZINI*.....

**APPENDIX FOUR: Permission Letter from Swaziland Conference of Churches to
Conduct Research.**



SWAZILAND CONFERENCE OF CHURCHES
SCC Building
175 Ngwane Street,
Manzini,
P. O. Box 1157
Manzini, M200
Tel: +268 505 5253/ 505 9584
Fax: +268 505 5253
E-mail: ceo_scc@swazi.net

August 28, 2013

Rev. N.H. Thwala
Ngwane Park Alliance Church

Dear Reverend,

RE: PERMISSION TO CONDUCT RESEARCH WITH SCC MEMBERS

As per your request on the caption above, under the topic: **Pentecostal Churches Involvement on Social Issues**, we are pleased to advise you that your request has been granted.

We are confident that our members will open their doors for you and are of willing hearts to aid you with all that you will need for your research.

Yours faithfully,

Rev. Winston B. Shongwe
Chief Executive Officer
7614 4621

