

PENTECOSTAL LEADERSHIP DISPUTES IN ZIMBABWE: A PASTORAL CHALLENGE

By

Zephania Mundhluri

Student Number: 23990024

Submitted to Professor Maake J. Masango

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Declaration

I, Zephania Mundhluri, student number 23990024 hereby declare that this thesis, "Pentecostal Leadership Disputes in Zimbabwe: A Pastoral Challenge," is submitted in accordance with the requirements for the Master's in theology degree at University of Pretoria, is my own original work and has not previously been submitted to any other institution of higher learning. All sources cited or quoted in this research paper are indicated and acknowledged with a comprehensive list of references.

Name of Student: Zephania Mundhluri



Signature:

Date: ..13...../.11...../.....2023....

Name of Supervisor: Maake Jonathan Masango



Signature:

Date: ..13...../.11...../.....2023....

Dedication

This research is specifically devoted to those who have suffered from conflicts arising from leadership disagreements in religious institutions and those who have been hurt due to misconduct by senior pastors. We hope that the pain experienced in the past will serve as a driving force for individuals to become trustworthy guardians of love and reconciliation.

Dear Gracious, my beloved wife, and my three precious children, Anayah, Iyanah, and Shayne, who are triplets, I want to dedicate this achievement to you because of your unwavering support and understanding while I pursued my studies during a time when you needed me the most. I also extend my heartfelt appreciation to my dear father and mother for their constant prayers and encouragement throughout this journey. To my sisters and other family members, thank you so much for your amazing support. Your love and care mean everything to me.

Key Terms

- Church,
- Dispute,
- Junior Pastors,
- Pastor,
- Trauma,
- Healing,
- Conflict,
- Leadership,
- Pastoral Care,
- Power,
- Succession,
- Traumatic stress,
- Internalised Trauma,
- Pentecostal,
- Senior leaders.

Acronyms

- PTSD - Post-Traumatic Stress Disorder
- POPI - Protection of Personal Information

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Preface

The inspiration for this research stemmed from my own experience with leadership conflicts within my denomination. Two factions formed within the church, resulting in the victimization of junior pastors by senior leaders vying for power and status. These traumatic actions affected the junior pastors, hindering their ability to fulfil their pastoral duties due to the conflicts within the Pentecostal church. As a result, I embarked on this research study to find solutions to address the issue of leadership disputes while ensuring junior pastors find healing from these leadership disputes within the Pentecostal church in Zimbabwe.

Abstract

The study assessed the Pentecostal leadership disputes in Zimbabwe in light of Pastoral Challenges. An African proverb states that "When two elephants fight, the grass suffers." This saying is particularly relevant to the Pentecostal church, where leadership disputes between top leaders affected junior pastors and their ability to care for congregants.

The challenge is that junior pastors are traumatised due to the leadership disputes caused by two top leaders. The church has not helped these traumatised junior pastors to be able to journey with church congregants during their church conflict. The research seeks to investigate and understand the depth of the trauma caused by leadership disputes among juniors. Conflicts are mainly centered on power struggles, resulting in physical altercations. As a result, these altercations have affected junior pastors who are traumatised and are struggling due to the unending squabbles for control of power and church infrastructures. As a result, a study is underway to find effective ways to help them heal and journey with junior pastors.

In order to fully study issues in depth the research implored qualitative research which allowed the research to gather data in depth. Sampling, In-depth Interviews, and questionnaires we used to gather data. In-depth interviews were carried out with the selected sample group and a single questionnaire was utilized for interviewing junior pastors, with ten being interviewed individually. The researcher then analysed their responses to determine the healing process of the junior pastors while also investigating the impact of leadership disputes. In finding healing for then junior pastors, the pastoral care method of Gerkin and Pollard was used. This healing method will assist pastors and pastoral caregivers to pastorally journey with the traumatised junior pastors.

It should, however, be noted that despite aiming at coming up with a healing model, healing is an individual journey and one size does not fit all but acts as a template that can be personally utilised subjective to individual differences.

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1. CHAPTER ONE

1.1 Introduction

This research study is centered on a conflict occurring within Glorious Pentecostal Church (not its real name) in Zimbabwe. It has caused a split into two warring factions that two national leaders lead. Pastor Luke Zuku (not his real name) got kidnapped by the rival faction and threatened with death if he did not turn over church property that he was a custodian of as a pastoral oversight. Due to the conflict that has caused a split, the faction fighting Pastor Luke Zuku's faction did everything they could to intimidate members of the other faction and Pastor Zuku was not spared. The second rival faction in the Capital City is led by Pastor Moses Kube (Pseudonym). The dispute between Reverend Mark Moyo (not his real name) and Reverend Moses Kube (not his real name) to dominate the religious organisation intensifies. They both belonged to a Pentecostal congregation in Zimbabwe with multiple branches.

The research focused on the local assemblies of Glorious Pentecostal Church at SD (not Real Name and Location), where Mr. Luke resides. Violent fights at the embattled church have surfaced online, affecting Pastor Luke Zuku's ministry. He faces the problem of sharing or losing the church buildings and assets to the rival faction due to the leadership dispute. During counselling with Pastor Luke, the researcher realised they lacked the necessary methodology for providing pastoral care. This story illustrates one of the scenarios that emerged due to the dispute in this church. An African proverb: "When two elephants fight, the grass suffers", best explains the story of the life of Pastor Luke Zuku (not his real name). This experience motivated the researcher to explore the depth of trauma caused by church leadership on clergy, hence this research.

1.1.2 A Brief Background of the Disputes

Lately, there has been plenty of news coverage and social media attention regarding disputes within the Pentecostal church. These conflicts are centred on power struggles and have even resulted in physical altercations, as Taruvinga (2022) reported. Chivasa (2018:75) notes that conflicts regarding leadership among pastors have been a significant issue. The church has, over the years, experienced a myriad of disputes. These disputes affected everyone, from junior pastors to church members and high-profile leadership (Chivasa 2018:75). In this thesis, the term "junior pastors" refers to pastors who are members of the Glorious church but do not hold leadership positions. Most of these church disputes happened because of misappropriation of church funds, confiscation of church properties by other pastors, drunkenness, forced transfers, personality clashes, violent tendencies, sexual immorality and leadership squabbles over positions. The disputes plaguing the Pentecostal church have negatively impacted it. These issues have persisted for years, affecting junior pastors and high-profile leaders. The causes of these disputes range from financial impropriety to personality conflicts and disagreements over leadership. The conflict has even resulted in a split within the national church, forcing junior pastors to choose sides and causing them to struggle.

In the context of this study, the dispute has been happening for years at one of the largest Pentecostal churches in Zimbabwe and at the national church based in Harare. However, it has cascaded to affect the local assemblies countrywide. An African proverb, "When two elephants fight, the grass suffers," is relevant to this church's conflict between two senior National Executive Leaders (Chairperson and his deputy). Within the context of this church, the elephant refers to the chairperson and his deputy, and the grass refers to the junior pastors forced to take sides between the two rival factions. This study focuses on the junior Pastors who have been traumatised and struggling due to the unending disputes for control of congregants and church infrastructure. The split of the national church into two groups has affected everyone, including the junior pastors. As a result, a study is underway to find effective ways to

help them heal and receive support.

1.2 Literature Review

This research conducts a systematic literature review to investigate how junior pastors are affected by leadership struggles in Pentecostal churches. According to Miles (2017), the literature research gap can be classified into seven categories: evidence gap, knowledge gap, practical-knowledge gap, methodology gap, empirical gap, theoretical gap, and population gap. The gap covered by this research falls under the population defined by Miles (2017), which is the junior pastors, which falls within the larger population of pastors in the Pentecostal church. The voices of junior Pastors have been shown by literature that it is missing in the demographic within the Practical Theology.

According to Jesson et al. (2011:74), a literature review is a research method that involves critically describing and assessing what is already known concerning a topic using secondary sources. Stewart and Kamins (1993) state that a secondary source of information refers to a further analysis of already obtained information. When it comes to conducting literature reviews, there are primarily two approaches. Traditional and systematic. The conventional approach involves exploring ideas and identifying research gaps. It can take different forms, such as critical, conceptual, expert, and scoping reviews (Lydia et al., 2011:79). On the other hand, a systematic approach involves gathering evidence to address specific research questions. This chapter focuses on the traditional approach, explicitly taking a critical approach to addressing leadership disputes in the church context. The literature review covers three areas: power, conflict, and leadership. Leadership assumes that there are ranks where power is exercised, which leads to tensions and conflict. Church leadership plays a significant role in the conflict, and we will discuss and critique different types of church leadership. Both African and Western scholars have studied the issue of conflict and dispute. According to African scholars such as Love (2006) and Kgatle (2019), conflicts arise due to a lack of mutual understanding and respect. On the other hand, Western scholars, such as Clark (2001) and Chevalier and Buckles (1999), attribute conflicts to an unfair distribution of resources and power. The researcher supports both

perspectives, but based on the context of this thesis, the researcher has experienced firsthand how a lack of mutual understanding and respect has affected the Glorious church.

Both perspectives offer valuable insights that can help resolve conflicts. To bridge this gap in understanding, more research is needed to identify effective strategies that address the root reasons for conflict and promote healing to the junior Pastors. A critical review of both perspectives in the literature can help achieve this goal. It is essential for African and Western perspectives to work together towards this objective. Pastor Zuku is currently under threat of vacating the church premises due to the ongoing national leadership conflicts. Despite this, he will continue to perform his pastoral duties, including counselling congregants experiencing family disputes. Will Pastor Zuku counsel the congregants' wounds? Pastor Zuku is left traumatised. According to Taruvinga (2022), Reverend Kube won the first court case, and Reverend Moyo's response was as follows: "Do not panic; your leadership is in full control as usual. Do not move out of church buildings or surrender assets prematurely. However, those in church buildings and mission houses should seek alternative places of worship and accommodation as soon as possible. We are not abandoning the ship, stay put, we are moving on, do not be shaken, we are on the move, united we stand as we gladly proceed forward."

1.3 Methodology

1.3.1 Qualitative research design

This research is conducted using qualitative research designs. Qualitative research is a naturalistic approach that interprets and analyses its subject matter through empirical materials such as personal experiences, case studies, and interviews. It aims to make sense of phenomena based on people's meanings (Denzin and Lincoln 2005:2) According to Patton (2015), qualitative research designs involve descriptive inquiry and are commonly used by scientists and researchers to study human behaviour, opinions, themes, and motivations. The narrative approach is used in this study, which will focus

on interviews and questionnaires with junior pastors who have been wounded in the SD area. Qualitative research designs, such as case studies, narrative research, grounded theory, phenomenology, and document analysis, are appropriate when the goal is to develop a more detailed and in-depth understanding of phenomena.

In this study, the researcher used document analysis to achieve a clearer insight of the phenomenon being investigated. As explained by Musariri (2017), a document refers to any written or recorded material not prepared for evaluation or at the inquirer's request. Existing records can provide insights into an individual or group setting, as argued by Lincoln and Guba (2003). In addition to document analysis, existing literature on the subject will be consulted. This will involve visiting libraries for information from books, dissertations, and theses, as well as utilising the internet to gather information from Google Scholar and online newspapers on Zimbabwe churches in leadership disputes and conflicts.

In this study, the researcher used qualitative research methods and follow its principles and guidelines. Qualitative research is exploratory, with an interpretative and naturalistic approach that allows us to explore issues, understand associated phenomena, and answer questions about the problem (Alase, 2017:12). Using qualitative research, the researcher included voluminous documents and other sources of information that provide detailed responses. Musariri (2017) recommends using this approach to discover the causes of negative church disputes.

Qualitative research employs various methods and approaches to explore and comprehend the uniqueness of individuals. One of these methods is inductive analysis, which helps researchers delve into participants' inner experiences and understand how their worldviews shape their perceptions (Rubin and Rubin 2011:5). Rather than simply testing variables, this approach enables researchers to discover new insights. Qualitative research yields significant information, mainly through interviews, questionnaires, observations, and focus group narratives (Flick 2011:11). In this case, it helped the researcher interact with junior pastors in the SD area of the Pentecostal church who are troubled by leadership disputes. The researcher aims to understand the

victims' pain and uncover the reasons behind their actions by observing their behaviour and reactions. To gain insight into the victims' worldview and better understand their experiences, the researcher used an epistemological foundation.

1.3.2 Sampling

According to Kumar (2011), sampling is the process of selecting a small group from a larger population to estimate or predict the prevalence of unknown information, situations, or outcomes. In this chapter, the unknown information is the depth of trauma among junior pastors affected by leadership disputes in the Pentecostal Church. Christensen *et al.* (2015) state that sampling is done in order to find a representative sample that is similar to the population in all characteristics. For this study, twelve (12) junior pastors from two rival factions will be interviewed. Sampling techniques differ depending on the type of research conducted. Qualitative research has different sampling techniques. The best sampling techniques used in this study is purposive sampling because it provides in-depth and detailed information about the phenomenon under investigation. The research description can already generate two selection criteria: (a) must be a junior pastor, with the required ages of 25 to 45 years and (b) must be at a specific SD area setting.

Qualitative researchers can use purposive sampling, while quantitative researchers can use random samples (Patton, 2015). In this research, random sampling will not be adopted, and the decision will consider age group (25-45 years), gender both male and female, and junior pastor. The purposive sampling technique will be further explained to justify why it is suitable to answer the research questions.

1.3.3 Purposive Sampling

In qualitative research, sampling is done at both the organisational and individual participant levels. The researcher focused on junior pastors and explained the type of sampling and why it will be used. Purposeful sampling, also known as purposive sampling, was conducted in this research. This sampling technique is used by qualitative researchers to intentionally select information-rich cases that provide much

information about the research question. Denzin and Lincoln (2018) note that purposeful sampling helps investigators to gain insight, understanding, and discovery from the sampling process. The most can be learned from the sample selected, and researchers can gain insights into the phenomenon under investigation by studying these information-rich cases. Patton (2015) explains that purposeful sampling involves intentionally selecting cases with much information about the phenomenon under investigation. According to Patton (cited in Merriam 2009:77), information-rich cases are those that provide much information about the research question. Kumar (2011) defines purposive sampling as the basis for the sampling technique. As Kumar (2011) described, Purposive sampling refers to selecting participants or samples for a study based on specific characteristics determined by the researcher's study objective. This description is the basis for the sampling technique in qualitative research; sampling is done at two levels: the organisational level and individual participants. Qualitative research uses a sampling technique based on two levels: the organisational level and individual participants.

The first level involves choosing a representative group of people from the target population. The second level involves selecting individual participants from the organisational level who are relevant to the research. The researcher concentrated on junior Pastors and explained the type of sampling that will be used and give reasons why the sampling was used. The researcher chose to focus on Pentecostal churches in the SD area (a pseudonym) since it is the centre of Zimbabwe. The researcher used purposeful sampling. Purposeful sampling is also called purposive sampling. Qualitative researchers use sampling. Using purposeful sampling, Denzin and Lincoln (2018) note that the investigator seeks to discover, understand, and gain insight through the sampling process. For this study, the most effective sampling technique is purposive sampling. This approach provided a thorough and detailed understanding of the phenomenon being investigated. According to Patton (2015), purposeful sampling is when someone intentionally selects cases with much information to learn more about the thing they are investigating. Researchers gained insights into the phenomenon under investigation by studying these information-rich cases. According to Patton (cited

in Merriam 2009:77), information-rich cases are those that provide much information about the research question.

1.3.4 Data Collection

In order to collect data, the study focused on four important questions: What data is needed, where can it be found, how will it be collected, and how will it be interpreted? Answering these questions guided the research and prevent unnecessary data collection (Leedy 1989:94). In interviews, the researcher seek to learn from participants' expertise and engages with them through face-to-face and social media communication. Before collecting any data, ethical guidelines were followed to ensure no harm is done to anyone involved (Sekaran 2004:56). All participants' confidentiality is safeguarded through a consent letter from the University of Pretoria.

Data collection Techniques

For this research, the researcher utilised the following methods for collecting data:

1. Sampling

As per Coldwell and Hurbest (2004:9), sampling refers to the method of selecting a representative portion of a population to establish its characteristics. For this research, the participants are solely chosen from the junior pastors of the Pentecostal Church in SD (not the actual name) who have experienced leadership disputes. To collect data, interviews are conducted using the selected sample.

2. In-depth interviews

To collect data on leadership disputes, the conduct of in-depth one-on-one interviews using questionnaires to encourage participants to share their experiences and ethical/moral perspectives was used. All interviews are recorded for analysis purposes.

3. Questionnaires

For this research, both qualitative interviewing and questionnaires are used to collect thorough data. Semi-structured and unstructured interviews are preferred as they

encourage participants to provide more detailed responses compared to structured interviews that only yield brief answers. A single questionnaire was utilised for interviewing junior pastors, with twelve being interviewed individually. The researcher analysed their responses to determine the healing process of junior pastors while also investigating the impact of leadership disputes and how the church can assist in their recovery. Check Appendix B for the questionnaire used

1.3.5 Data collection and interpretation

After collecting data, it should be analysed and interpreted. Qualitative data analysis involves inductively sorting data into categories and identifying patterns. This requires a structured approach of choosing, categorising, comparing, combining, and interpreting to clarify the particular phenomenon being studied (White, 2003:53).

1.3.6 Limitations

Initially, the researcher planned to interview the two Senior Pastors regarding the conflict in the church. However, due to the topic's sensitive nature, the senior Pastors refused to open up, and the research shifted its focus to junior pastors affected by leadership disputes. As a result, the researcher decided to conduct a study to identify a healing method that pastoral caregivers can use to assist these junior pastors on their journey towards recovery. Other limitations are as follows:

- Lack of previous research studies on the topic
- Lack of available and/or reliable data
- Limited access to resources
- Financial constraints
- Time constraints

1.3.7 Theory: Gerkin's Shepherding Model

As this study is within the practical theological framework, the researcher used Gerkin's (1997:31) shepherding model to work with disputes in the church. This model aims to journey with junior pastors who are hurting, wounded, and rejected due to the two power struggles of the senior leaders. It seeks to empower and restore their self-worth

through counselling and guidance. In order to care for their flock and provide effective leadership, pastors need to incorporate the element of shepherding into their approach. Shepherding is a common practice in Africa that involves more than just leading the flock to good grazing areas. It also entails ensuring security and making sacrifices for the flock's well-being. Gerkin's model is based on the New Testament's portrayal of Jesus as a Good Shepherd who understands and cares for his flock. Our ancestors have provided lively examples of shepherding by using their skills to empower and care for neglected members of their communities.

However, when disputes arise within leadership, it can have a negative impact on junior pastors and their ability to provide pastoral care to the church and community. The shepherding model requires pastors to take responsibility for those in their care and avoid abandonment, which may cause trauma, neglect, and pain. Gerkin emphasizes the importance of this model for pastors and pastoral caregivers, as it helps to empower and care for those in their communities. In this research, the junior pastors will be empowered to pastoral shepherd the congregants wounded to family or work disputes. The three-fold functions of Old Testament biblical leadership, consisting of Priests, Prophets, and Wisdom, can also aid in enhancing research and empowering junior pastors.

When there are disputes and conflicts among leaders in the ministry, junior pastors can feel lost and disconnected from one another. They may feel lost and without guidance, much like sheep without a shepherd, as mentioned in Numbers 27:17. To assist leaders in these situations, Gerkin's theory of a shepherd based on Psalms 23 is utilized. This theory aims to lead leaders in conflict towards the right path, restore their souls, and walk with them even when they see each other as enemies (Gerkin 1997:27). The theory is modelled after Christ as a good shepherd who serves as a priest, prophet, and wise counsellor. By acting as a priestly intercessor, a prophetic confronter of abuse, and a wise counsellor, the theory can aid in conflict resolution and journeying with those who have strayed away. However, Gerkin's model alone may not fully reconstruct lives. Pollard's model of positive deconstruction can be helpful in this regard.

1.3.8 Positive Deconstruction Model by Pollard: 1997

This model comprises four main elements: 1. identifying the underlying worldview; 2. Analysing the worldview; 3. Affirming the elements of truth within it; and 4. Discovering its errors. The purpose is to assist junior pastors in resolving leadership disputes by breaking down the problem, analysing it, and replacing it with a better belief system. The process involves acknowledging the truth in the beliefs of disputing parties while questioning the foundations of their worldview until its shortcomings become evident (Pollard 1997:48). The ultimate objective is to break down the worldviews that cause leadership conflicts and to create a new worldview using the authentic aspects of the original worldviews. This was accomplished by conducting interviews with junior pastors who had gone through leadership disputes and providing them with tools to deal with this problem.

The above story raised some questions that can help the researcher develop the research problem.

1.4 Problem Statement

The introduction shared a story highlighting the issue of leadership disputes among junior and senior pastors. The researcher is concerned that such disputes could be affecting Pastor Zuku's ability to perform his pastoral duties and wonders whether the conflicts are causing harm to him and the ministry. The focus of this research is on the harm caused to junior pastors caught in the middle of such conflicts, who often find it hard to voice their pain. The inquiry aims to find ways to provide pastoral care to these wounded junior pastors and support them in promoting their healing. As a fellow junior pastor and researcher, it is important to establish trust with other wounded junior pastors and find ways to help them voice their pain while also supporting the senior leaders. The ultimate goal is to ensure that junior pastors can provide effective pastoral care to others despite dealing with the trauma of leadership disputes. Can a Junior Pastor provide effective pastoral care to others while dealing with leadership disputes?

1.5 Aim and Objectives of the Research

Based on the above research problem, this research aims to help junior pastors in the Pentecostal church who are wounded and caught in a leadership dispute. The story above has made the researcher aware that some junior pastors are pastorally caring for congregants while wounded due to leadership disputes within the denomination. The researcher believes solving the problem will enable junior pastors to care for the congregation effectively pastorally. The research objectives highlight the trajectory of this study and will speak to the methodology and the literature used.

Objectives are as follows:

- 1.2.1 To investigate and understand the depth of the trauma caused by leadership disputes among junior pastors.
- 1.2.2 To pastorally journey with the wounded junior pastors.
- 1.2.3 To find a suitable healing model that will help junior pastors heal.

The researcher believes that the collected and the literature reviewed will answer the research questions, satisfying this research's intentions.

1.6 The relevance of the Study

This research is focused on the practical theology discipline and aims to understand the trauma caused by leadership disputes and senior on the junior pastors. The ultimate purpose is to design a healing model that will aid in the support of these pastors. The researcher identified and addressed leadership power imbalances in order to help junior pastors heal. Additionally, this study recommends a healing model that will empower junior pastors to carry out their calling and counsel others who may be going through similar church disputes. Lastly, the study seeks to support junior pastors who have been wounded as a result of senior leader battles. This effort aims contributing to the body of knowledge by introducing a healing methodology to address these issues.

1.7 Motivation

The researcher is a full-time ordained minister in a Pentecostal church in South Africa. Although he is a junior pastor, he has connections with junior pastors in Zimbabwe

through social networks such as Facebook, whatsapp and direct communication via telephonic or meeting directly while visiting Zimbabwe. However, the researcher has limited knowledge of the severity of the trauma caused by leadership conflicts at the senior level in Zimbabwe. The researcher is motivated to assist junior pastors who have been wounded by leadership disputes through interviewing them and finding a suitable methodology to journey with them. Leadership disputes in the Pentecostal church in Zimbabwe have caused reputational damage because they have resulted in court battles over who is the legitimate leader. Junior pastors are still submissive to senior pastors, and they find it hard to voice their pain. The researcher is committed to contributing to the healing of pastors and finding a suitable methodology to journey with the wounded junior pastors. By doing this, the junior pastor will be able to pastorally care for the church members.

1.8 Research Gap

There have been various studies done on conflicts within churches, with each focusing on different aspects. For example, Oppenshaw (2017) looked into conflict and reconciliation among church members, while Gathuki (2015) examined conflicts in Pentecostal churches, specifically the Christian Church International in Kenya. Awojobi (2022:55-67) focused on leadership conflicts for church growth in Nigeria, while Ndlovu's (2018) work on church management proposed a model based on the apostolic vision in Zimbabwe. Msipa (2020) and Mudenda (2011) studied tribal conflict among Pentecostal clergy in Zimbabwe but in different church contexts, and Machingura (2011) wrote about spirituality and uttering in tongues in a Pentecostal church in Zimbabwe.

Bailey *et al.* (2017) describe a contextual gap as a geographic area, such as a city, country, or region. The research on leadership disputes in Pentecostal churches in the area of SD (not Real Name and Location) which falls within the contextual gap of Zimbabwe and its surrounding areas, particularly regarding junior pastors affected by the two elephants. The research aims to find ways to heal the affected pastors and close the gap.

1.9 Epistemology

Epistemology refers to the theory of knowledge, emphasising that interpretation is critical in accessing knowledge through methods that concentrate on our consciousness and subjective understanding. According to Swinton and Mowat (2007:32), the epistemology of qualitative research is crucial in determining the underlying theory of knowledge. In this study, the researcher aims to delve into the victims' minds of leadership disputes and understand how they interpreted the situation and its impact on them. Appelbaum (2001:9) argues that knowledge is a product of interpretation and can only be accessed through methods that focus on our consciousness and subjective understanding. This supports the researcher's belief that victims' distinct worldviews result in different interpretations and responses to the same experience. Grounded theory was used to develop theories that will aid the research based on the data obtained on the victim's worldview.

1.10 Ethical Considerations

To conduct a research study, it is important to get approval from an ethics regulating body. This research, registered under the University of Pretoria, received approval to proceed with the research. Fieldwork was conducted once after the proposal was approved. Ethical considerations are of the utmost importance in research design, ensuring that participants are protected from harm and that their rights, values, and desires are respected.

As part of the data collection approach, this research interviewed junior pastors from a Pentecostal church in SD, Zimbabwe. The following measures were taken to safeguard participants' rights:

- 1) The research objectives are clearly communicated both verbally and in writing to the interviewees, alongside a description of how the data was used.
- 2) Participants provided a written permission to proceed with the study.
- 3) An application for ethical clearance was submitted to the Ethics Research Committee of the University of Pretoria.

- 4) All data collection activities and devices were disclosed to the participants and confidential information are kept at a safe place.
- 5) Verbatim transcriptions, written interpretations, and reports are made available to the participants.
- 6) Participant rights, interests, and wishes are prioritised when making decisions regarding data reporting.
- 7) Pseudonyms are used to protect participants from any negative consequences.
- 8) Participation is voluntary and there are no penalty or loss of benefit if they decide not to take part
- 9) Participants have the right to withdraw from the study at any time, for any reason, without penalty or explanation.

1.11 Summary of the Chapters

This study comprises seven chapters structured systematically to clarify the advanced investigation pursued.

Chapter One

The starting chapter of a research paper is crucial as it sets the tone for the entire paper. It introduces the topic and describes the problem that the research aims to address. This chapter also poses relevant questions that must be answered and outlines the research objectives. The research gap is identified to contribute new information to the existing knowledge. The study's importance and its beneficiaries are also mentioned. The methodology chosen is explained in detail, which includes the epistemology that unpacks the research design.

Chapter Two

In chapter two, the research delves into the existing work on the topic by both Western and African writers. The literature review serves as a source of information that is critically analysed to determine the unique perspective of this research. The data collected is then compared to the literature to provide a comprehensive analysis.

Chapter Three

In chapter three, the research methodology is explained, including the approach used and the reasons behind it. The discussion also covers the relevant theory and model used in the study.

Chapter Four

The fourth chapter of this thesis will focus on conflicts within the Pentecostal church in Zimbabwe. The analysis will draw on peer-reviewed journals, books, and articles to define conflict and provide a deeper understanding of the trauma been experienced by junior pastors. Additionally, the researcher will include perspectives from African and Western sources to offer a more comprehensive view.

Chapter Five

Chapter five of the study details the data collection method, which involves conducting interviews with participants. The responses given by the participants will be documented and summarised, then analysed through a coding process. This will allow for the grouping of responses into themes, which will then further refine to create a new theory that complements existing ones.

Chapter Six

A healing model is presented in Chapter Six to help provide pastoral support to those affected by leadership disputes.

Chapter Seven

Chapter Seven presents the results of the research and offers recommendations based on these findings. The section covers these findings in detail and suggests areas for future research.

1.12 Preliminary Conclusion

In this chapter, the challenges faced in the church regarding leadership disputes has been discussed. These issues have been widely discussed in the media and newspapers. This research aims to address the problem statement and research gap by

raising critical questions to guide our investigation. The next chapter focuses on a literature review, exploring various ideologies and conflicts in the Pentecostal church. The referencing of literature investigated leadership disputes in the Pentecostal Church within the SD area is explained. Both Western and African authors' approaches to leadership disputes will be explored.

2. CHAPTER TWO

Literature Overview

2.1 Introduction

The background, problem statement, sub-research questions, objectives, and research gap of the study were thoroughly examined in the preceding chapter. Now, the researcher will examine existing literature on leadership disputes within the African and Western context in order to gain insight and understanding of how the junior pastors at Glorious Church are affected by senior leadership disputes. This chapter will discuss the literature about leadership disputes. The literature review will highlight different perspectives from authors who have researched conflicts disputes in church leadership and power settings. The goal is to analyse existing research on leadership disputes or conflicts. This chapter will help understand the effects of leadership disputes on junior pastors. The literature will also undergird a healing approach for pastorally caring for junior pastors who are the victims of leadership disputes as participants of this research study. The literature will also highlight where junior pastors are impacted due to the situation in Glorious church.

2.2 African and Western Literature Review

According to the Paré *et al.* (2015:6), literature review is the starting point for research and writing on a particular topic. Literature review process involves compiling and evaluating existing research on the topic to explore its themes, understand its complexity, and assess its impact on those involved. Before conducting research, scholars often review existing literature to gain insights into the topic. By examining the works of other authors, they can identify similarities and differences in their findings and perspectives.

In this literature review, we will start by defining the idea of leadership from an African standpoint, with a focus on Pentecostalism. The concept of leadership disputes and the

influence of power and church structure on how senior leaders affect junior pastors will also be analysed. Various leadership theories and possible causes of leadership disputes affecting junior pastors, such as succession, power, and authority will be identified.

By Leadership, French and Raven posits that there are ranks where power is exercised with the senior leaders through dictating of terms to the lower individuals, which leads to tensions and conflict (French and Raven: 1959). Church leadership plays a significant role in the conflict, and I will discuss and critique different types of church leadership.

African and Western scholars have conducted extensive academic research on conflict and dispute. Notable African scholars like the likes of 111), Anyang' Nyong'o (1991), and Msabaha (1991) have argued that conflict arises mostly due to a lack of mutual understanding and respect. On the other hand, Western scholars such as Avruch (2002), Lederach (1995), Kriesberg (2007), and Walker (2004) have attributed conflicts to an unfair distribution of resources and power.

According to Abbink *et al.* (2007:65-83), African scholars have emphasised the importance of mutual understanding and respect in conflict resolution. They argue that misunderstandings and a lack of communication often cause conflicts. In contrast, Western scholars such as Kriesberg (2007) have highlighted the role of power imbalances and resource distribution in creating conflicts. They argue that conflicts arise when there is an unfair distribution of resources and power, which leads to tensions and competition. In the context of Glorious church, it is vital to look at perspectives on the causes of dispute towards leadership affecting junior pastors in the Pentecostal church.

In order to better understand and address dispute, further research is necessary to identify effective strategies that target the underlying causes and promote healing for junior pastors. A critical review of both perspectives in the literature can help achieve this goal. The purpose of this section is to analyse the leadership structure of Glorious church. The focus is to understand the extent to which senior leader's leadership disputes are causing trauma to the junior pastors.

After conducting a thorough review of various literature sources on the topic like Szarka (1998), Ellingsen (2000), Wallensteen and Sollenberg (2001), Reimann (2005), it has been observed that there is a lack of focus on the leadership disputes that often arise between Pentecostal junior pastors and senior pastors in Zimbabwe. However, one notable exception is the work of Derek Oppenshaw, who conducted extensive research on conflict resolution and reconciliation within congregations (Oppenshaw, 2017). Oppenshaw's dissertation specifically delved into the conflicts that occur within Christian churches and how reconciliation can be achieved among the congregation. The expert's recent findings on leadership disputes in religious institutions shed light on the intricate nature of such conflicts and propose potential solutions for addressing them. The analysis reveals how the complicity of Glorious church leadership disputes significantly impacted the cracking of the well-known Pentecostal church.

According to Oliver, who is a reputable source on literature review, a literature review serves as a foundation for new studies and research, much like building blocks (Oliver 2012: 6). A literature review is a reliable starting point for anyone in the community who is interested in a specific area or subject (Mulrow, 1987:485). In this particular research, aim to delve into the topic of leadership disputes among junior pastors and senior pastors. In leadership dispute analysis, it is worth noting that specific authors like Theakston have taken a political approach to the subject matter. One such author is Theakston (2016), who delves into the Western perspective on the use and abuse of junior ministers. This specific angle sheds light on a particular facet of dispute that might not be immediately apparent from a broader viewpoint. However, the research will address the demography under review and seek to provide a healing methodology in this context.

In 2014, Kompfi and Twala discussed the issue of leadership disputes within the African National Conference (ANC) led government in South Africa, which has been a topic of conversation in the country's modern political discourse since the end of apartheid. While Kompfi and Twala's analysis focused on the leadership disputes among political elites, he did not delve into the conflicts among the Pentecostal clergy, both junior and

senior pastors. This research, however, aimed to investigate the issue of leadership disputes within the Glorious church and offer support to the junior pastors affected by these disputes. The study sought to provide a comprehensive understanding of the trauma experienced by these junior pastors, which has often been overlooked in previous research.

According to Burges (2013:286) findings, disputes in religious institutions often stem from the disproportionate powers granted to church leaders, particularly senior pastors, by the authorities responsible for their appointments. Many of these leaders have been known to treat their churches as their personal belongings, with only their spouses, close family members, and friends being allowed to co-own and operate them. In doing so, these leaders wield excessive authority, which can potentially compromise the fundamental purpose of the church. This often results in church boards and councils reduced to mere figureheads, with their primary role being to legitimize the leaders' will. Consequently, these autocratic leaders tend to adopt leadership styles that benefit their interests while neglecting the wider interests of the church community.

Chivasa (2018) corroborates Burges' findings, highlighting how some senior pastors behave as if the church were their asset. This is evidenced by the current power struggle within the Glorious church, where the sitting president has held the position for an unprecedented 12 years. As he prepared to step down, he handpicked a successor who has yet to be accepted by the Deputy President, leading to further conflicts over leadership. These events demonstrate how some church leaders may prioritize their interests over the welfare of their congregants, including junior pastors who are most affected by these conflicts. This research aims to address the issue of unspoken trauma among junior pastors and provide them with the necessary support to overcome it through a methodology.

Other authors (e.g. Haugk, 1998; Sande, 2004; and Donovan, 2007), posit that church disputes can trigger a series of negative consequences, including member mobility. When conflicts arise within a faith community, individuals may seek refuge in other

churches to find spiritual fulfilment and a sense of belonging. As a result, this can lead to a state of flux for the congregation as people search for a more fulfilling experience elsewhere. This phenomenon can be detrimental to the church's stability and growth. Unfortunately, this mobility can leave Pentecostal Christians vulnerable to exploitation by church leaders who seek to take advantage of their desperation and need for guidance. Financial exploitation is a common tactic, as members may be willing to donate significant sums of money to feel a sense of belonging. However, these conflicts can also lead to emotional and psychological problems for those involved as they struggle to reconcile their desire for spiritual nourishment with the turmoil of church disputes.

While Glorious church's situation seems to support the perspectives of Haugk (1998), Sande (2004), and Donovan (2006), recent research has focused on the experiences of junior pastors who are caught in the crossfire of leadership disputes between senior leaders. These individuals may be particularly vulnerable to emotional trauma as they struggle to navigate the power dynamics within their faith community. Despite these challenges, researchers must accompany junior pastors in a nurturing spiritual setting. According to Chacha (2007:107), it is harmful when Christian leaders prioritise their power at the expense of other critical Christian values within the church. Additionally, Mahoney (2004:161) suggests that conflicts that lead to church closures or splits can discourage potential Christians and give the church a negative reputation in the media. These situations can deter junior pastors from pursuing ministry within the church and may even cause them to experience unspoken trauma due to leadership disputes.

2.3 The Context

Local newspapers like Metro, Herald, Chronicles and many in Zimbabwe often report on disputes within Glorious church. While it is not unusual for any organisation, including a Christian church, to experience disagreements, Glorious church has seen an increase in leadership disputes, particularly among junior pastors and senior leaders. In fact, the sum of leadership disputes in Glorious church has significantly increased over the past few decades (Chivasa, 2021). A simple 2016 Google search using the real name of

Glorious church keywords “Zimbabwe disputes and pastors “yielded many articles from newspapers regarding the issue.

In order to provide current examples of common disputes within Glorious church in 2016, the researcher would like to reference seven articles found through Google search engine mentioned earlier. It has to be mentioned that the search engine used the real name not Glorious Church which is a pseudonym. These articles were published in local Zimbabwean newspapers using the real name:

- The senior pastor of a Glorious church was fired and the assembly has been closed (Mhlanga 2016a).
- Glorious church services disrupted by violence over pastor transfer (Mhlanga 2016b).
- Glorious church is not owned by any single person, but rather belongs to everyone (Koni 2016).
- A dispute among leaders of a Glorious church has gone to court (Zhakata 2016).
- There was a clash between the pastor of a Glorious church and members of the congregation (Post Reporter 2016).
- A conference held by a Glorious church avoided getting involved in local conflicts (Bulla 2016).
- Members of a Glorious church are currently engaged in a heated dispute (Gukutikwa 2016).

Chivasa (2022) revealed that some disputes often arise due to transferring junior pastors between different assemblies, nevertheless the Constitution and Regulations grant the provincial committee the authority to make such transfers. This is causing problems for the day-to-day operations of the junior pastors, which top leaders should

address. According to Chivasa (2022), there is a concerning issue regarding allocating churches to junior pastors. Favouritism is being shown, particularly towards those known to support the president. This is occurring despite the top leaders being in a conflict. As a result, it seems that junior pastors who genuinely deserve suitable locations are being overlooked and potentially disadvantaged leading to the trauma of the junior pastors.

Nhumburudzi (2016) stated that in the leadership framework of Glorious church, the junior pastors are identified as individuals who do not hold senior pastoral positions. Senior pastoral positions include the President, Deputy President, General Secretary, Overseer of the Provincial or Regional Committee, or any other leadership role within the church. These junior pastors are responsible for overseeing and leading a specific While they may not hold senior positions, their role is essential in ensuring the smooth operation and functioning of the church at the local level.

According to the Constitution of Glorious Church, the pastor assumes the important role of ex-officio chairperson for the Assembly Board, all committees, and all departments within the assembly (Constitution 15.4:32). Working closely with the Assembly Board, the pastor is responsible for overseeing all aspects of the Assembly's operations. This includes managing the day-to-day administration of the assembly and providing spiritual guidance and leadership to the congregation. The pastor serves as the leader of the assembly, responsible for nurturing a sense of community and strengthening the congregation's faith.

At Glorious Church, a Provincial Overseer is elected by each province during their council meeting to ensure equal representation from all assemblies. The elected Overseer is responsible for presiding over provincial meetings, handling business matters, and advising the President on activities in their province. According to the Constitution of Glorious Church, the President is elected during the workers' council in the election year, which occurs every three years. The council comprises ordained pastors, elders, deacons, and administrators from local assemblies. The Electoral

College, representing all provinces equally, selects the Presidential candidate from the Provincial Overseers.

While leading the national church, the President remains a pastor of a local assembly and oversees all provincial overseers, pastors, and church departments as outlined in (Constitution 13. 3, 30). The President is the highest-ranking official in Glorious Church and chairs the Apostolic Council, the church's governing board. The President is a full-time church employee, followed by the deputy president, the second-in-charge.

Unfortunately, in the context of Glorious church, there is an ongoing power struggle between the President and the Vice President, which has created two factions and is affecting the junior pastors with physical battles such as experienced by Pastor Zuku, a junior pastor. According to Chivasa's (2021) analysis, the ongoing dispute within Glorious church has its roots in the disagreement between the president and deputy over the amendments of the Constitution and Regulations.

In the case of Kube (it is in the real name of the deputy president) and 7 Others vs Glorious in Zimbabwe (it is in the real name of the church) and 7 Others (2018), the president-run church has reviewed its constitution to improve its elections, financial management, and governance. The review was led by a committee chaired by a member of the Apostolic Council. The Workers Council accepted the proposed changes. However, another group led by the deputy president appointed their own leaders and instructed members to ignore the church's set dates. This disagreement led to the formation of two factions, each vying for control over the church's assets, positions, and leadership. Given the current state of affairs, there is clearly a palpable sense of unrest and apprehension among the junior pastors within the church. The researcher aims to address this leadership issue to prevent further fragmentation and disharmony among the junior pastors.

In light of this, the present study aims to bridge the gap in understanding regarding the trauma experienced by junior pastors amid leadership disputes within Glorious church. The junior pastors can find healing as they voice the challenges in this leadership dispute.

2.4 Leadership

2.4.1 Introduction

The term "leadership" can have multiple definitions depending on the purpose and person defining it. According to Schein (2010), leadership entails the act of providing direction and guidance to individuals towards achieving goals through inspiration, motivation, and influence. Leadership is more than just standing in front of a group of people. It involves motivating and inspiring others to accomplish a task. In Luke 22:26, Jesus suggests that authentic leadership involves serving others. It is about something other than ordering people around but collaborating to reach a shared objective.

Leadership involves persuading others to understand and embrace necessary tasks and methods, while also encouraging both individual and group efforts towards shared goals. Yukl (2006) and Northouse (2007) both define leadership as a process in which an individual influence a group to collaborate towards a common objective.

Leadership involves several key elements that are central to its definition. These include

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- (a) The idea that leadership is a process,
- (b) The ability to influence others,
- (c) The context of a group,
- (d) The achievement of goals, and
- (e) The sharing of these goals between leaders and their followers.

Leadership is not just something that certain people are born with. It is a process that happens between leaders and their followers and in this context the senior pastors and junior pastors.

In order to be a successful leader, it is crucial to possess a well-defined vision of the future and motivate others to strive towards achieving it. This includes creating a vision for the organisation and empowering others to help achieve it. A leader's role does not end with their removal from power or death; they must prepare for the future and ensure that the next leader continues with the shared vision. Various definitions of leadership

focus on either the dynamics of group behaviour or the personal qualities that enable individuals to inspire others towards achieving goals. Power dynamics are also present between leaders and followers, with leaders utilizing their influence on effect change. Damirchi *et al.* (2011:119) explain that Transformational leadership can cause changes in individuals and social systems. When executed well, this leadership style results in positive and beneficial changes for followers, empowering them to become leaders.

This approach emphasizes the importance of leaders in creating meaningful transformations. This research is relevant because it sheds light on senior leaders' negative impact on junior pastors, who may experience trauma and struggle to counsel other church members while dealing with their own wounds. Within the Glorious church, there seems to be a concerning issue regarding senior leaders' treatment of junior pastors. It appears that the senior leaders are utilizing a negative transformational leadership approach, which is causing trauma and discord amongst the junior pastors.

The senior leaders are making promises to the junior pastors, stating that they will be rewarded with higher positions if they vote the senior leaders into power. While transformational leadership can be advantageous in creating unity towards a common cause, in this specific context, it is causing conflicts within the church. Unfortunately, this leadership style has resulted in the junior pastors feeling a strong sense of unity within their respective faction groups, subsequently damaging the overall church structure. This is a significant disadvantage of transformational leadership, as it tends to be too conceptual and lacks the necessary focus on tasks that some junior pastors require in performing their duties. As such, junior pastors are struggling to fulfil their responsibilities, which can adversely affect the overall functioning of the church.

Some view leadership as a way to exert power and control, while others see it as an opportunity to nurture and serve others towards achieving their full potential. Church leadership, for example, involves inspiring people towards a common goal. Jesus advocated for servant leadership, as stated in Luke 22:26, where the greatest is like the youngest and the leader serves others. This kind of leadership is not about demanding obedience but about working together towards a shared objective. Regardless of age,

anyone can use their God-given talents to contribute to this approach to leadership. Effective leadership requires maturity in attitude and disposition, where the leader's role is to serve, facilitate, and nurture the growth of those they lead. This approach to leadership requires taking moral and spiritual responsibility for the development of others hence the need to dig deep into the concept of leadership.

2.4.2 The Concept of Leadership

In order to comprehend leadership conflicts within Glorious church, it is important to examine how the church perceives leadership. By exploring this topic, the researcher can better understand what leadership involves. Northouse (2007:3), a business economist, stated that leadership is the act of guiding and motivating others towards a shared objective while also managing the organisation in a manner that fosters harmony. Similarly, the church's leadership concept is based on one person's ability to influence others to support their mission. The conflict between two leaders is like two elephants fighting, and their influence can cause unspoken pain for junior pastors in their ministries.

The key to rallying people behind a leader is their ability to influence their followers to accept their mission. Leadership, as defined by Northouse (2007:4), involves an individual using their influence to guide a group towards achieving a common goal. Leadership abilities are shaped by learned skills and knowledge and attributes like ethics, beliefs, values, and character. Consequently, a leader comprises a combination of skills, knowledge, and attributes essential when dealing with disputes in the church related to leadership. The purpose of this research is to assist junior pastors who have been hurt by leadership conflicts stemming from their leaders' beliefs, values, and character. Based on Northouse's (2010:3) analysis of how leaders motivate others to work together towards shared objectives.

Van Zyl, Dalglis, and Liezel Lues' book "Leadership in the African Context" from 2009 highlights the essential traits that make a leader effective. To be a good leader, you should be kind, inspiring, have strong values, work well with others, involve others in

decision-making, protect yourself, and be independent. In the Context of Glorious Church, the current crop of leaders who have not shown good leadership because of the ongoing disputes that has traumatised junior pastors. The book highlights a leader's cultural values, including collectivism, consensus-building, humility, inclusivity, optimism, and belief in superior forces. Several factors can impact the stability of a church, including the lack of a team-oriented approach, a lack of spiritual collectivism, and a lack of humility. When church leaders prioritize financial gain over addressing the hurts and wounds of their junior pastors, conflicts may arise that can further destabilize the church. This study delves into these dynamics and their impact on the church's overall well-being.

Leadership, as described by Masango (2002), involves exerting authority or influence within a group. He maintains that a true leader is chosen to serve the clan, tribe, community, or group, and can be a king, priest, or ruler. Masango stresses that true leadership is achieved by consistently exhibiting competence, compassion, justice, and wholeness. These values showcase a genuine care for individuals and a recognition of one's ultimate accountability. An effective leader should be caring and supportive rather than controlling and minimising threats, but this is not the case in Glorious church. The current conflict situation among senior leaders is different from the leadership ideals expressed by Masango. The senior leaders do not consider Junior Pastor's wholeness, as one of the leaders is quoted by The Sunday Mail newspaper,

“Be at the church way before your usual starting time or have people at the church who will stop our erstwhile brothers when they try to enter the premises. Make sure all doors and gates are locked and secure only to be opened when we start the church. This ensures maximum security on our part.”

This approach is not supportive or caring towards the junior pastors, who are expected to carry out their duties even while emotionally wounded.

According to Masango (2002), a good leader should be considered a valuable member of the community or organisation and work towards improving the group. Unfortunately,

junior pastors in the SD area (not the real name) have received negative publicity in newspapers and social media due to leadership disputes that has made them to take sides between the two warring factions. For example, one newspaper article, "Fresh Fight Rocks Glorious Church", contributed to this negative perception. The entire group benefits from having a leader who is nurturing and supportive, however the warring leaders are not nurturing and supporting junior pastors. Analysing the leaders' perception at Glorious church and identifying leadership qualities that cause unspoken trauma in junior pastors due to disputes is crucial information. Navahandi (2000) stated that leadership involves guiding groups towards specific goals through interpersonal influence or persuasion. This is important for the success of a community or organisation, as leaders are in a hierarchical position within a group. At Glorious church, the president leads the entire church but due to the ensuing conflict between the president and the vice president has caused a split in the church. Senior leaders are mentors to the junior pastors by virtue of their seniority and position as a result, junior pastors align with their mentor's decision, even if it goes against their personal opinions, causing inner trauma.

Leadership that is effective can guide individuals and groups towards achieving the organisational goals. Navahandi (2000:4) asserts that successful leadership results in content followers (such as junior pastors) and successful group outcomes. The Newspaper articles have revealed that the organisational content and success has been marred by the leadership disputes. This study delves deeper into the negative impacts of leaders who ignore the needs of their followers, explicitly examining how junior pastors act as subordinates to senior leaders during conflicts and disagreements. The junior pastors are experiencing distress due to conflicts in church leadership but are unable to express it, causing them to suffer in silence.

Jaworski's book *Synchronicity* (2011): *The Inner Path of Leadership* explains that leadership entails persuading and seeking help from others to attain a shared objective. Similarly, Keith (2023) asserts that leadership involves enabling individuals to make exceptional contributions. In our context, junior pastors can contribute to the

congregation and community through counselling. SD area (not real name) is one of the urban areas that has been mostly affected by Glorious church's leadership disputes. In the case of SD area many junior pastors, they are wounded from leadership disputes and may be unable to counsel effectively while dealing with the trauma of church conflicts. What makes SD so affected is the fact that it is the most financially vibrant local area and every junior pastor wants to control for the benefit of their faction.

Lumumba (2012:2) emphasizes that being an effective leader means making the most of all available resources, for the benefit of the organisation and society. It is important for senior leaders to have this mindset that the benefits are for the church not them. In knowing this it will give order to align their positions and garner support from their junior pastors. When examining the situation within Glorious church, it becomes evident that the mismanagement of power and resources has had a detrimental impact. Specifically, this has led to the creation of traumatic experiences for junior pastors within the organization. It is essential to address these issues promptly and effectively to ensure the researcher journeys with the junior pastors and finds a healing method for them.

Leadership is a concept that can take on many forms, as described by experts such as Gardner in his book 'Leading Minds: An Anatomy of Leadership' (2005) and Hock (2000). The act of being a leader or manager involves the ability to influence those who are under your supervision. One of the forms of leadership is process leadership (Jago, 1982). Process Leadership (Jago, 1982) is when leaders use their knowledge and skills to carry out their duties. Jago also introduces another form of leadership called Trait Leadership as when a leader's specific traits can impact actions within an organization (Jago, 1982). As per Northouse's (2007:5) perspective, leadership is a skill that can be acquired through learning. Additionally, a leader's values, ethics, beliefs, and character can influence their knowledge and proficiency in leadership. According to Kwaramba (2019), junior pastors hold a significant role in Glorious church as they are perceived as shepherds and leaders of the congregation. However, in leadership disputes, the junior pastor may become wounded, potentially negatively impacting the local church members. This trauma experienced by the junior pastor can influence their ability to

lead effectively, ultimately affecting the overall well-being of Glorious church.

Leadership is a dynamic relationship between leader and followers, not just a trait or quality of the leader themselves (Gilman, 2003). This means that leadership requires input from both parties and impacts both the leader and their followers. It also means anyone can exhibit leadership qualities, regardless of their formal designation. This is particularly relevant when considering leadership conflicts within Glorious church, where some leaders may feel entitled to their position based on the actions of others. This research delves into how this mindset contributes to leadership disputes within Glorious church and it affects the junior pastors to lead the church. Understanding the meaning of dispute is crucial in comprehending how junior pastors are affected by disputes within the church, hence the next section will discuss disputes.

2.4.3 Dispute

In accordance with the definition provided by the Business Dictionary (2017), a dispute as stated by the Business Dictionary (2017), a dispute is classified as a conflict or disagreement officially recognized within an organization or company. However, Miller and Sarat (1981:52) have distinguished between a dispute and a grievance. According to their definition, a grievance is the first step in a dispute. It involves making a demand or claim for something denied, such as an entitlement, correction, or resource. This then becomes a point of contention. On the other hand, a dispute is defined as a situation where two or more parties hold opposing claims to the same resource or entitlement (Miller and Sarat, 1981:53).

Within the context of Glorious Church, it is evident that leadership power plays a vital role in resolving disputes. Senior leadership disputes can have significant negative consequences for junior pastors and, therefore, require a clear understanding of the nature and implications of power dynamics within the church. By recognizing the factors that contribute to disputes and understanding their impact, measures can be taken to prevent and resolve conflicts, ensuring a harmonious and productive environment for junior pastors. It is crucial to address these disputes as early as possible to minimize

their impact on junior pastors' trauma cause by the senior leaders.

2.4.4 Power

The meaning of "power" varies depending on the context. According to the Collins Dictionary (2004:1177), it can refer to the ability to achieve something, military strength or potential, the capability to do work, having control or supremacy over others, or being an individual or group that exerts influence or authority. This research zeroes in on the power of senior leaders ("the two elephants") over their junior pastors, which involves the capability to sway or subjugate them. Their dominance over the junior pastors has resulted in a fierce rivalry as they strive to please their warring leaders. The study delves into spiritual power, which is peaceful and can unite people. This type of power is linked to the status and authority of senior clerics and is defined by Dubrin (1994:264) as the capacity to shape decisions and manage resources. The influence of experienced leaders' spiritual authority over their subordinate clergy is analysed within the specific framework of sonship relations between junior pastors and the two leaders. The impact of leadership succession authority on junior pastors is also explored, which could lead to severe disadvantages and traumatic stress.

2.4.5 Leadership succession

In this section, the researcher will delve into the topic of leadership succession, specifically in the context of junior pastors and how it contributes to trauma during leadership disputes. Sithole and Mbele (2008) contend that the traditional model leadership model, predicated on inheritance as a means of ascending to power, is fundamentally at odds with democratic principles. In other words, the notion that leadership can be passed down through a family lineage contradicts the idea that leadership should be earned through a fair and transparent electoral process. It is important to recognise that the traditional method of handing over power to older, more experienced leaders in top positions often fails to consider the impact on younger pastors. This model, widely accepted in the past, has typically involved the transfer of power to senior and more experienced leaders who assume top positions of authority. However, this approach has resulted in a lack of emphasis on the impact of the power

transfer on junior pastors, contributing to the trauma they experience during leadership disputes. The next section will discuss the necessity of succession and its impact on junior pastors.

2.4.6 Succession

As per Banjo's (2008:1) analysis, the term "succession" denotes the course of action that leads to the transition of power from an older incumbent to a newly elected leader, followed by the validation of the latter's authority. It is crucial to note that even organisations with well-defined legitimisation processes may experience a sense of uneasiness during the succession period. Banjo (2008) highlights the importance of acknowledging the complexities and challenges that arise during such a time and taking appropriate measures to ensure a smooth transition of power. This means that every religious, social, or political group is susceptible to tensions and pressures during the succession process. Nhumburudzi (2016) states that it is important to define that Glorious church does not have planned succession plan since elections of the leaders are voted in power and this makes the junior pastors to be disadvantaged without a proper succession plan. At Glorious church, it is important to have well defined succession plans to minimise senior leaders from abusing their authority. Spillane *et al.* (2001:23) emphasised that leadership succession involves more than just grooming potential successors. It also means distributing leadership responsibilities throughout the organisation to prepare for the principal leader's eventual succession and reduce the impact of any disputes that may arise.

Scholars like Hart (1993) and Bass and Stogdill (1981) have extensively discussed the concept of succession. Hart wrote a book on principal succession, while Bass and Stogdill wrote a handbook of leadership. As per Korine and Korine (2017), succession refers to the transfer of power, property, or status from one person to another. This process can occur in a prescribed order or sequence or due to specific events. Common examples of succession include the transfer of a power, pride, estate, or position from one individual to another. However, in this chapter, the researcher defines succession as the ascension of one ruler to power following the death, resignation, or

removal from office of another. At Glorious church the dispute began when the president wanted to impose his own choice for his successor instead of allowing due process. His decision not only violated the church's constitution but cause the church to split.

Succession essentially involves the power been transferred and responsibilities from individuals, including the rights and obligations of the deceased to their heirs. The then sitting president of Glorious Church wanted to continue in power by installing someone he could control through manipulation. This did not sit well with the then deputy president who wanted to be the president and caused the dispute to escalate to the courts. It is also characterized by the estates, rights, and charges left behind by a person after their death, as well as the right of the heir to take possession of the estate. In other words, succession is the process of someone else assuming the property or powers of a deceased individual. In the context of Glorious Church, the former president did not die however after the end of his term of office he wanted to continue in charge by imposing his candidate. Furthermore, succession can take on different forms depending on the context. For instance, it can be natural, such as the power transfer from a monarch to their heir. Alternatively, it can be a contested process, such as when multiple individuals claim the right to a particular property or position. In such cases, succession may involve legal proceedings to determine the rightful heir or successor. Overall, succession is essential to society, particularly in politics and inheritance. It is a process that ensures continuity and stability in the transfer of power and property and is essential to maintaining order and structure in society.

As per the findings of Matshobane's (2020) study, it has been observed that certain churches adhere to a particular tradition where either the bishop's firstborn son or the founder's wife is considered the rightful successor to the bishop's role and assets. However, it is crucial to note that the ability of the first son to lead the church efficiently is the deciding factor in whether or not he will inherit the said position. In contrast, the leadership succession in the context of the Glorious church is not based on biological lineage from father to son.

In recent times, the transfer of leadership in the Glorious church has been a topic of dispute. The disagreement arose due to the proposal that the General Secretary should take over from the president, but the deputy did not concur. This is because all such successions used to be determined through votes, which are controlled by the presiding president, who uses his or her power over junior pastors to vote for his or her candidate (ZimEye: 2015). This significantly impacted the church's junior pastors, as the presiding president's authority often influences their votes. Therefore, the succession of leadership in the church is not as straightforward as it may seem, and various factors come into play. All of these facts traumatise the junior pastors from within and cannot voice their pain for fear of victimisation. This is why this research is necessary to assist junior pastors in finding healing.

As Makamure (2017) explains, leaders in many churches are not elected but are born with inherent leadership qualities. While a bishop can gain the position through force or other means, in most churches, the right of inheritance is granted to the first son by his birth. It is also important to note that if the first son passed away before his father, the next surviving son of the first wife would inherit the position. If there are no other sons from the first wife, the first son of the second wife will become the successor. However, Glorious church's succession differs, as the president is elected through voting. Junior pastors play a crucial role in this process, and their decision can impact them significantly. As a junior pastor, it is expected that you vote in place of your father using the "son" designation. It is considered taboo to vote against your father while he is present.

In African tradition, the eldest son commonly takes over his father's role after passing. However, this research found that junior pastors would wait for the supported senior to pass away and continue to vote for him, even if they did not want him to hold the position. This contributes further to the distress experienced by the junior pastors. In typical circumstances, the sons (who are junior pastors) are expected to support their father and elect him as the church president. Even if the bishop wants to run for re-election at the end of his term, his sons will still need to back him up and vote for him.

The bishop's sons will make sure that he remains victorious. A smooth transition of power is essential for successful leadership succession. It is deplorable that the ongoing leadership disputes are having such a negative impact on the junior pastor's integrity and well-being. The trauma they are experiencing is a genuine concern and should not be taken lightly. One way to approach this situation with greater clarity and understanding is to turn to the Bible for guidance. The Bible offers valuable insights that may not be readily apparent from other sources and can help us gain a deeper perspective. By exploring the Bible's perspective, the researcher further highlights more comprehensively the situation and hopefully find ways to support and uplift the junior pastor during this difficult time.

2.4.7 The Biblical view of succession

The Bible offers different models of succession that can be used in various situations. For instance, Moses passed his authority onto his successor by imparting vision and training (Deuteronomy 31). Joshua was appointed as the successor to Moses by the Lord after he had received training. Moses followed the Lord's command to inaugurate Joshua before the congregation and the priest, Eleazar (Numbers 27:22-23). With his training and faithfulness, Joshua was able to take on the task of leading the people into the new land after Moses' death. Although the first generation did not trust the Lord and refused to advance into the new land, Joshua kept the vision alive during the years of wandering. When the wandering was over, Joshua immediately led the people into the land with confidence, acting on his commitment to follow the Lord (Joshua 1:2-4). Despite opposition, Joshua fulfilled God's promise. In their study, Ozier and Griffith (2016) examine the succession model of Moses passing the baton to Joshua. They reference Numbers 27:15-21, where Moses prayed to God to reveal the next leader to follow him. God then identified Joshua as the chosen successor.

The concept of leadership succession is a crucial aspect of the Bible's teachings. One such example is the Davidic royal ideology, which states that the son Solomon should take over after the king's death, witnessed by the entire congregation, thereby minimizing conflicts. Additionally, prophets provide examples of leadership succession,

as seen when God directed Elijah to anoint Elisha as his successor (1 Kings 19). The Bible emphasizes the importance of training successors and ensuring a smooth power transfer to prevent disputes and guarantee the church's continued existence.

In order to ensure successful leadership succession, future leaders must be given the time and opportunity to gain the trust, respect, and goodwill of the church members and community. This can be achieved through a well-planned succession process. However, junior pastors in Glorious church are currently struggling with leadership disputes caused by succession within the church.

In order to address this issue, a healing method needs to be found. It is essential to have an open and honest dialogue among all parties involved and to prioritize the church's and its members' needs and concerns. It is also important to consider potential successors' qualifications and abilities to ensure they possess the necessary skills and qualities to lead the church effectively. By prioritising a smooth and well-planned succession process, the church can ensure its continued growth and success for years to come.

2.4.8 Succession Disputes

Disputes over who should succeed as the president of the church, known as succession disputes, are a common cause of schisms and conflicts at Glorious church. Disputes over succession tend to occur when multiple individuals assert their right to take over a leadership role. These kinds of conflicts can devastate a congregation or empire, as they can cause it to crumble under the pressure of internal division. Such disputes can weaken the group's cohesion and reduce its ability to enforce authority and maintain order among its followers. In effect, succession disputes can destabilise the entire organisation, leading to a loss of power and influence over time. However, this research focuses solely on the junior pastors, not the congregants. In the case of the church, the rivalry between the Deputy and President Pastors has become widespread, with junior pastors being forced to choose between the two leaders. Although the succession principle in the church gives the Deputy the power to succeed, it also has weaknesses.

These include disputes between junior pastors who choose different leaders and increased disputes among junior pastors influenced by the chosen leader. Succession disputes become particularly intense when the President desires to choose a successor who is not the Deputy President, according to a research study.

According to Nhumburuzi (2016), in the history of Glorious presidential succession, the Deputy President has typically taken over from the President. For example, Reverend Vange (not a real name) succeeded Reverend Kapa (not a real name), the first black Glorious leader in Zimbabwe. Reverend Mata (not a real name), Reverend Mava (not a real name), and others have also succeeded their predecessors. Only Reverend Make (not a real name) and Reverend Kube (not a real name) did not follow this established trend of leadership succession.

According to Chikwanha (2022), Glorious church used to follow its traditional method of power transfer where the outgoing president would be replaced by the deputy president, allowing for experienced and mature leaders to take charge. However, changes were made to this model resulting in conflicts that affected junior pastors. The shift away from valuing seniority in power transfer has caused widespread power struggles in the church, as stated by Chikwanha (2022). As reported by Pindula (2019), a situation arose at SB area where anti-riot police were required to intervene and ease tensions that had arisen due to an incident involving a junior pastor who was almost subjected to physical assault due to the difference between the two split conflicts caused by the two leaders (Figure 1 Leadership disputes).

Here are some pictures on Google of junior pastors engaging in physical fighting while the two senior pastors dispute over who should be the church's president.

Figure 1 Leadership disputes



Disputes among senior pastors over unclear succession plans can negatively impact junior pastors. When succession trajectories are not clearly defined, fights for leadership can occur, leading to violence and even usurpation. It is vital to work with junior pastors to find healing methods to resolve leadership disputes in the church.

In situations where attempted breakaways fail, disputes can significantly undermine the power and credibility of the entire group and, in some instances, result in loss of life, property, and other valuable assets. The research introduction highlights the case of Pastor Zuku, who was kidnapped and faced death threats unless he surrendered the church property. This incident highlights the danger junior pastor's face in Glorious church, underscoring this research's importance.

According to an article by ZimEye published in 2015, Glorious church has been accused of participating in election rigging during the past January's presidential election. Court papers have been filed, revealing that such an act may damage the church's reputation. This situation is not unprecedented in the political arena, where politicians have been known to sue one another over electoral fraud. The allegations against the church also include claims made by junior pastors, who have accused their senior leader of pressuring and intimidating them, as well as victimizing other pastors within the church to ensure that he would receive their votes.

Glorious Church experienced a tumultuous time following the presidential elections, with a group of pastors and church members raising objections to the outcome. This issue received widespread coverage in local newspapers in Zimbabwe, with various headlines reflecting the severity of the situation. The headlines mentioned various controversies surrounding the Glorious Church. Some of the headlines included accusations of the church leader overstaying and causing a split, the church hiring NIKUV to rig pastors' elections, and allegations of election rigging based on court papers. Additionally, there were reports of disgruntled members suing the Glorious executive, the church becoming a battlefield, and leadership disputes spilling into court. On a positive note, the Glorious conference aimed for changes in leadership while avoiding local conflicts.

These headlines highlighted significant issues in the church. For instance, in 2013, NIKUV International Projects, an Israeli security company, was one of the 12 bidders that responded to the Zimbabwe Electoral Commission's call to supply biometric registration kits and software. However, the security company was accused of assisting in defeating the main opposition against the ruling party, which won the national elections. Similarly, the accusations that Glorious Church used NIKUV to rig church elections should not be taken literally, as they were an expression of discontent with the election outcome. This perception of unfairness led to disputes between the winning and losing sides.

From my perspective, the disputes at Glorious Church indicate serious leadership issues among the clergy. However, they also have a responsibility to care for their congregants. Unfortunately, the church leadership has failed to address these electoral disputes, succession, and pastors' transfer issues for a long time. Therefore, the current study suggests implementing pastoral healing methods to assist junior pastors who are silently suffering from such disputes. By looking at the impact of church leadership disputes on junior pastors is can address the root cause of the problem and prevent such issues from recurring in the future.

2.5 Impact of Church Leadership Disputes on Junior Pastors

Glorious church is currently in the midst of a dispute, which has now made its way to the Supreme Court, according to a recent report by Kafe (2021). The main issue is determining who rightfully holds the position of president and controls the church's assets. This ongoing dispute, which began in 2019, has resulted in suspending church services and the closing of affiliated schools. The Supreme Court ruling will significantly impact Glorious church community, as it will dictate the future of the church and its members.

In a comprehensive study conducted by Oluwaponmile in 2010, it was discovered that conflicts that arise within Cherubim and Seraphim churches in Nigeria can result in legal

disputes that can negatively impact the stability of the church. In February 2009, Tunji Gomez filed a lawsuit on behalf of Prince Adepoju Arogundade, an elder in the church, who was seeking reinstatement as the rightful leader of the church. This legal action worsened the situation. Additionally, in 2013, Onoja highlighted a conflict between Ayo Oritsejafor, the Christian Association of Nigeria (C.A.N) president, and Samuel Kujiyat, the Chairman of the Kaduna State Chapter, which eventually led to a court case.

Conflicts in leadership within churches can be detrimental to the entire congregation and may result in junior pastors losing faith and experiencing emotional harm while serving God. This research specifically focuses on the impact on junior pastors, but it should be noted that the congregation can also be affected. According to Akinloye (2019), numerous churches are currently facing legal controversies, which have led to a significant loss of integrity. One such example is the Glorious church, where the junior pastors have been adversely affected by the negative publicity resulting from the leadership disputes. This has added further stress and trauma to an already challenging role, making it difficult for them to focus on their spiritual duties.

According to Donovan's study in 2007, conflicts within the church can cause despair and hopelessness for those involved. This can result in a loss of faith and backsliding. Furthermore, conflicts create a lack of trust between senior leaders and junior pastors, causing junior pastors to create rival factions and fight against one another. These challenges are prevalent in churches today and can cause emotional and psychological problems.

The researcher identified the impact of disputes at Glorious church, revealing that conflicts can lead to social division and negative publicity that discourages potential converts, which is counterproductive and goes against the "Great Commission" believers are directed to spread the Christian faith and bring numerous individuals to it, as stated in Matthew 28:19. It is, therefore, crucial to provide pastoral care for junior pastors and journey with them through these challenges in order to navigate leadership disputes within the church effectively. By doing so, the church can not only maintain its

stability but also foster a sense of unity and cohesion among its members.

2.6 Pastoral Care

The role of pastoral ministry in the church is of utmost importance as it encompasses the responsibility of communicating various ideas, perspectives, and attitudes to congregants. Pastors hold a highly respected position within the religious community, and providing personal care to individuals and families is crucial to their ministry. The worship experience is centered on God, and pastoral care plays a significant role in supporting junior pastors who may experience stress due to leadership disputes.

In Zimbabwe's Glorious church, pastoral care is viewed as a means to build a caring community and promote transformation. According to McClure (2012: 269), the term "pastoral" refers to caring for those in need and fostering connections within the church community. The role of pastors within the Glorious church cannot be overstated, particularly when it comes to providing pastoral care to wounded members. It is crucial to investigate whether junior pastors can effectively fulfil this role while embroiled in leadership disputes.

The research will delve deeper into the experiences of junior pastors in such situations. It seeks to determine the challenges they face in providing pastoral care while dealing with the stress of leadership disputes. The findings will shed light on the effectiveness of pastoral care in supporting junior pastors and providing a caring community for congregants. This study aims to contribute to the development of pastoral ministry in the church and promote the well-being of junior pastors.

2.7 Traumatic stress

According to Weaver *et al.* (2004:9), the term trauma originates from the Greek word for "wound." Much like physical wounds, psychological trauma can cause immense suffering by overwhelming the mind and emotions. Traumatic stress is linked to an event and the individual's reaction, as noted by Weiss (2007, 114). When addressing trauma, it is essential to focus on the victim's experience during the traumatic event, including factual details, thoughts, and emotions. A holistic approach that considers

physical, psychological, and spiritual aspects is necessary, emphasising self-care and providing tools and resources for managing trauma, as indicated by Kangas and McDonald (2011:250). Backman (2004) asserts that the ultimate goal of trauma intervention is to help the person regain a sense of well-being and move forward in life.

Creating a safe space for individuals to explore their feelings and thoughts is crucial because healing is a journey that takes time and effort. The research needs to accompany junior pastors and create a safe ground with them as a colleague in the Lord. Therefore, it is crucial to build resilience, trust, and safety while identifying any underlying trauma-related issues. In this context, trust is of utmost importance, enabling junior pastors to voice the pain inside their hearts caused by the leaders fighting for power at the top.

It is vital to encourage coping strategies and positive changes, as well as recognise and build on strengths and set achievable goals for finding healing. Above all, trauma intervention should focus on creating a safe and supportive environment that encourages healing and growth for junior pastors. This is a journey that requires patience, commitment, and understanding and should be approached with sensitivity and empathy. By taking a comprehensive approach, the researcher can help junior pastors overcome traumatic experiences and regain a sense of well-being.

2.8 Preliminary Conclusion

In this chapter, the researcher has examined the literature on leadership, leadership structure, and leadership concepts within Glorious church. Literature revealed that leaders in this church possess significant power and charisma, which affects junior pastors. As a result, the church's decision-making directly impacts these junior pastors, leading to traumatic stress and emotional wounds. The researcher also explored the literature on succession, biblical succession and succession disputes, which caused the two leaders to fight, with junior pastors caught in the power struggle. They are forced to vote for leaders without any choice of refusal, as they feel obligated to obey their seniors. This has resulted in spiritual abuse towards junior pastors, causing them to

suffer from traumatic stress. Furthermore, within Glorious church, a sense of prestige, entitlement, and admiration comes with holding a leadership position. This has caused junior pastors and other church members to engage in disputes and power struggles over who should rightfully hold the title of President. As a result, court cases have emerged to determine who truly has ownership over the church's assets. These disputes have led to physical fights towards junior pastors and emotional hurt, highlighting the need for pastoral care and healing from traumatic stress in Glorious church.

3. CHAPTER THREE

The Research Methodology

3.1 Introduction

In the previous chapter, a literature analysis was conducted on leadership conflicts from both Western and African perspectives. The literature emphasized that the leaders in this church possess considerable power and charisma, which directly impacts junior pastors. As a result, the church's decision-making can be traumatic for junior pastors and result in emotional wounds.

This study aimed to aid junior pastors who have experienced hurtful leadership situations in finding healing using the pastoral care method of Gerkin and Pollard. The research was executed using a suitable qualitative approach to accomplish this objective. This chapter will delve into the motivation behind selecting this particular approach and its genre. This chapter will also discuss the research sample and the strategy used for sampling. Also, this chapter will cover the method employed in order to gather and analyse data forward by addressing ethical considerations and any limitations and boundaries of the research. Finally, will explore a Pastoral Care model of Gerkin's shepherding and Pollard positive deconstruction.

3.2.1 Qualitative research design

This chapter presents a research design that meets the specific needs of the demographic group under review. According to Denzin and Lincoln (2011:3), qualitative research is a method that observes subjects in their natural environment. It requires interpreting and comprehending phenomena based on the meanings that individuals attribute to them. Sutton and Austin (2015:226) suggests that the qualitative research approach is well-suited for researchers who want to conduct interviews, observe meetings, and analyse existing documents.

Qualitative approach interprets observable behaviour in a narrative, while quantitative

focuses on statistical results from behaviour and attitude (Swinton and Mowat, 2006). The table below further explains Swinton and Mowat's (2006:56) qualitative and quantitative comparison.

Quantitative	Qualitative
Explore the depths of knowledge by seeking out universal principles and patterns through the search for general laws and empirical regularities.	Exploring the significance within a particular social or cultural framework can lead to a deeper understanding of its value.
The ideal of objectivity can be achieved through the adoption of natural science.	Embracing subjectivity is a cherished aspect of our society and a rejection of the sole reliance on natural science.
Let us endeavor to recreate the conditions of an experiment.	Opportunities for growth and change often arise in the midst of natural surroundings.
Use statistics to gain insight and make informed decisions for success.	Examining the events and circumstances that lead to actions helps us understand human behaviour and choices.
By conducting thorough research and selecting random samples carefully, valuable insights and knowledge can be uncovered.	Conducting an intensive research study through a purposive sampling of small groups can lead to meaningful and impactful insights.
Deductive positivism uncovers truth using logic and evidence, guiding us in understanding the world.	Discovering new knowledge through inductive constructivism or grounded theory can be an exciting and rewarding journey.
Using questionnaires to collect data based on a theoretical framework to determine reactions.	It is possible to uncover theoretical categories by conducting open-ended semi-structured research interviews.

To gain a more profound knowledge of the trauma shared by junior pastors in the face of leadership disputes at the Glorious Church, a qualitative approach has been selected. This approach is deemed appropriate as it enables the exploration of the inner trauma, wounds and emotions that underlie such leadership disputes, which in turn reflects on the behaviour of junior pastors. In that regard, quantitative methods may fail to explicitly reveal these insights. It is essential to grasp the emotional factors that come into play to shed light on the underlying causes of leadership disputes. This assertion is supported by Bloomberg and Volpe (2016), who argue that understanding the emotions behind disputes is crucial to unravel the root causes of such leadership disputes. The qualitative method when appropriately employed, is an effective tool for understanding the nominal aspect of research questions. In this research the question to pursue is the junior pastors traumatised by the leadership disputes. This is why the qualitative method is the most approach in this research.

When conducting qualitative research, it is crucial to consider the explorative strategy used to gain insight into how humans investigate, explain, and connect with natural occurrences being studied in their natural settings. Gay and Airasian (2003), define explorative strategy as an approach that enables the researcher to delve into the experiences and challenges encountered by the participants for which there is no previous recording, as in the case of these junior pastors. By utilizing this approach, the researcher can maintain a consistent level of engagement and communication with the participants. This allows for the researcher to effectively assess, document, and monitor the feedback provided by the participants, as stated by Windisch *et al.* (2004). In order to understand the leadership phenomenon, the research has to consider the perspectives and viewpoints of the participants in order to gain a comprehensive understanding of the topic.

Quantitative research methodology uses statistics and figures to support a claim, while qualitative research involves engaging with participants to explore and analyse their responses. In this study, the qualitative approach was used to investigate the impact of

leadership disputes among senior leaders on junior pastors. The responses from the junior pastors were used to either confirm or refute hypotheses regarding the trauma experienced by them. To achieve this, the researcher utilised the descriptive aspect by analysing literature on previous leadership disputes to compare contemporary Pentecostal junior pastors' practices. The descriptive aspect enables the researcher to relate the responses from junior pastors to what can be found in literature. Nassaji (2015:129) describes the descriptive aspect as a phenomenon that is concerned with what rather than why or how something happened.

This text discusses a research method in Practical Theology that focuses on exploring the practical aspect of theology. The researcher utilized Gerkin's Shepherding Model and Positive Deconstruction by Pollard as the Pastoral Care Methodology. The researcher also employed Nick Pollard's positive deconstruction process of inquiry and analysis concurrently with the qualitative method of inquiry and analysis. This process was used to engage Pentecostal junior pastors in the SD area by identifying their underlying leadership disputes worldview, analysing their leadership disputes worldview in line with Scripture, affirming the elements of truth contained in their leadership disputes worldview, and finally discovering the errors within their leadership disputes worldview. The approach entails the utilisation of qualitative methods to gain an understanding of various aspects of the leadership phenomena. It mainly depends on participants' subjective views, who are encouraged to share their unique perspectives based on their personal histories and social interactions. The research progresses from individual viewpoints to a specific pattern. In the context of the research, junior pastors show a pattern of trauma resulting from leadership disputes by exiting Glorious church and start their own assemblies. The focus of the research will not divert to the leaving of the junior pastors but to reveal the trauma that junior pastor's experience. According to Creswell and Clark (2011: 40), this method enables a more detailed information analysis, resulting in more profound discoveries.

In order to be sensitive to the plight of this matter among the junior pastors, some of whom have been called to bear witness in court their identities will be kept anonymous

by using pseudonyms. This is done to fulfil the ethical requirements of the university and due to the sensitivity of leadership disputes currently ongoing at Glorious church.

In the field of research, it is of utmost importance to carefully choose an appropriate research approach that is in line with the research problem and its intended purpose (Bloomberg and Volpe 2012:27). With this in mind, the problem is to examine the trauma experienced by junior pastors as a result of leadership disputes and actions of senior leaders within the Glorious Pentecostal churches. As mentioned in chapter 1, the primary aim of this study is to investigate the depth of trauma caused by leadership disputes among junior pastors. This method will help to find a suitable pastoral care method for the junior pastors who are wounded and help guide them to facilitate their recovery. A qualitative approach was deemed the most appropriate research methodology for this study because the researcher is also a junior pastor who relates with the wounded Glorious junior pastors. This makes the wounded junior pastors to be free and open in answering questions one on one in a free environment the researcher has gained trust from the wounded pastors. Meaning that interviews can be done with detailed information to explain the complex of the issue. Dempsey *et al.* (2016:480) supports the qualitative interviews on secretive topics to be done by researchers who are trusted by participants. In our case, the junior pastor being trusted by the Glorious wounded junior pastors.

Qualitative research design is a naturalistic approach that examines and interprets its subject matter through empirical materials such as personal experiences, case studies, and interviews. Its primary objective is to make sense of phenomena based on the meanings that people attribute to them (Denzin and Lincoln 2005:2). Patton (2015) highlights that qualitative research designs are typically descriptive and are commonly used by scientists and researchers to study human behaviour, opinions, themes, and motivations. This study adopted a narrative approach, explicitly focusing on conducting interviews and questionnaires with junior pastors who have experienced wounds in the SD area. Qualitative research designs, such as case studies, narrative research, grounded theory, phenomenology, and document analysis, are particularly suitable when the goal is to develop a more comprehensive and in-depth understanding of

phenomena. Hence, the researcher chose the narrative approach so as to find the experiences of junior pastors, revealing the lived experience through interviews.

3.2.2 Qualitative Process

The qualitative aspect helps to understand the impact of leadership disputes plaguing junior pastors in Pentecostal churches and how they have hindered the effective execution of pastoral duties. Focusing on the Pentecostal church, the study aimed to provide an understanding of the nature of leadership disputes among Pentecostal clergy rather than using quantitative research which merely analyses numbers, which would require a larger demography than the selected one.

The qualitative approach ensured that the research design remained flexible and responsive to the needs and issues that emerged from the studied demographic group. This approach prevented the research from being rigid and biased, which can happen when using only one method. It was particularly suitable for studying sensitive phenomena, such as the leadership practices among pastors in the Pentecostal church, given the unstable disputes in that environment and the compassionate nature of their leadership. There is room to verify the findings by the researcher from amongst the selected participants and sticking to the purpose of the research.

The qualitative strand involved a set of questionnaires for junior pastors, consisting of straight and open-ended questions (see appendix for questionnaire B). The study involved collecting, analysing, and interpreting data to produce results.

For this research, a qualitative method called purposive sampling was used. This method was effective because leadership disputes directly impacted all participants (Silverman, 2013). The purposive sample used for the study comprised the junior pastors within the Glorious churches in the SD area. The selection of this area was based on its demographical composition, which showed that most junior pastors are centred in the city of Zimbabwe. By focusing on this particular demography, the study aimed to provide an understanding of the trauma caused by leadership disputes thus

affecting junior pastors in Pentecostal churches.

3.2.3 Epistemology

The subject being discussed pertains to a field of philosophy that focuses on theories related to knowledge. It examines the intricate relationship between our thoughts and the world in which we live, and how we acquire, validate, and understand our beliefs about our environment. McLeod (2001:9) outlines three levels of knowledge in qualitative research: understanding of the subject, comprehension of the phenomena, and reflective knowledge. These three levels pertain to the research context of understanding the subject of trauma experienced by junior pastors due to leadership disputes at Glorious church. The participants who had experienced such disputes were given a voice through purposive sampling. One-on-one interviews and questionnaires were used to study the leadership disputes at the Glorious church and the resulting challenges and trauma experienced by junior pastors, with the aim of addressing the issue of abuse of power.

As a researcher, it is essential to have reflective knowledge and engage in critical self-reflection throughout the research process. This helps in making informed judgments, conducting research with precision, and monitoring and responding to the researcher's contribution to the proceedings (Swinton & Mowat 2006:69). In this study, the researcher applied reflective knowledge since they are a member of the Glorious Church. Willig (2001:10) explains two types of reflexivity - personal and epistemological. Personal reflexivity involves the researcher reflecting on how their values, beliefs, and biases have influenced the research and how the research has affected them. Epistemological reflexivity consists of reflecting on how the research question, study design, and data collection and analysis methods have influenced the research. These aspects are discussed in detail below concerning data analysis (Willig, 2001:10).

3.3 Sampling

3.3.1 Introduction

According to Coldwell and Hurbest (2004:9), sampling is the approach of selecting a representative part of a population to determine its characteristics. The researcher only draws participants from the Glorious Church in SD (not the real name) who are junior pastors and have been victims of leadership disputes. Sampling is selecting a small group of individuals (known as a sample) from a larger population to estimate or predict an unknown characteristic, situation or outcome of the bigger group (Kumar, 2011:193). For my research, the researcher chose a purposive study approach, which allowed me to carefully select participants and sites most relevant to my research problem. Other research studies often employ non-probability sampling approaches, such as purposive, snowball, or theoretical sampling, as outlined by McMillan and Schumacher (2010). Non-probability sampling is a method used to select the research participants where the probability is unknown and results in selection bias in the study (Wu, *et al*, 2021). Quota sampling ensures that a certain part of the population should be include in the sample chosen (Buelens, Burger and van den Brakel, 2018:325). Snowball sampling uses either a probability or non-probability method to select participants, then add other participants based on the recommendation of the first participants (Tansey, 2009). Form the above non-probability samplings this research will use the purposive sampling.

As Kumar (2011:193) defined, sampling involves selecting a few individuals from a larger group. When specific details are unknown, the sampling population estimates or predicts information, situations, or outcomes for the larger group. In context with our research, junior pastors are the selected group within the Pentecostal church focusing on Glorious church. The junior pastors located in SD area, whilst also wounded by leadership disputes were selected. The two senior leaders created two factions which the research will interview twelve junior pastors from the two opposing factions. This group of junior pastors are a sample representative of the population that can be used to explain a facet, this is supported by Christensen *et al*. (2015) who stated that

sampling aims to select a representative sample similar to the population in all characteristics. Therefore, selecting a representative sample is a critical aspect of any research study that involves sampling. This research aims to shed light on the depth of trauma experienced by junior pastors who have been affected by leadership disputes within the Glorious Church. In order to achieve this goal, a representative sample must be selected which is similar to the population in all characteristics.

Purposive sampling has been deemed the most appropriate method, because it can provide detailed and comprehensive information on the phenomenon being studied. The selection criteria for this research can be broken down into two demographics: (a) participants must be junior pastors, and (b) they must be between the ages of 25 and 45 and located in a specific SD area setting. While random sampling is commonly used in quantitative research, it is not considered suitable for this study, given the specific criteria required. Random sampling requires some number calculation to select the participant from the population. Also, random sampling may lead to selection of participants who are not junior pastors when applied on the Glorious church. This may result in irrelevant participants that will not add value to the research. The study focussed on selecting participants based on their age group, gender, and pastoral position (junior pastors) who were affected by leadership. Purposive sampling is thoroughly explained to justify its application in this study and ensure the research problem is addressed.

In order to ensure the accuracy and relevance of my current study, the researcher utilised a purposive sampling process to select the most appropriate sites and participants carefully. This involved thoroughly analysing various factors, such as demographics, location, and previous research, to ensure that the chosen sites and participants would provide the data and insights needed for the study's success. By utilising this process, the researcher is confident that the study's results give informative and valuable to the field.

3.3.2 Purposive Sampling

The purposeful sampling approach assists investigators in gaining insights, understanding, and discovering more information from the sampling process because it provides results that are available in real time. In our research the real time depicts the immediate experience of trauma by the junior pastors. According to Denzin and Lincoln (2018), this technique provides a comprehensive understanding of the investigated phenomenon, essential in qualitative research. A selected sample helps researchers to gain insights into the phenomenon under investigation by concentrating on particular information-rich cases. Patton (2015) also explains that purposeful sampling is a deliberate process of selecting cases with much information that is suitable and relates to the research problem. The researcher can better understand the phenomenon under investigation by studying these specific and suitable information-rich cases. These cases provide much information about the research question, making them useful for qualitative researchers, thus the research chose purposive sampling.

Researching an entire population is a daunting task, so a small representative group was studied by De Vos *et al.* (2000) to highlight the trauma cause to junior pastors by leadership disputes. The study's participants were selected in consideration of the research's actual purpose, cost, and time constraints (Johnson and Christensen, 2012). Qualitative researchers concentrate on identifying individuals and settings that enable them to observe the phenomena more closely and intently (Saunders, Lewis and Thornhill, 2000). Additionally, the sample must be able to provide the necessary information required to answer the research questions. Information-rich informants and research sites must be identified based on their knowledge, experiences, and positions (De Vos *et al.*, 2019 :128). For the current research study, the researcher took particular care and consideration when selecting the SD area and participants (junior pastors). Qualitative research involves the process of sampling at both the organisational and individual participant levels. Specifically, in this research, the focus is on junior pastors, and it is crucial to explain the type of sampling technique that used and why it is the most effective approach. The sampling technique employed is purposeful sampling, also

known as purposive sampling. Palinkas (2014:540) states that qualitative researchers frequently use this technique to intentionally select information-rich cases that provide a wealth of information about the research question at hand. The researcher has a background of how the Pentecostal church at large operates as he is a member and also a junior pastor, therefore with regard to the case of Glorious church, the purposive sampling will assist the researcher to identify and select information that will drive the research in determining the extent of trauma experienced by the junior pastors.

The researcher focused on Glorious churches in the SD area, which is the centre of Zimbabwe. The researcher used purposive sampling to select participants or samples based on specific characteristics to understand the research problem better. The sampling technique is done at the individual participant levels. Purposeful sampling provides an understanding of the phenomenon being investigated.

3.4 Study Participants

To gain an understanding of the experiences faced by junior pastors as a result of leadership disputes in the SD area of Zimbabwe, the researcher selected participants who could provide me with valuable information (Strydom and Venter, 2002:207; Meriam, 1998:61). All the participants were junior pastors of the Glorious Church that were traumatised by the leadership disputes, and thus the insights and perspectives gained are representative of this particular study.

The value of the participants involved in this investigative enquiry about leadership disputes among senior pastors causing trauma to junior pastors was based on their critical contribution to the study. The total number of individuals who participated in this research study was twelve (12). All twelve (12) individuals are junior pastors operating in the SD area. This aimed to determine if leadership disputes impact either one gender or both genders. The purpose of this was to determine if leadership disputes impact either one gender or both genders. As such, both male and female junior pastors were selected for the study.

The participants' ages range varied from twenty-five (25) years to forty-five (45) years.

The purpose of this was to ensure a balanced perspective in the study, clarifying the phenomena of leadership disputes. The selection criteria for the study required that the junior pastors had experienced leadership disputes in the past. Additionally, the selection process ensured that junior pastors from all spheres of influence are included, bringing varied perspectives about leadership disputes to the study.

In order to gather information on leadership disputes within Pentecostal settings, twelve interviews are conducted with real individuals who have experienced such conflicts first-hand. Specifically, these interviews are conducted with junior pastors who have been victims of such disputes. In order to maintain confidentiality and safeguard the privacy of those individuals, pseudonyms are used to refer to the interviewees. Furthermore, the participants were notified that they could terminate their involvement in the study if they felt uncomfortable or perceived any potential danger. They were never pressured to answer any questions they did not feel comfortable addressing. Overall, the interviews are conducted respectfully and ethically by prioritising the well-being and safety of the participants.

3.5 Data collection methods

This research study utilised research tools, such as observations, interviews, and document analysis, to provide a deeper understanding of the trauma caused by leadership disputes on junior pastors. The primary objective of this study was to gain an in-depth insight into the trauma experienced to junior pastors by leadership disputes and explore suitable pastoral care ways of supporting them throughout their journey, thereby enhancing their well-being.

In order to collect data, the study focused on four crucial questions that guided the research process: What data is required, where can it be found, how will it be collected, and how will it be interpreted? By addressing these questions, the research could remain focused and avoid unnecessary data collection (Leedy 1989:94). Moreover, the researcher engaged with the participants through face-to-face interviews and social media communication to learn from their expertise. Before any data collection, ethical

protocols are meticulously followed to ensure no harm to be done to any individual involved (Bougie and Sekaran 2019:56). All participants' privacy and confidentiality were safeguarded through a consent letter from the University of Pretoria. This ensured the participants' rights are respected and they felt safe throughout the research process.

3.5.2 Data collection Techniques

The researcher utilised the following methods for collecting data:

3.5.2.1 In-depth interviews

In order to gather data on leadership disputes, the researcher conducted one-on-one interviews with participants using questionnaires to encourage them to share their experiences. All interviews were recorded for analysis purposes. According to Terre Blanche and Kelly (1999:134), interviews provide a naturalistic platform for individuals to interact and enable researchers to gain an inside-out perspective of their world. The researcher's objective was to comprehend the activities taking place within Glorious church by consulting with junior pastors who fulfil their responsibilities as instructed by the leadership. According to Lincoln and Guba (1985), an in-depth interview involves a repeated face-to-face interaction between a researcher and participants to understand their perspectives on their lives, experiences, or situations as conveyed in their own words. This method allows individuals to share their beliefs, knowledge, reasoning, motivations, feelings, thoughts, experiences, and ideas. As a result, researchers can generalize and validate their interviewees' experiences.

The interviewer enters into the world of the interviewee, providing them with a platform to express their frustrations, opinions, and viewpoints. According to Denzin and Lincoln (2008), interviews are an effective tool for obtaining personal interpretations and representations of people's lives. Additionally, Cohen *et al.* (2007:349) assert that interviews are flexible tools for gathering information and discussing interviewee's interpretations and understandings of their own experiences. Overall, the interview method is an essential research tool for gaining a comprehensive understanding of individuals' perspectives and experiences, hence it was chosen as a data collection

method for this study.

Silverman (1993) emphasised the importance of a thorough analysis of interview data in order to comprehend the essence of the experience truly. When conducting interviews, the content covered topics can vary widely and may include emotions, experiences, facts, and opinions. Therefore, it is imperative to carefully examine the data to uncover hidden truths and underlying meanings. Specifically, in the context of this study, the interviews are ushered to understand the respondents' personal experiences with leadership disputes that resulted in trauma for junior pastors. From the data gathered from the junior pastors, a comprehensive analysis will broaden the understanding of these experiences of trauma. The researcher will use the in-depth interviewing of face to face with the participant.

An interview is a purposeful conversation involving two individuals. Its numerous benefits include flexibility and adaptability, allowing easy rephrasing if any issues arise. Through interviewing, all the questions can be answered in detail, and the interviewer can clarify any questions that the interviewee may not understand. Furthermore, non-verbal cues during the interview can help the interviewee relax and remain calm, making the situation less daunting. Additionally, it enables the researcher to get to the root of the problem being investigated. This, as pointed out by Bogdan and Biklen (2003:94), is one of the critical advantages of interviews.

The role of the interviewer is to ensure that the interviewee feels comfortable and trusts the interviewer throughout the entire interview. This is important because a nervous interviewee the response to questions asked may not be clear and concise answers. Johnson (2002:91) emphasises that the interviewer should be confident and knowledgeable about the method of use in gathering the data via interviews. Building mutual trust and respect between the researcher and the junior pastors is essential so as for the junior pastors to express the hidden trauma effects.

To ensure that the focus of the question is answered, the interviewer should provide

sufficient guidance through spelling out some instructions at the beginning of or prior to the interview. This is crucial, as Gubrium and Holstein (2002: 332) note, and it should be done without leading the interviewee. In the same vein, any misunderstandings of the research questions should be quickly clarified and rephrased to ensure better understanding. All these factors help to create a conducive environment for an effective interview.

The further questions that the researcher used are:

1. What is your perspective on leadership disputes towards junior pastors?
2. Do you believe the junior pastors are wounded due to disputes?
3. Is the junior pastors effectively executing their duties while wounded with leadership dispute?
4. How do you feel about the current state of leadership disputes within the church?
5. What are your thoughts on amending the church's constitution as a junior pastor?
6. What have you observed regarding junior pastors been hurt due to leadership dispute?
7. As junior pastors how do you think conflicts within the church are being managed?

Before commencing the interviews, all participants were provided with and required to sign a letter of consent, which outlined the guarantee of their confidentiality and anonymity. As the researcher, I needed to establish trust and rapport with each interviewee to ensure that they felt comfortable and at ease throughout the interview process and to achieve that I used a conversational and open-ended approach during the interviews to encourage the participants to express their viewpoints and experiences freely. Creating a safe and non-judgmental space for the interviewees to speak openly could capture the resulting insights and data organically and genuinely.

3.5.2.2 Questionnaires

A questionnaire is a valuable tool that researchers use to gather information on a particular case study. In this instance, I used questionnaires to collect data on the demographics, location, and selection process of junior pastors at Glorious Church in

the SD area. The questionnaire is a versatile instrument used in various research settings to collect data (Cohen *et al.*, 2007). According to Henning (2004:247), the questions in a questionnaire should align with the research goals to ensure its effectiveness. In my questionnaire, I included both open-ended and closed-ended questions. Ultimately, the questionnaire serves as a self-report data collection instrument that each participant (junior pastor) in the research study completes. This measure aimed to prevent any manipulation of the participants' responses, enabling them to express their views independently and without any outside influence.

In order to gather comprehensive data for the project, the researcher employed a combination of qualitative interviewing and questionnaires. To ensure the most detailed responses possible, semi-structured and unstructured interviews are utilised instead of structured interviews, which tend to elicit only brief answers. Specifically, ten (10) junior pastors are individually interviewed using a single questionnaire. Through careful analysis of their responses, the researcher sought to understand the healing process of these junior pastors and investigate the impact of leadership disputes and how the church can best support their recovery. For further details regarding the questionnaire administered to these individuals, please refer to Appendix B.

3.6 Delimitations of the Study

It is worth noting that the research study in question had a limited scope, as it focused solely on one major city in Zimbabwe. This was due to the fact that the primary target demographic consisted of junior pastors in the SD area who are more readily accessible within that specific location. Furthermore, the study was explicitly geared towards examining one Pentecostal church within the broader Pentecostal movement in Zimbabwe. As such, while the study's findings may be informative and insightful for the specific group examined, they may not necessarily be generalisable to other regions or churches within the country.

3.7 Limitations

Initially, the research project aimed to conduct interviews with the two Senior Pastors regarding the church conflict. However, due to the delicate nature of the issue, they

respectfully declined to participate in the study. Consequently, the study shifted its focus towards the junior pastors who are directly affected by the leadership disputes. There is danger that the primary objective of the research may be diverted to identifying a therapeutic method that pastoral caregivers could utilise to assist these junior pastors in their recovery process.

Throughout the study, the researcher encountered several limitations that impeded the progress of the project. The challenges faced included the lack of previous research on the topic, which made it difficult to establish a baseline for the study. The researcher also faced restricted access to resources, financial constraints, and time constraints, which further complicated the research process. Despite these obstacles, the researcher persevered, and the study yielded valuable insights into how pastoral caregivers can help junior pastors recover from leadership conflicts that would be discussed later.

During the study, some of the junior pastors who were interviewed were not at easy to respond as the conflicts were still ongoing. Some junior pastors were still trying to settle as a result of the conflict and they considered the research to have been political and they were still traumatised by the situation. The study focused on SD junior pastors as a sample which was relatively a small sample and therefore the results cannot be generalised since the church under study is all over Zimbabwe. The study only interviewed junior pastors. However, future research might be wider and involve congregants and senior leaders in the church to get more insights about the conflict.

3.8 Ethical Considerations

Per the ethical standards set forth by the University of Pretoria, the research proposal underwent a thorough review process by the Research Supervisor, then the researcher submitted it to the Ethics Committee for approval before commencing the research. With the approval by the Ethics Committee, the researcher began the research.

Informed consent was created and distributed to all participants to ensure the utmost transparency and respect for participants' autonomy. Wiles *et.al.* (2008;417) notes that

individuals have the right to protect themselves from exploitation and preserve their autonomy by withdrawing from research studies. Similarly, Christensen *et al.* (2015:125) argue that obtaining informed consent is crucial, as individuals have the fundamental right to determine what is done to them. Due to the sensitivity of the matter under review, the church's approval letter to conduct the research study will not be included with other addendums so as its name and avoid influencing any current court cases in the High Court of Zimbabwe. As such the church in question will be known as Glorious Church (pseudonym) throughout this thesis.

The researcher acknowledged and upheld the fundamental rights of all participants to make informed decisions regarding their participation in the research study and communicated the study's purpose. The researcher ensured that participants are aware of their rights to withdraw from the study at any time if they felt uneasy or violated. Furthermore, participants were assured that their personal information would remain confidential and anonymous, and only their perspectives on the phenomenon under investigation would be disclosed. The researcher committed to upholding the highest ethical standards throughout the research process and continue by prioritising the well-being and autonomy of all participants.

When engaging in research involving human subjects, it is paramount to strictly adhere to ethical and legal responsibilities, as outlined by McMillan and Schumacher (2010). Ethical guidelines serve as a comprehensive framework that governs appropriate behaviour and procedures during research while allowing for self-reflection on the researcher's work. Ethical issues concern the honesty and integrity of all professional colleagues involved in the research process, as emphasised by Leedy and Ormrod (2014:151). These guidelines are implemented to prevent any ethical dilemmas or harmful effects arising from the research process and ensure. Ensuring that the research is carried out safely and ethically is essential. Ethical guidelines are based on widely accepted moral principles and provide a comprehensive set of rules and regulations to be followed during research, which is essential in ensuring that the research is conducted in a manner that is both ethical and responsible. The Ethics

Committee has a set of standards that researcher has to adhere. The POPI act is another angle the researcher will be guided to ensure that the right to privacy of the junior pastors is respected.

In order to ensure the utmost safety and privacy of all participants involved in our research, the researcher took measures to minimise any potential risks, whether expected or unexpected by using pseudonyms for all participants throughout the coding, analysis, and reporting process, thus ultimately guaranteeing that their identities would remain anonymous. Moreover, I further ensured that any confidential information that might endanger them would remain strictly confidential and would not be captured in this dissertation.

In addition to these measures, the researcher also drafted our questionnaires in such a way as to eliminate any possible risk of bias or emotional or psychological interference from the researchers. The researcher was mindful of the potential impact my biases and perspectives could have on the research outcomes and took great pains to eliminate this possibility. In selecting our junior pastors, the researcher chose individuals who are completely unbiased and objective in their research approach to eliminate potential researcher bias.

3.9 Pastoral Care Methodology

3.9.1 Research Model

The Glorious Church requires a pastoral care model to aid junior pastors who are struggling due to leadership disputes. Gerkin (1997) proposed a pastoral care model that takes inspiration from the early biblical records. This model is composed of three key roles: priests, prophets, and wise individuals. Priests have the responsibility of leading people pastorally through various sacramental feasts, festivals, and ceremonies that play an important role in a life of worship. Gerkin (1997) states that prophets help guides people on issues of morality, addressing both the general public and their leaders. Wise individuals, on the other hand, offer counsel on personal conduct. Junior

pastors in the Glorious Church are expected to perform duties similar to those of priests. However, the trauma caused by leadership disputes can create wounds within the junior pastors' group and affect their priesthood duties. Therefore, pastoral counselling is necessary to help them find healing. This research aims to provide guidance and support to junior pastors during their healing journey.

Gerkin notes that "the custom was established of designating three classes of such leaders: the priests, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets who spoke for Yahweh concerning moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women who offered counsel of all sorts concerning issues of the good life and personal conduct" (Gerkin 1997:23). According to Gerkin, Shepherding was also a pastoral model available from the Old Testament to the New Testament. Gerkin further adds that "the prophetic, priestly, and wisdom models of caring ministry inherit from the Israelite community are not, to be sure, the only biblical images with which pastors have to identify. Another, in certain ways more significant, model is that of the caring leaders as shepherds" (Gerkin 1997:27). Leadership disputes in the Glorious church are being created by top leaders who do not care as the shepherds hence the trauma been suffered by junior pastors. The dispute amongst the leadership diverts the attention of ensuring that the junior pastors are mentored well into their roles and duties. This meant that junior pastors are vulnerable, hence the need to care for them.

3.9.2 Theory: Gerkin's Shepherding Model

The researcher implemented a practical theological framework to address conflicts among church leaders that negatively impact junior pastors. Gerkin's shepherding model (1997:31) has been utilised to tackle this by providing support and guidance to junior pastors who have been hurt, wounded, and rejected due to power struggles among senior leaders. Through counselling and guidance, this model empowers and restores the self-worth of junior pastors, thereby enabling them to provide effective leadership and care for their flock. Shepherding is a widely practised approach in Africa, not only must the shepherd lead the flock to good grazing areas, but they must also

provide security and be willing to sacrifice for the flock. Gerkin's model draws inspiration from the portrayal of Jesus as a Good Shepherd in the New Testament, who understands and looks after his flock. Our ancestors have provided lively examples of shepherding by using their skills to empower and care for neglected members of their communities. In this research the community is symbolised by the group of traumatised junior pastors who now need a stronger arm to which they will hold onto. That arm is the researcher who is shepherding the junior pastors to find healing from the trauma they experienced. In return junior pastors will be able to shepherd their church congregants.

Leadership disputes can greatly affect junior pastors, causing them to struggle in providing pastoral care to the church and community. The shepherding model emphasises the importance of pastors accounting for those in their care and not casting them out, as this can cause feelings of trauma, neglect, and pain. Gerkin stresses the significance of this model for pastors and pastoral caregivers, as it helps to empower and care for those in their communities. In this research, junior pastors are to be empowered to pastoral shepherd the congregants who have been wounded by family or work disputes.

According to the Old Testament, the biblical leadership holds three-fold functions that consists of Priests, Prophets, and Wisdom. Priests were in charge of ritual celebrations and prophets represented the mouth God. The wisdom was responsible for dealing with matters that needed wise decisions. In our research context, this three-fold function rests upon the shoulders of junior pastors who have to execute their duties and roles with excellence. Hence it becomes a challenge to do when they are suffering from trauma. The junior pastors are empowered by the researcher as he aligns them the three-fold functions as the researcher journeys with them to find healing.

When conflicts arise between ministry leaders, it can cause a sense of disconnection and confusion among junior pastors. To help resolve these disputes, many turns to Gerkin's theory, which is based on Psalms 23. This theory aims to guide leaders towards the right path, restore their souls, and help them navigate conflict even when

they view each other as adversaries (Gerkin 1997:27). The theory is based on Christ as a good shepherd who serves as a priest, prophet and wise counsellor. Through acting as a priestly intercessor, a prophetic confrontation of abuse, and a wise counsellor, conflicts can be resolved, and a journey can be made with those who have strayed off the path. However, more than Gerkin's model is needed to reconstruct lives fully. This is where Pollard's model of positive deconstruction comes into play.

3.9.3 Positive Deconstruction Model by Pollard: 1997

In this section, Pollard's (1997) four-pronged model was used to address worldviews that conflict with the Gospel persuasively. The aim is to break down the worldviews that lead to leadership disputes and then rebuild a new worldview using the valid components of the original worldviews. The Positive Deconstruction model by Pollard involves four stages: first, identifying the underlying worldview; second, examining the leadership dispute worldview; third, acknowledging the elements of truth in the leadership dispute worldview; and fourth, discovering the flaws in the leadership dispute worldview (Pollard, 1997; 63). In this case, the model was used to dissect and comprehend the leadership disputes in the SD region to resolve them.

Pollard's first step in the Positive Deconstruction model is identifying the underlying worldview. In this case, Pollard posited that relativism is the underlying worldview. Relativism is the belief that there are no absolute truths or values and everything is relative to a particular context or culture (Pollard, 1997; 62). In this research the underlying worldview is the leadership disputes which is causing trauma to the junior pastors. The research change of the worldview helps to show the junior pastors how to journey with congregants under the same challenge in future.

The second step in the model involves analysing the underlying worldview. Pollard highlights the logical inconsistency and incoherence of relativism. He argues that those who claim that there is no absolute truth are in fact making an absolute claim. Furthermore, he notes that while relativism may seem appealing, the world is not

without absolutes (Pollard, 1997; 65). Junior pastors often believe that discussing inner trauma will make them appear weak in their role (junior pastor's worldview), and therefore they chose to keep it to themselves, leading to the ongoing struggle.

The third step in the model involves affirming the elements of truth in the underlying worldview. Pollard examines whether relativism works and concludes that relativists have been able to derive personal truths from propositional truths. He emphasises the importance of experiencing truth in addition to knowing truth (Pollard, 1997; 67). It is essential to understand that hiding such struggles can adversely affect the pastor and their congregants. By speaking up and sharing their own experiences, junior pastors can help themselves and provide support and guidance to those in need. Pastors must recognize the impact of their silence on trauma-related matters and take steps towards creating a safe environment for discussion and healing. The main aim is to journey with junior pastors and healing them.

In Pollard's model, the fourth and final step involves identifying the error in the underlying worldview. During this step, he exposes the fallacies and inconsistencies in relativism. For instance, relativists deny the existence of a body of knowledge, yet they still want to grade examination papers, which suggests that there is a right and a wrong answer (Pollard, 1997; 69). This will help with the junior pastor who are traumatised due to leadership disputes but can voice the wounds by helping the junior pastors to be able to voice the trauma rather than keeping it from the inside of them.

Utilizing Pollard's Positive Deconstruction model, this research study aimed to deconstruct the leadership disputes in the SD area positively. The model consisted of four steps:

- Identifying the underlying worldview.
- Analysing the leadership dispute worldview.
- Affirming the elements of truth in the leadership worldview.
- Discovering the errors of the leadership dispute worldview.

By employing this model, the research was able to gain a deeper understanding of

leadership disputes and formulate effective strategies to address them.

In this study, the researchers used Pollard's four-pronged positive deconstruction model to deconstruct the worldview of leadership disputes amongst junior pastors by senior leaders. The model helped them to identify the most common thread of participants' perspectives about the trauma caused by leadership disputes.

Both senior and junior pastors have identified an underlying worldview of leadership disputes. They share a common perspective that leadership disputes are a biblical phenomenon prevalent throughout history, as evidenced in the Old Testament. They specifically cite the example of Moses and his brother Aaron and Miriam, who challenged Moses' authority in Numbers 12. In Glorious church the two top leaders are the ones who are in dispute with one another in this researcher context the junior pastors are the one who are suffering. In the Moses cause the glass was Israel's. The account states that the Lord became angry with Aaron and Miriam due to their actions. As a result, this has led to unspoken trauma and a reluctance to confront leadership disputes head-on. The positively aims to assist junior pastors in preparing to support congregants who have experienced leadership trauma, by sharing the strategies that helped them overcome similar challenges.

3.10 Preliminary Conclusion

In this chapter, the researcher discussed the qualitative research also delved into the methodologies employed to investigate the leadership disputes between junior pastors and senior leaders in the Glorious church. The researcher explained the methodology designs used in interviews of the study under review. I also elaborated on the reasons for selecting the particular area. Gerkin's shepherding and Pollard positive deconstruction pastoral care methods were applied to understand for the researcher for pastoral care for the junior pastors. This method is crucial in assisting junior pastors to guide and care for their flock through effective leadership. A shepherd's role involves leading the flock to good grazing areas, ensuring their safety, and being willing to sacrifice for their well-being. Additionally, I discussed our careful selection of a limited

number of participants for sampling purposes. The researcher explores the conflict between Western and African perspectives in the following chapter.

4. CHAPTER FOUR

Trauma and Conflict

4.1 Introduction

The previous chapter discussed the research methodology that was used in this research study and elaborated the reasons for selecting that research approach. Also addressed were the ethical considerations limitations of the study and how they were addressed, data analysis technique used and pastoral care approaches that were used during the study.

The central emphasis in this chapter are the junior pastors who the researcher equates them to the grass that has been affected by the two elephants (leaders) who are in conflict. The Oxford Dictionary of Proverbs (5ed.) states that this African proverb meaning that “the weak get hurt in conflicts between the powerful”. The idiom of the two elephants fighting (leadership conflict) and affecting the grass (junior pastors) was looked at within Glorious Church ongoing conflict. Consequent to this ongoing conflict is the assumption that junior pastors are the victims who needs to be healed from the effects of this conflict. This chapter will be looking at the correlation between leadership conflicts and the depth of the trauma in organisations that have a top-down organogram (like Glorious Church as was highlighted in Chapter One).

Turner and Lloyd (1995:360) suggest that traumatic events can have long-term effects on individuals. Maniglio (2010:632) explains that trauma can be caused by psychological events like violence and abuse or physical events like learning about a terminal illness or testing positive for HIV. Weaver, Koenig, and Ochberg (1996:848) suggest that individuals who have experienced trauma may seek support from pastors or other professionals. In the context of this research, it is junior pastors who require assistance in coping with internalised trauma caused by leadership conflict. In this chapter, an analysis was conducted to understand the definition of trauma, specifically the trauma caused by leadership conflicts in various organisations. The analysis aimed to understand better the nature, causes, and consequences of trauma in such

situations. Additionally, an examination was undertaken to highlight the consequences that traumatic experiences can have on junior individuals in an organisation. The intricacies of this topic were explored to provide an understanding of the subject matter. The focus is to delve into the depths of the junior individual's trauma and provide an analysis to legitimise the existence of such trauma. The discussion will encompass the viewpoints of both African and Western literature regarding the trauma experienced by younger individuals, including young or junior workers.

4.2 Definition of Trauma

According to Motsi and Masango (2012:1), Western viewpoints and the medical model have mainly influenced trauma research. However, the Musisi (2004:80) concept of trauma can be analysed from various perspectives, including an African perspective in Zimbabwe. Defines trauma from an African viewpoint as an encounter that endangers an individual's feeling of safety and security, irrespective of whether it causes physical harm. Koricanac (2013:2), on the other hand, views trauma as a specific life event that presents a challenge that the person cannot process emotionally or cognitively with their current coping mechanisms. The American Psychological Association (APA) (2018:1) defines it as an emotional response. This definition is similar to Figley's (1985) interpretation of trauma as a wound, derived from Greek *τραύμα* meaning wound or trauma.

Trauma can manifest as a single event or a series of events that overwhelm an individual's coping mechanisms, making it difficult for them to integrate and understand their emotions and thoughts related to the experience (Burke, 2013:72). In the context of leadership disputes, the trauma experienced by victims is often characterised by repeated traumatic events that juniors internalise (Koricanac, 2013:22). The researcher noted that the ongoing leadership disputes at Glorious church is a suitable scenario that foster trauma on junior pastors, hence this research study. Koricanas's definition suggests that experiencing such events does affect one's mental health and overall well-being, hindering their personal and professional functioning. Therefore, it is essential to recognise the prevalence of trauma, its causes, and its effects and to

support individuals experiencing it to help them cope and recover.

According to the Bible Society of South Africa (1991:23), the term "trauma" originates from a Greek word that means "wound." This definition portrays the impact of trauma on junior leaders of Glorious church. Schulz *et al.* (2001:8) elaborated how a traumatic experience can wound a person and necessitate a healing process that may result in scarring. Regrettably, this scarring can be long-lasting and significantly impact the individuals.

4.2.2 Trauma in Juniors

According to Figley's (1995:28) literature review, emergency responders and crisis workers risk developing compassion fatigue or trauma as they absorb the traumatic stress of the people they help. Figley (1985:29) defines trauma as a "sudden, unexpected near-death experience." Which is based on the medical field and the effects of physical trauma on the sick patients. While Figley's (1985:30) is for people have physical ailments that include actual physical wounds, this study looks at the psychological wounds cause by leadership disputes on junior pastors. This means that trauma can cause a state of unease that shatters an individual's sense of protection and worth. As per the juniors Krystal and Krystal (2015:138-148) suggest that during a traumatic event, a person's ability to cope may break down, rendering them unable to function correctly. Trauma occurs when an extraordinary event overwhelms a person's ordinary adaptations to life, as Schulz *et al.* (2001:23) point out. Typically, trauma involves threats to life, bodily integrity, or close encounters with death or violence, according to Herman (2015).

Fenech and Thomson (2014:185-193) states that trauma is a challenging and distressing ordeal that can result in significant and enduring effects. It's vital for everyone, including professionals, to identify the indicators and manifestations of trauma and provide appropriate assistance and treatment to help with the recovery.

In this chapter, we will use the terms trauma and conflict interchangeably. According to Cloke (2001), conflict refers to feeling deep sympathy and sadness towards someone

who is experiencing pain or adversity. Eifert and Forsyth (2005) support the idea that this feeling comes with a strong urge to alleviate their suffering or end the source of their distress. On the other hand, Figley and McCubbin (2016) define trauma as an unexpected and overwhelming event that disrupts a person's normal adaptation to life. Avina and O'Donohue (2002) add that it is characterised by intense fear, helplessness, loss of control, threat, and loss of freedom.

4.2.3 The internalisation of Trauma

According to Knight and Liesch (2002:983), internalisation refers to the process of tacit and explicit information within an organisation. Many scholars, such as Kim (2021), Marcynyszyn (2021), and Salavera (2019), support the concept of trauma internalisation in children due to their lack of power to express themselves. The researcher also agrees with this perspective concerning junior pastors, as they may feel powerless towards their superiors and, therefore, internalise any trauma they experience from the leadership conflict. According to Wimberly (1999:39), early childhood experiences can impact an individual's sense of shame in adulthood. The researcher has shown a correlation between childhood experiences and junior pastors, indicating that they may feel ashamed of keeping quiet about their struggles and traumas, especially during leadership disputes within the church. This shame relates to the juniors associated with past events that they cannot share, leading to a cycle of isolation and trauma.

According to Yoeli and Berkovich (2010:456), leaders who have gone through traumatic experiences may develop a personality influenced by their past. This is relevant to our research as junior pastors are leaders of congregations like Pastor Zuku, highlighted in Chapter One. They carry the burden of their followers' struggles and are expected to guide and support them, similar to shepherd leaders, as described by Gabriel (2015:317). However, sharing their traumatic experiences could be difficult for junior pastors, causing them to internalise their pain.

Means (2000:24) suggests that when humans experience trauma caused by other humans, it can lead to disconnection from others and social isolation. In a Local

Zimbabwe News article by Ngoro (2019), a pastor from Glorious church stated that, even though he is still traumatised, he needs to remain strong as a leader and is using the Bible for support. This statement is true for individuals who have experienced emotional and physical trauma, which can make it difficult for them to connect with others and express their pain like this Glorious Pastor who seeks help from bible and not voicing the pain. Trauma can affect various aspects of a person, such as physical, emotional, psychological, and spiritual, as noted by Landau, Mittal, and Wieling (2008:194). Additionally, Cherewick *et al.* (2016:4) state that leaders who internalise trauma can experience significant physiological reactions, affecting their overall well-being. It is important to understand the psychological, emotional, and spiritual impact of trauma.

4.2.3 Psychological Trauma

Ruglass and Kendall-Tackett (2014:4) state that psychological trauma is when someone goes through a challenging experience that harms their emotional or physical health. This trauma can make them feel overwhelmed and unable to cope, leading to feelings of helplessness and emotional distress.

According to an article in the local Zimbabwean newspaper Herald, Nyikadzino (2022) reported that a 32-year-old junior pastor at Glorious Church was so affected by the fractions situation that he made the following statement: "I am too young, at the age of 32, to have witnessed this. I will not continue as a pastor in Zimbabwe and will explore other options instead of joining the ministry here." This response highlights the need for research to find ways to heal and support young individuals, such as the junior pastors at Glorious Church in Zimbabwe. Martin (1991:278) supports the idea that individuals can experience overwhelming emotions or psychological trauma when their system is exposed to excessive situations. This chapter concurs with Martin's statements and applies them to the situation of junior pastors in Glorious Church.

Hendron (2022:39) has identified five key areas of psychological needs that are crucial for individuals, namely safety, trust, control, intimacy, and esteem. These needs are

particularly important for junior pastors who have undergone traumatic experiences. Among these needs, safety is of utmost importance as it involves feeling secure and protected from any harm, as noted by Nolan (2016:220). However, Chivasa (2017) has pointed out that the behaviour of superiors often causes trauma in junior pastors, creating an unsafe environment for them. Mwoma, Begi & Murungi (2018: 720-736) have also highlighted that this lack of safety can exacerbate the psychological trauma experienced by these individuals, making it even more challenging for them to cope.

The psychological needs of juniors who have experienced trauma must be taken seriously and addressed in a compassionate and understanding manner. By prioritising their safety, trust, control, intimacy, and esteem, supporting them in their healing journey and help them regain balance and stability in their lives. According to Rosenbloom *et al.* (1999:74), self-control is the need to control one's thoughts, feelings, and behaviour. This concept is particularly relevant to the situation faced by the juniors who are currently experiencing feelings of powerlessness and a lack of control over the leadership disputes within their church. According to a Newsday article by Chidza (2018), power struggles have caused significant psychological trauma for junior employees trying to cope with the impact on their emotional well-being.

According to research conducted by Menesini and Salmivalli (2017: 240-253), bullying can lead to anxiety and powerlessness, particularly for younger students who may struggle to defend themselves against older peers. An article in Newsday by Chidza (2018) highlights that ongoing leadership disputes have eroded junior students' trust in their senior leaders, leaving them uncertain about who they can turn to for guidance and support. This is similar to the effects of bullying, as mentioned by Menesini and Salmivalli (2017). Staub (2015:191) notes that trauma can significantly impact individuals' ability to trust themselves and others. Gobin and Freyd (2014: 505) discovered that experiencing trauma can result in a lack of trust towards others, especially when a once-trusted source of support has betrayed or abandoned the individual.

According to Gabor (2022:54), traumatic events can affect critical psychological needs such as self-esteem and other esteem. Schiraldi (2016) emphasised the significance of self-esteem and the need for individuals to feel valued by others and value them in return to maintain healthy relationships and a positive sense of self-worth. As a junior pastor who has experienced issues with self-esteem, I also support Schiraldi's belief in valuing others. I believe this had an impact on the junior pastors in Glorious Church.

4.3.1 Traumatoid States

As per Wilson and Thomas (2004:39), Occupational stress response syndrome, also known as traumatoid states, can affect professionals who are exposed to or involved in traumatic situations. Fong (2020) emphasises that the fear experienced by juniors may not be the same as that of parents, doctors, or children since leaders are expected to remain unaffected by such problems. While some people openly express their fears, juniors may tend to internalise them, which can be harmful. Kerig, Becker, and Egan (2010:78) warn that internalising trauma can have the same negative effects as expressing it.

Arora (2003:798) suggests that medical doctors can rely on physical evidence to guide their treatment when addressing scars from trauma. However, Straker (2006:93-113) notes that pastoral care providers may face additional challenges as some scars may not be physical but spiritual. In the book *Spirituality, Health, and Healing*, Young and Koopsen (2010) stress that building trust is crucial in providing effective pastoral care, requiring a different approach than that of medical professionals. Ballenger et al. state that researchers must consider unique ways individuals may respond to trauma rather than merely prescribing medication or other interventions. By understanding and addressing these differences, researchers can help juniors heal and move forward from leadership disputes.

According to Thomas and Wilson (2004:88), professionals in certain fields often experience intricate emotional, psychological, and interpersonal processes due to the nature of their work. This study specifically focuses on junior professionals whose work

is impacted by church leadership disputes that may cause trauma. According to Ledoux (2015:2045), traumatoid states can manifest as compassion fatigue, traumatic stress, traumatic stress disorder, or vicarious trauma. These conditions can greatly impact both mental and physical health, as well as job performance. For example, Craig and Sprang (2010:330) state that compassion fatigue, a form of burnout, can occur when individuals are repeatedly exposed to other people's trauma, leading to emotional exhaustion, decreased empathy, and detachment. Nyikadzino (2022) reported in the Herald newspaper that junior pastors in the Glorious church experience high levels of fatigue caused by traumatoid states resulting from leadership disputes.

In 2004, Thomas and Wilson conducted a research study that explored the impact of vicarious trauma on individuals who advocate for their clients. The study showed that experiencing this kind of trauma can profoundly affect a person's self-identity, societal views, and life goals. They researched the experiences of nurses who care for patients who have experienced trauma and found that such work has a profound effect on these nurses' personal lives. Thomas and Wilson argue that the term "traumatoid states" is a broad phrase that encompasses all the effects that junior pastors may experience while working with seniors who have been traumatised, as well as dealing with leadership disputes that may pose a challenge. It is important to acknowledge that vicarious trauma can significantly impact the overall well-being and effectiveness of juniors in their line of work.

Reactive anxiety and depression are commonly referred to as traumatic stress, according to Ginsberg et al. It occurs when individuals witness or hear about traumatic events experienced by others, resulting in symptoms such as intrusive thoughts, nightmares, and avoidance behaviours. Otis, Keane, and Kerns (2003) suggest that traumatic stress disorder is a more severe form of this condition that can lead to a diagnosis of post-traumatic stress disorder (PTSD). Pearlman and Saakvitne (2013:150) define vicarious trauma as the emotional and psychological impact of working with traumatised individuals, which can cause changes in one's worldview, beliefs, and values. Thoits (1985:51) emphasises the importance of promptly recognising and

addressing these conditions to prevent further harm and support the individual's well-being.

4.3.2 Factors contributing to vicarious Trauma.

Bell, Kulkarni, and Dalton (2003) state that various factors contribute to junior staff experiencing vicarious trauma in the workplace.

- A lack of support and resources to cope with the emotional toll of leadership disputes and conflict.
- Exposure to traumatic events and stories through their interactions with senior leaders.
- An overall culture within the organisation prioritising productivity and achievement over self-care and emotional well-being.

Sande (2019) states that junior pastors often encounter significant mental health difficulties. Sadly, senior leaders who prioritise power and conflicts may not provide them with assistance. Taruvinga (2022) highlights in the New Zimbabwe newspaper that the absence of support can leave juniors feeling isolated and overwhelmed, resulting in vicarious trauma, which can substantially impact their mental well-being. Taruvinga (2022) asserts that the lack of adequate support and resources makes it challenging for junior pastors to practice self-care and maintain their mental health.

4.4.1 Organisational context

Within the context of this research, the term "organisation context" pertains specifically to the physical secular and sacred workplaces that have a hierarchal organogram that has senior leaders of the junior employees (e.g. Executive Church Leadership and Junior Pastors). Dear readers note that the individuals who belong to a secular or sacred organisation are considered members of the organization business or church respectively place. It is a commonly held belief that comprehending the development of trauma requires an understanding of organisations and their associated arrangements (Cowell *et al.*, 2001). According to Taruvinga (2022), junior pastors often work alone

without anyone to share their traumatic experiences caused by senior leaders. Chivasa (2017) agrees with this idea, stating that the detachment felt by juniors is due to various factors, such as the nature of their work and the geographical distance of church leadership conflicts. The researcher believes that despite their dedication to their role, junior pastors struggle to feel connected due to these circumstances. Clair (2021) examines the effects of isolation and agrees that being isolated can significantly impact the well-being of juniors, causing feelings of loneliness and detachment from their community. It is crucial to address these issues and provide the necessary support to help them maintain their mental and emotional health.

4.4.2 Professional context

This research focuses on the impact of leadership conflicts on Junior Pastors and the trauma they experience. According to Richardson (2009:1141), work has become an essential part of our lives and not just a source of income but also shapes our personal growth and identity. Chivasa (2017) notes that pastors in the Glorious church work for senior leaders who are often involved in conflicts. This creates a professional relationship where junior pastors are expected to work for their superiors. Hagemann (2018) mentions the difficulty of challenging or speaking against a leader, which can lead to the internalisation of trauma and avoidance of seeking help. Tapsell and Tunstall (2008) suggest that junior pastors develop a sense of belonging and personal meaning in their place of employment. Therefore, it is often advisable for them to remain silent, especially when working for senior leaders.

According to Chivasa (2017), organisational conflicts can be traumatic for junior employees and affect their self-esteem. Traumatic events cause a direct threat to the primary victim's life, psychological or physical integrity; this involves being raped, taken hostage, or tortured (Tehrani 2011:65). This research focuses on the traumatic events that occurred during leadership disputes at Glorious church. Chapter **one** narrates the story of a junior pastor, Pastor Zuku, who was tortured due to these conflicts. Despite being wounded, Pastor Zuku was expected to maintain professionalism, which is why this research is being conducted. Tehrani (2011:65) notes that victims of traumatic

events may not always be able to escape the threats they face. Pastor Zuku's experience supports this, as he revealed during counselling that he felt it necessary to internalise his trauma to maintain his pastor position. However, Bremner (2006) warns that internalising trauma can lead to post-traumatic stress disorder, which may affect other junior pastors at Glorious church.

4.5 Post-traumatic stress (PTSD)

Satriawan and Rahayu (2020:1) have defined Post-traumatic stress disorder (PTSD) as a condition that can occur in people who have been through a distressing, dangerous, or traumatic experience. This chapter focuses on the development of PTSD concerning leadership disputes within the Glorious church and how it affects junior pastors. As noted by Clements and Sinclair (2016), PTSD can significantly impact people's daily lives, affecting not only their work but also their relationships with family and friends. Levy (1998:227) explains that traumatic events can overwhelm an individual's coping mechanisms, leaving them powerless and vulnerable. In the case of junior pastors, the disputes within their leadership can cause significant trauma and stress, leading to PTSD. This is exemplified in Nyikadzino's (2022) account of the trauma experienced by the junior pastors in the Glorious church due to the leadership dispute in Zimbabwe.

In the first chapter, Pastor Zuku's ability to carry out his pastoral duties is affected by leadership disputes. This has caused him trauma, as supported by Figley (cited in Sandhu, 2000: 379), who states that those directly or indirectly affected by trauma often care deeply for the person who has experienced it. In the Glorious Church, the two senior leaders have caused trauma to the junior pastors, including Pastor Zuku. Carruth and Burke (2006:7) explain that trauma tends to breach family, friendship, and community attachments. This trauma shatters the self-concept formed and maintained through relationships with others and undermines the belief system that gives meaning to human experience.

Herman (1997: 51) points out that traumatic events can question the foundations of human existence, including one's faith in a natural or divine order. The conflicts within

the organisation have caused significant trauma to the people, including junior pastors, casting them into a state of trauma. Lester, Wong, and Hendren (2013: 259-282) suggest addressing these leadership disputes and supporting those affected by them, as the consequences of unresolved trauma can lead to severe and long-lasting reactions.

4.6.1 Normal reactions to trauma

Trauma challenges our fundamental beliefs about the world, ourselves, and the meaning of life, as Janoff-Bulman (1992) suggests. These beliefs encompass the idea that the world is inherently good, individuals are valuable and worthy, and life events have a purpose and meaning. When someone experiences a severe leadership dispute, like the one narrated in the first chapter, their deeply held beliefs may be thrown into disarray, causing far-reaching and damaging effects on their life and general functioning (Tehrani, 2011:120). Figure 4.1 by Tehrani (2011) categorises the impact of trauma into four areas: emotional, cognitive, social, and physical repercussions. In the case of juniors, these areas are particularly affected. According to Chivasa (2017), the current leadership disputes within certain cultural beliefs have created a challenging situation for juniors. Despite any mismanagement or problematic behaviour by senior leaders, juniors are still expected to show respect and deference. Deng *et al.*'s book, "Sovereignty as Responsibility: Conflict Management in Africa," states that reconciling cultural beliefs with ethical values can be a source of internal struggle and potential trauma for junior leaders. The researcher believes that junior pastors may find themselves caught in a complex web of conflicting ideas, unsure of how to navigate the delicate balance between their cultural identity and professional responsibilities.

Figure 4.1 Normal reactions to trauma of juniors in organisations by Tehrani, 2011:120).

<p>Emotional</p> <ul style="list-style-type: none"> ➤ Shock ➤ Fear, anxiety ➤ Helplessness and hopelessness ➤ Anger 	<p>Physical</p> <ul style="list-style-type: none"> ➤ Lack of energy ➤ Insomnia ➤ Physical complaints ➤ Inability to relax
<p>Cognitive</p> <ul style="list-style-type: none"> ➤ Confusion ➤ Reduced self esteem ➤ Flashbacks memories of trauma ➤ Dissociation 	<p>Social</p> <ul style="list-style-type: none"> ➤ Withdrawal from ministerial friends ➤ Loss of trust in others ➤ Irritability ➤ Avoidance of reminders of the trauma

4.6.2 Emotional reactions

According to Russell (2003:145), emotional reactions are how humans respond to events or situations. The emotion experienced is dependent on the circumstances that trigger it. This research investigates how leadership disputes at Glorious church affect the emotional well-being of junior pastors. Research conducted by Bride (2007) and Pearlman and Saakvitne (1995) suggests that counsellors who work with trauma survivors are likely to experience emotional reactions. Junior pastors fall under the adult category, as supported by Bride (2017) and Pearlman and Saakvitne (1995).

Pearlman and Saakvitne (1995) noted that therapists working with sexual trauma survivors are at higher risk of developing emotional responses due to exposure to traumatic material. Steimer (2002) suggests that fear arises when an individual's confidence in a person or thing erodes, leading to an intensified emotional reaction. The nature of this response varies with the person and the context of the situation. This research suggests that junior pastors' fear can manifest in multiple forms and may be influenced by various factors, including leadership disputes and conflicts.

Adshead (2000:144-148) mentions that guilt and shame can be particularly challenging for trauma survivors. Guilt is typically associated with negative evaluations of specific behaviours, while shame involves negative evaluations of the entire self. Junior trauma survivors may experience guilt for various reasons, such as being unable to prevent the disaster or freezing in terror during the event, as Leskela, Dieperink, and Thuras (2002) noted. The researcher thinks some may even attempt to shift blame onto others to avoid confronting their guilt.

According to Nyikadzino (2022), many young trauma survivors also experience intense self-hatred and shame. They may feel dirty, damaged, contaminated, or different. Experts like Naparstek (2006) and Retief (2000) have observed and documented this. McFall and Johnson (2009) state that shame often involves feelings of worthlessness and powerlessness, which can be especially difficult for young people. The researcher believes young people may feel powerless to intervene in conflicts, as senior leaders often control power dynamics. This sense of powerlessness can lead to trauma and worsen feelings of shame and self-hatred, as reported in the Herald Newspaper by Nyikadzino (2022). This study focuses on the emotional responses of young people who have witnessed a power struggle within their leadership. The resulting disunity has caused deep hurt and wounds within them. As a result, they have experienced fear and anxiety, which Pastor Zuku discussed in chapter one of the counselling sessions.

4.6.3 Physical reactions

According to Swart (2014:193-207), if not appropriately managed, trauma can harm physical well-being. Tosevski and Milovancevic (2006:185) state that prolonged exposure to stress can result in mental illnesses and physical health issues. Bryngeirdottir and Halldorsdottir (2022:753) suggest that experiencing trauma can negatively affect physical health. According to a study by Grohol (2013), people who have gone through trauma are more likely to die from the six leading causes of death, heart disease, lung diseases, accidents, cancer, cirrhosis of the liver, and suicide. Additionally, trauma can lead to obesity (Sominisky & Spencer: 2014) and weakened

immune system functioning (Cohen *et al.*, 2012).

Saladino (2021) notes that healthcare professionals may experience trauma that affects their physical and mental health, causing stress and physical symptoms. Maschi, Viola, and Morgen (2014:859) add that healthcare professionals may experience trauma that affects their physical and psychological well-being. Mcfarlane (2010:3) explains that exposure to traumatic events can lead to traumatic stress and physical symptoms, such as difficulty relaxing, lack of energy, and insomnia. Setti and Argenterom (2014:134) state that exposure to trauma can lead to traumatic stress, causing physical symptoms and a general feeling of malaise. The researcher suggests that junior pastors, due to their level of experience, may be more susceptible to the negative effects of traumatic stress. This can impact their well-being and those around them, including congregants and family members.

According to Ayers, McKenzie-McHarg, and Eagle (2007:177), stress and post-traumatic stress disorder (PTSD) are distinct. Bryant (2019:266) also notes that PTSD usually results from a single traumatic event, while traumatic stress results from prolonged exposure to trauma. The researcher suggests that junior pastors may be particularly vulnerable to experiencing traumatic stress, as they may encounter individuals who have undergone trauma or are experiencing challenging life circumstances after the experience of counselling Pastor Zuku. For instance, Pastor Zuku has struggled to fulfil his pastoral care responsibilities due to trauma resulting from leadership disputes in Glorious Church.

According to Saladino (2021), young professionals who undergo psychological or physical trauma may develop traumatic stress. Saladino (2021) also explains that this condition can manifest in various physical symptoms, such as the inability to relax, low energy levels, insomnia, and vague physical complaints. It is crucial to acknowledge the severity of these symptoms and take appropriate action to address them. Chikwanha (2022) recounts how the Glorious church has experienced these physical reactions due to conflicts surrounding power transfer and leadership management, causing junior

pastors to suffer.

4.6.4 Cognitive Reactions

According to Hayes, VanElzaker, and Shin (2012:89), cognitive reactions involve processes like memory, attention, planning, and problem solving. They highlight how negative emotions can harm cognitive functioning. Naparstek (2006:81) notes that trauma can cause difficulty concentrating and scattered thoughts due to stress. Krystal and Krystal (2015:138) add that it can be challenging to distinguish important information from unimportant information. Eventually, the person may react similarly to all stimuli. Trauma survivors may struggle with short-term memory because they focus on anxiety-provoking or alarming stimuli while neglecting nurturing and pleasant ones (Naparstek 2006:84).

Experiencing trauma can have negative effects on one's health, including reduced neurogenesis, knowledgeability, expression, and cognitive function (de Kloet et al., 2005). Ogle, Rubin and Siegler (2013:2191) express the encountering any form of trauma can significantly impact an individual's overall health and wellbeing. Deng, Aimone and Gage (2010:340) stated that studies have shown that such experiences can lead to a reduction in neurogenesis, thereby affecting one's ability to learn and retain information. Furthermore, Ehlers and Clark (2000:319) stated trauma can impede an individual's expression and cognitive function, making it challenging to process and cope with daily activities. In the local Zimbabwean newspaper Herald, Nyikadzino (2022) reported that these negative effects emphasise the importance of seeking appropriate support and treatment to manage any traumatic experiences and the researcher thinks that the juniors might be expressing because of the leadership disputes.

Bremner and Marmar (2002) points to say that dissociation is a coping mechanism that junior individuals may experience during times of extreme stress from leadership disputes. Although dissociating may provide temporary relief, it can create a habit that makes the brain more susceptible to future dissociation triggers. Trauma can disrupt a

person's ability to regulate their emotions and take effective action, leading to a misalignment between their responses and their goals (Van der Kolk, 1996: 217-219).

According to Chivasa (2017), junior pastors need to be able to handle stress and achieve their desired outcomes. This requires addressing leadership disputes and other issues related to dissociation and trauma, which can significantly impact their ability to fulfil their responsibilities and maintain their mental health and well-being. Unfortunately, trauma memories can be intense and challenging to integrate, leading to a fragmented sense of self (Panzer & Viljoen, 2004:14). Flashbacks can trigger the same intense emotions as the initial experience, including fear, horror, helplessness, and fear of dying. The researcher believes this could be particularly challenging for junior pastors dealing with leadership disputes in the church. Some survivors may also experience intense rage, which can be dangerous for themselves and others (Naparstek, 2006).

4.6.5 Social Reactions

According to Dickerson and Kemeny (2004), a situation called "social evaluative threat" can occur when senior individuals negatively judge the self-identity of a junior. This happens when other seniors have the ability to make negative judgments about a junior's sense of self and identity. As a result, social reactions can have a significant impact on a person's well-being, leading to anxiety, stress, and depression. In the case of Glorious church, the junior pastors have been negatively affected by the leadership conflict, as noted by Nyikadzino (2022). It is crucial to recognise and address these threats towards the juniors to maintain a healthy and positive sense of self amidst leadership disputes.

Chivasa (2017) characterises the experience of individuals who suffer due to the actions of others. In the case of Glorious church, this pertains to the junior pastors who have inadvertently been exposed to the leadership disputes of the upper echelon. The trauma inflicted upon these individuals due to their involvement in such disputes is a matter of great concern and requires appropriate attention and support. The researcher will investigate the theological framework on how to handle trauma from a biblical

perspective.

4.7 The Interpretation of Trauma in Theology.

In the context of a research study, an investigation was conducted to examine the issue of leadership conflict between top leaders and juniors. It was approached with the understanding that every individual, regardless of their faith or station in life, is susceptible to experiencing trauma caused by leadership disputes. This included junior pastors, who may be particularly vulnerable to the effects of such leadership disputes. According to the research conducted by Becker *et al*, (2014;16), delving into the psychological states of both individuals and groups in various fields such as history, theology, and the humanities has the potential to expand our understanding of the human experience and its living conditions throughout time. This approach can provide a broader perspective on the past and present, enabling us to gain a more comprehensive view of the human condition and be able to help junior pastors.

In this section, we will discuss two examples from the Bible where leadership disputes caused trauma for those under their leadership. These examples are from both the old and new testaments of the canonised Scripture. The first example involves the dispute between the then outgoing King Saul and future incoming King David, which caused great trauma for Jonathan, who was close to both of them. Although these examples are not specifically about church disputes, they illustrate the adage "when elephants fight, the grass suffers." In this case, Saul and David are the elephants while Jonathan is the grass. When Saul died, Jonathan was also killed as a consequence of the dispute between Saul and David's leadership dispute (1 Samuel 28: 6-14), which exemplifies the research problem being reviewed. Even though these examples are not related to church disputes, they emphasise the reality of the African proverb that states "when two elephants fight, the grass suffers" which undergirds the research problem. The fact that some junior pastors suffer from internalised trauma and continue to serve in ministry highlights socially unacceptable behaviour within the church of not helping junior pastors deal with trauma.

Jonathan and David formed a strong friendship, with Jonathan developing a deep love for David and as a sign of their bond Jonathan generously gave David his own set of weapons, including his renowned bow. While this may not directly relate to the research problem, the researcher is trying to illustrate how their bond was affected as Jonathan had to choose the father's side instead of that of his friend David. This scenario further parallels the reality at Glorious Church, where junior pastors who were initially brothers in faith became enemies due to the warring leaders. They also made a solemn covenant, promising to support each other as loyal friends. This is recounted in 1 Samuel 18:1-5, and their solemn covenant was compromised by King Saul's agenda to kill David. During a challenging time, Jonathan faced difficulty as his father, King Saul, underwent a negative transformation wanting to kill David. Once a humble and faithful man, Saul had become an arrogant and disobedient ruler who conspired to kill David with his servants and eldest son (1 Samuel 15). This was heart breaking for Jonathan, who attempted to reconcile Saul with David but unfortunately failed. David confided in Jonathan due to fear for his life, and Jonathan spoke highly of him to Saul. Unfortunately, the king became outraged and accused Jonathan of disloyalty, even throwing a spear at him (which missed). Jonathan left in anger, weeping with David as he started a new life as a refugee (1 Samuel 20:24-34).

The tension that arose between King Saul and future King David had a significant impact on Jonathan, who had a close relationship with both parties. In the biblical book of 1 Samuel, Chapter 20, Jonathan is witnessed in a state of emotional distress as a result of the conflict. The trauma experienced by Jonathan is reminiscent of the stress and anguish that junior pastors are currently experiencing due to conflicts at the top leadership level within the Glorious church. Although the story of Jonathan does not extensively delve into his trauma, it is highlighted in the accounts of Saul and David. This underscores the importance of addressing the trauma experienced by those who are often seen as "grass," as in the case of Jonathan in this story. It is crucial to recognise the value of these individuals, (e.g. Jonathan and junior pastors), and the need to prioritise healing method to journey with them as a pastoral care minister.

In the New Testament a well-known account of a disagreement between two prominent leaders, Paul and Barnabas caused immense distress for John Mark, who was caught in the middle of the conflict. The heart of the disagreement revolved around including John Mark in their upcoming second missionary journey, as depicted in the fifteenth chapter of Acts. This matter caused a tense and complicated atmosphere for all parties involved, with vocal opinions from both Paul and Barnabas. However, John Mark's perspective on the situation was never fully articulated, which is a common occurrence in leadership conflicts where junior members are often overlooked or disregarded such that they internalise their frustrations and opinions. The Bible contains numerous references to verbal expressions of trauma that align with the definitions that were given previously in this chapter (e.g. Job, Lamentations, Psalms, Isaiah 53:5-7, Acts 19:19, 2 Corinthians 11:23, and Luke 10:34 and 20:12). These passages provide opportunities for further hermeneutic exploration and help us understand that trauma is not a phenomenon outside of the Bible, however it is not within the scope of this research study to do so.

The young John Mark in Acts portrays the crucial yet unenviable role in the narrative about junior pastors, much like the "grass" trampled by "elephants" in the popular African proverb. By exploring this biblical account, an understanding of the nature of leadership disputes affecting junior pastors thereby solidifying the research problem. The researcher sees how John Mark suffered in the matter of leadership disputes as it also caused Paul and Barnabas to part ways. After their trip to Jerusalem, Paul and Barnabas obtained a decree from the apostles and elders that defined and defended the gospel against those who wanted to impose legalism on Gentile Christians by requiring circumcision and adherence to the Law of Moses (Acts 15: 3-16). Paul suggested that they revisit all the cities they had previously preached in during their first missionary campaign, including those in Cyprus, Pamphylia, Pisidia, and Lycaonia. However, Paul's proposal was not that of a second missionary journey but rather a return trip for edification purposes. The purpose of the trip was to support and uplift those who had put their faith in Jesus during the initial journey, and to assess the well-being of the churches and their members.

A disagreement arose between Paul and Barnabas when the latter proposed taking along John Mark on the trip. Despite Barnabas's enthusiasm for the journey, Paul was adamantly opposed to the proposal due to Mark's previous desertion at Perga and the fact that he had not gone with them to work. Barnabas was proposing that Mark retrace his steps, while Paul opposed this idea since Mark had failed in the same circumstances. Why put him back in these situations a second time and repeat the same error? They had come to an impasse, and neither was willing to change their position. It was a "sharp disagreement" (verse 39).

The Bible's story of Paul, Barnabas, and John Mark sheds light on the impact of leadership conflicts on junior members. It is noteworthy that the two leaders had different spiritual gifts, leading to disagreements on how to handle John Mark. However, what is striking is that there was no mention of John Mark's perspective in the account. While Luke, the author of the Acts accounts, does not explain the literary absence of Mark's perspective about the dispute between Barnabas and Paul, it may indirectly influence the absence of junior pastors' contributions when they are leadership disputes in sacred organisations like the church. This researcher believes that the experiences of junior pastors' matter when they are leadership disputes as they may reduce internalising any trauma caused by leadership disputes.

Conflict among leaders can have far-reaching consequences on those under their care, especially junior pastors and leaders. As seen in the case of John Mark, the grass suffers when elephants fight. The research highlights the importance of listening to all perspectives in leadership conflicts and providing pastoral care to those who bear the brunt of leadership disputes beginning with junior pastors. The researcher emphasises that junior leaders need support and care to cope with and avoid internalising the trauma. It is critical to find ways to help those affected by leadership conflicts and prevent them from carrying the burden of the conflict for years to come.

The biblical account of Paul, Barnabas, and John Mark's conflict underscores the

importance of healthy leadership and pastoral care. Junior pastors and leaders need to be protected and supported, and their voices should be heard in times of conflict. By doing so, one can prevent the trauma caused by leadership disputes from taking root and affecting future generations. The Bible's story of Paul, Barnabas, and John Mark sheds light on the impact of leadership conflicts on junior members. It is noteworthy that the two leaders had different spiritual gifts, leading to disagreements on how to handle John Mark. It is evident that there is a need for more inclusion of John Mark's perspective in the account, which raises questions about whether Luke's silence contributed to John Mark's internalisation of the trauma caused by Paul and Barnabas' leadership disputes. Conflict among leaders can have far-reaching consequences on those under their care, particularly junior pastors and leaders. This highlights the importance of considering all viewpoints when dealing with leadership disputes and providing emotional support to those who bear the burden of such conflicts. Juniors require assistance and care to handle the trauma caused by these disputes and prevent them from internalising it. It is essential to identify strategies to aid those affected by leadership conflicts and promote their healing while preventing lasting harm. The biblical account of Paul, Barnabas, and John Mark's conflict emphasises the need to find the best pastoral care for juniors affected by leadership trauma. Junior leaders need to be protected and supported, and their voices should be heard in times of conflict to help them recover from the trauma caused by leadership disputes.

4.8 Preliminary Conclusion

In this chapter, the topic of leadership conflicts within organisations and the resulting trauma was explored. The researcher highlighted how junior individuals in sacred and secular organisations are often neglected during these disputes, leading to psychological trauma. The concept of vicarious trauma was also examined, along with its contributing factors. Post-traumatic stress was identified as a common reaction among juniors affected by such experiences. The researcher believes that Old and New Testament scriptures provides the ultimate guidance for addressing issues related to trauma and personal growth.

In conclusion, the chapter examined how people react to traumatic events and linked these discoveries to the next chapter's subject: disagreements among leaders that affect those in lower positions. The researcher aims to shed light on juniors' difficulties and provide helpful perspectives to aid their recovery by delving deeper into this intricate issue.

5. CHAPTER FIVE

Data Presentation Discussion and Analysis

5.1 Introduction

The previous chapter focused on conflict and trauma with particular reference to junior pastors. The level of the trauma was explored with junior pastors and was discussed. The traumatised junior pastor tends to internalise the wound and keep silent. The definition of trauma was also examined, along with how it can be internalised and its effects on junior pastors and individuals. Additionally, a biblical interpretation of trauma was also discussed, exploring leadership disputes in both the Old and New Testaments and how junior leaders are often silenced during conflicts. The study sought to investigate and understand the depth of the trauma caused by leadership disputes among junior pastors, to pastorally journey with the wounded junior pastors and to find a suitable healing model that will help junior pastors heal. The sample of the data was selected using the purposeful sample from the junior pastors in the SD area of the church in Zimbabwe.

5.2 The Sampling Process

In this chapter, data from willing participants of Glorious Pentecostal junior pastors in the SD area of Zimbabwe were analysed. The study was conducted using structured questionnaires from twelve (12) junior pastors and face-to-face interviews with six (6) male and female clergies from six (6) Glorious churches in the SD area. This method was chosen to ensure a balanced and representative view of the leadership conflict within the Pentecostal church of Glorious in Zimbabwe. The primary sources of data were structured questionnaires and face-to-face interviews. Although the population of Pentecostal junior pastors is extensive and can be found in all cities and towns of Zimbabwe, this case study focused on the issue of leadership conflict among male and female junior pastors.

In the SD area of the Glorious church in Zimbabwe, there are stories and experiences shared by junior pastors who have dealt with leadership disputes. As noted by Lartey

(2013), recounting these stories involves carefully selecting, ordering, and emphasizing events to create a meaningful sequence. These stories shed light on the events and experiences surrounding leadership disputes that junior pastors faced during and after conflicts in the Pentecostal church. Following the stories are discussions of emerging themes, including how participants experienced the conflict caused by senior leaders. Other themes include the impact of the dispute on junior pastors and the church's reaction towards the leadership conflict. The final section focuses on the response of the junior pastors in the Glorious church in Zimbabwe's SD area.

5.3 Data Collection

In this particular chapter, the data being presented has been sourced from a group of 12 junior pastors whom the researcher interviewed. The discussion and analysis of this data have been carried out in accordance with the research's objectives and related questions. To gather this data, the researcher used both questionnaires and in-depth interviews and then analysed the responses received from both of these research instruments.

This chapter is about collection of data from the junior pastors who have leaved experiences of the leadership conflict caused by top leaders of the Glorious church. Mosse and Lewis (2005) states that the loss of a pastoral position due to the top disputes is among the most stressful life circumstances. The data of junior pastors shows the enter in ministry with the passion for people and serving God but never anticipate that leadership disputes from the seniors can affect them with hurt and wounds due to the conflicts in the church. Many individuals in the church are unfortunately harmed by leadership disputes, leaving them emotionally wounded. This pain is further intensified by the unclear and indecisive response of the leaders they had previously looked up to and trusted. Below are the interview questions that were asked of the pastors.

5.4 Questions for the Interview.

During the interview, pastors were asked eleven structured and open-ended questions designed to encourage free expression.

1. Gender of Pastor
2. Age level:
3. Position held in Church Leadership:
4. From a ministerial level how has the leadership dispute affected you?
5. From a personal level has the leadership dispute affected you?
6. Has the church been able to help you deal with the trauma caused by dispute?
7. If your answer is no to number 6 how would you think the church would have helped you to heal?
8. If the answer is yes in number 6, kindly explain what the church did to help you heal?
9. Since the conflict has started are there any platform for junior pastors to heal?
10. Could you share with what you have learnt as a junior pastor regarding the leadership disputes?
11. Have you helped church members to heal from this conflict?

The other questions came to be created so as to ask questions explore some hidden information from the participants, this helped the junior pastors not to close up with some information and helps to expose the trauma been experienced by the junior pastors. There were other seven research questions that were used to further get deeper clarity on the trauma to participants. Additionally, clarification questions were asked to ensure that the gathered information was fully understood.

1. What is your perspective on leadership disputes towards junior pastors?
2. Do you believe the junior pastors are wounded due to disputes?
3. Is the junior pastors effectively executing their duties while wounded with leadership dispute?
4. How do you feel about the current state of leadership disputes within the church?
5. What are your thoughts on amending the church's constitution as a junior pastor?

6. What have you observed regarding junior pastors been hurt due to leadership dispute?

7. As junior pastors how do you think conflicts within the church are being managed?

5.5 Coding

After collecting all the data, we used a thematic coding system to categorize it based on research questions and interview responses. According to Belotto (2018:2622) research titled "Data Analysis Methods for Qualitative Research: Managing the Challenges of Coding, Interrater Reliability, and Thematic Analysis", thematic coding is a qualitative data analysis technique that involves identifying themes in text by analysing the meaning of words and sentence structure. This method enables researchers to manage the challenges of coding and interrater reliability, while still conducting a thorough analysis of the data. It is essential to consider the composition of participants when developing a coding system, as Elliott (2018:11) points out. An analytic approach can help identify similarities and differences in responses, leading to more accurate from the participants. The selection was based on their stories, which covered the major themes that emerged from the interviews.

5.6 Rate of response

Questionnaires and in-depth interviews served as the main research instruments for conducting the interviews in the research project. This approach guided the research. The respondents responded within the stipulated time of the research timeline and the researcher was able to obtain all the data that was needed for the researcher to draw conclusions. The researcher managed to interview the 12 junior pastors that were purposively selected. The responses by the respondents contributed to a response rate of 100 percent. This response rate was sufficiently representative and conforms to Mugenda and Mugenda (2003) who argue that a response rate of 50 percent is adequate for analysis and reporting, a response rate of 60 percent is good while a rate of 70 percent and over is excellent. This commendable response rate was due to efforts that were made through interviewing by the researcher for the respondents to respond.

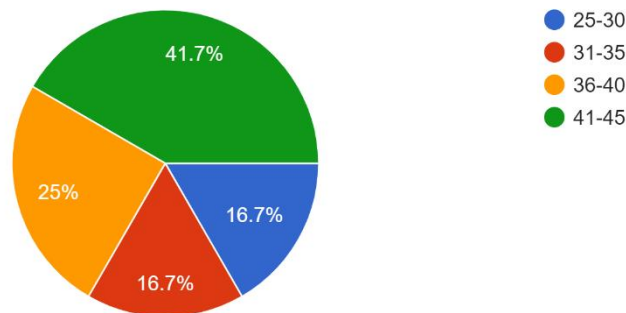
5.7 Data analysis

Descriptive statements were used for the information acquired during in-depth interviews that were conducted between the researcher and junior pastors. The researcher then interpreted the data and did such in relation to the literature reviewed in chapter two and four. Some data themes were then linked to scholarly views presented in chapter two and four. In the course of the research, the data was meticulously connected to the theories that were referenced in the theoretical framework of the study, which was expounded upon in chapter two. This thorough linking process helped to ensure the validity and reliability of the research findings.

5.8 Presentation of demographic data

Fig 5.1 Age of respondents

2. Age level:
12 responses



Source: Primary data

Fig 5.2 Gender of respondents

Gender	Frequency
Male	7
Female	5
Total	12

Source: Primary data

There were twelve pastors selected from the Glorious church in the SD area. In the research proposal, it was suggested that the study should involve a balance between

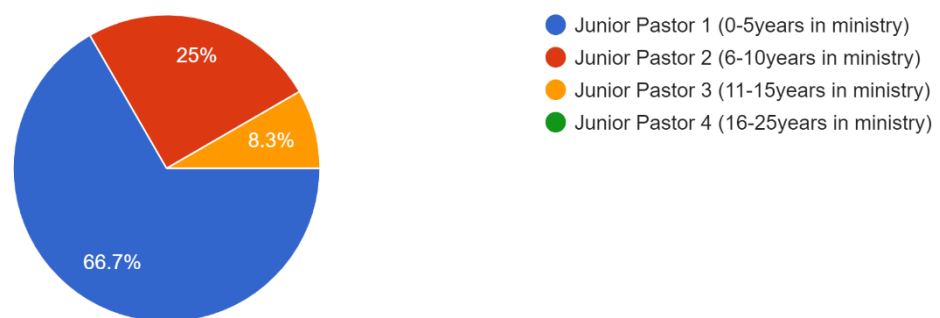
male and female junior pastors, with six of each gender. However, one of the female junior pastors withdrew from the interviews due to ongoing leadership disputes, which she felt were causing her significant trauma. She did not want to air her grievances publicly, fearing that the leadership might expose her. As a result, the researcher decided to replace her with a male junior pastor, resulting in a sample of seven male and five female junior pastors from the Glorious Church in the SD area. For confidentiality reasons, the participants' names mentioned in this study are fictitious.

The table shows that among the targeted junior pastors, there were 7 males and 5 females. During the interview, a female participant had to abruptly stop due to the emotional distress caused by the profound wounds that junior pastors are facing. This experience echoes the findings of Hwara (2006) who also supports the notion that conflicts significantly impact the well-being of pastors. The church does not follow patriarchal norm where men are regarded as leaders in every aspect of the society so this buttress why the ratio of participants looks that way.

5.9 Position held in church

3. Position held in Church Leadership:

12 responses



Junior Pastor 1 (0-5 years in ministry)

Junior Pastor 2 (6-10 years in ministry)

Junior Pastor 3 (11-15 years in ministry)

Junior Pastor 4 (16-25 years in ministry)

The data collected from the participants shows that, regardless of the position held in the Glorious church, all junior pastors are affected by the leadership disputes and are traumatized due to the top leaders fighting for position and power. What is new is that junior pastors from 16-25 years in ministry have not yet opened up to share their lived experiences of trauma caused by the Pentecostal church. Overall, the responses of the participants show that all of them are traumatized by the leadership disputes. It is important to mention that the lived experiences of trauma shared by the participants prove that the Glorious church leadership disputes are creating wounds for the junior pastors. Two of the participants have a common issue of losing family members and friends as a result of the leadership conflicts.

5.10 Presentation of data from In-depth interviews with junior pastors

In order to acquire accurate information, it was crucial to obtain data through conducting in-depth interviews with the junior pastors who participated in the study. These interviews provided an opportunity to gather detailed insights and perspectives from the individuals directly involved in the leadership disputes.

5.10.1 From a ministerial level how has the leadership dispute affected you?

The respondents agreed that conflicts had negative effects on the running on them individually. They highlighted that conflict created fear and caused trauma both amongst junior pastors and within the church's congregants

“It has created fear in me that ministry is difficult and leadership seem to be more valuable today that fear of the Lord. The conflicts have been evolving around leadership issues and this has clearly indicated that the leadership has no people at heart. Their conflicts were supposed to be an in-house thing yet it spilled into congregants and later became a public issue that attracted outsiders and even the media,” said one participant.

Another participant also indicated that conflicts in church were toxic in such a way that

they got challenged to an extent of throwing their heart more on Christ than praying for the church.

Said the participant: *“To me Church is now more about personal interests than serving Christ. Leaders are now more worried about positions of influence than serving Christ. It has challenged me to pray more for the church to focus more on Christ than worldliness. I am now devoted to Christ because the conflict within the establishment of the church seem to be infinite.”*

Another participant also mentioned that the conflicts affected relationships amongst junior pastors as well as church congregants in general. This she said it divided the church to an extent that some congregants are no longer attending church services whilst others have totally abandoned the church.

“We ended up losing more congregants because of these leadership conflicts. This has been a negative on both the church and believers because it is now a divided house. The church is now divided into two distinct groups and this is a clear indication of selfishness on the part of leaders. Congregants are left with no option but to take side. We had to choose sides and resultantly I lost friend pastors and congregants in the process,” said the participant.

After been asked a question, from ministerial level how the leadership disputes has affected you. The participant indicated that through conflicts in the church, the gospel of forgiveness is non-existent and leaders have shown that they don't practise what they preach.

“The leaders used to preach the gospel forgiveness but the continued conflicts have proved otherwise. There is no more place for forgiveness amongst our leaders. They have failed to forgive each other and move on. The splitting of the church into two denominations have proved all this.”

The question asked was from a ministerial level how has the leadership dispute affected you? And the participant asked as:

“As a minister this dispute affected me so much in that many souls were injured and lost as a result. Many people were negatively affected and now view ministers of the gospel as jokers. As leaders we are no longer taken seriously because we have proved to be selfish and unable to solve disputes amicably. Congregants look forward to leaders for guidance but we have failed in that regard dismally,” said another participant.

The above responses show that conflict within the church affects junior pastors and the general congregants. All the responses above point to the fact that a church in conflict can be easily divided leaving congregants with no option but to take sides. It is also evident that junior pastors have been negatively affected by the conflict that has been going on at Glorious Church. This is supported by Chivasa (2017) who purports that organisational conflicts can be traumatic for junior employees and affect their self-esteem. This is because junior pastors have been left with no option but to choose sides as the conflict divided the church into two distinct groups.

From the responses above it has also been noted by this researcher that the conflict within the Glorious church is still ongoing and is causing the continuous crumbling of the junior pastor to be able to do their pastoral duties due to the trauma from the top leaders. Thus, according to a report by Kafe (2021) Glorious church has been in an ongoing dispute which spilled into the courts and made its way to the Supreme Court of Zimbabwe. The report further asserts that the main issue causing the conflict has been to determine who rightfully holds the position of the president and who controls the church's assets. Thus, according to the same report, the ongoing dispute in the suspension of church services and the closing of affiliated schools and this has caused direct trauma to the junior pastors of not been able to help congregants due to the wounds of the conflict in the church. This is echoed by Oluwaponmile (2010) who argues that conflicts that arise within churches can result in legal disputes that can negatively impact the junior pastors who are traumatised by these disputes in church.

5.10.2 From a personal level has the leadership dispute affected you?

The junior agreed that the leadership dispute affected them psychologically and it resulted in a lot of trauma since they are the link between the congregants and the church's senior leadership. The junior agreed that the leadership dispute affected them psychologically and it resulted in a lot of trauma since they are the link between the congregants and the church's senior leadership.

"The conflict it created in me notion that true maturity in things of God is not authentic in today's ministers of the gospel of Jesus Christ. Instead, we are hungry for power not God. I was traumatised as I was caught in between senior leadership and congregants. There was serious communication between the two sides as people made decisions silently without consulting us junior pastors. It had now become a political. I lost friends in the process as some of my friends in Christ took sides different from mine," said one female participant.

Another female participant highlighted that the conflict became a psychological issue. She said she was heavily affected psychologically because the disputes started just when she had just assumed her junior pastor position at a new assembly and everything was new to her.

"As I was about to settle at the new assembly things just turned upside down and the conflict commenced whilst I was trying to catch up with everything and everyone. It took me time to understand what was exactly going on and some congregants were looking up to me for guidance. It was not an easy journey. Making a decision in such a situation drained me psychologically. Personally, it affected me as many relations were affected and broken down. We no longer talk with other fellow ministers of the gospel," she said.

A male participant also commended that their church was a role model for Pentecostal churches and he never expected the disputes to spill into the public domain.

"It started as an in-house issue but later found its way in the public domain and later in newspapers. To me Glorious church was a well-respected Pentecostal church that

acted as a beacon of other Pentecostal churches. However, the leadership failed to resolve issues amicably and this attracted even media attention as they media followed the conflicts and the court applications that were made. Seeing all the drama I got heart broken and up to this day imam still confused.”

Another respondent said: *“I was traumatised, feared for my life and also could not cope with pressure from church members that I had to keep this trauma inside than to speak out. It was hard even to go to church and preach with the stress I had over this issue. It has made me treat every leader with suspicion. I have started to pray for discernment more. I don’t know who to trust and not trust anymore. The line between those with pure hearts and those who do not have become very blurry. It was bad, I struggled to even pray and because was thinking what does the future hold for me. Trauma and stress were all over me and my family. We had no help for anyone. This dispute was not necessary and painted a bad picture for the whole church.”*

From the above responses, it is clear that junior pastors were affected psychologically and were traumatised by the experiences they had due to the conflict that unfolded within the Glorious church. The responses show that the pastors were caught in between a rock and a hard place as they are the link between the senior leaders and congregants and decisions made by the senior leaders negatively affected how they conducted themselves with the congregants. This then resulted in them being the most affected by the conflict. The junior pastors agreed that they had trauma as a result of the conflict. Thus, Musisi (2004:80) defines trauma from an African viewpoint as an encounter that endangers an individual's feeling of safety and security, irrespective of whether it causes physical harm. In their responses above, one of the junior pastors indicated that they were now concerned about their safety as pointed out by Musisi. This shows that in this context, the church is no longer a safe place to be.

Koricanac (2013:2), views trauma as a specific life event that presents a challenge that the person cannot process emotionally or cognitively with their current coping mechanisms. This is evident from the responses by the junior pastors. Another pastor

highlighted that she was not able to handle the situation since she was new to a particular assembly that she had no side to take as she was trying to settle and adapt to the goings on at the assembly. Hence, she had a lot of trauma as she was not able to handle the situation yet the congregants were looking up to her for guidance. This clearly shows how traumatic disputes and conflicts in churches are.

Conflict in the church under study was also marred with violent activities that involved physical fights as highlighted in Fig in Chapter 2 and this resulted in more trauma amongst junior pastors. This supported by Maniglio (2010:632) who opines that trauma can be caused by psychological events like violence and abuse. This means that a recall of such violent activities by junior pastors resulted in trauma and psychological instabilities.

5.10.3 Has the church been able to help you deal with the trauma caused by dispute?

In response the participant indicated no help in dealing with the trauma was proved for them and is still not available. The participant conveyed that the church was not showing any compassion in assisting them in coping with the traumatic aftermath of the conflict.

Said one participant: “they never had time to look into those issues but rather the dispute has been an ongoing issue so they have been concentrating on the dispute than junior pastors’ welfare. As junior pastors we cried on our own and never healed the wounds on our own, help is still needed to assist. As individuals serving as junior pastors, we often found ourselves struggling with emotional wounds that we attempted to heal on our own. However, we have realised that seeking assistance from others is crucial in the healing process. It is important to acknowledge that we cannot always rely solely on ourselves and that accepting help from others is not a sign of weakness but rather a strength. There was not even oneness as the junior pastors were also divided. It has been all about individual interests, there was no collectiveness.”

Another participant indicated that no one was willing to resolve the dispute and have

both parties get together again and work as one entity.

“Unfortunately, no one has taken the middle of the road approach to understand both parties at dispute. So, I have not gotten help from the church. I have sort Christian therapists outside the church. We have no structures in the church where counselling can be done in the nature of the disputes that Glorious church. The church structures have been used to deal with the frictions and divisions but forgetting the junior pastors’ trauma. There is no longer entitlement of such structures as leaders are busy fighting for positions.”

The respondents highlighted that the church was supposed to take a different approach in helping the junior pastors heal and let the church move on smoothly despite the misunderstandings that had taken place. The junior pastors could not find alternative ways of healing themselves from the trauma and this why the need of the researcher to journey with them and assist in finding a suitable healing method to assist the junior pastors.

A male participant said, “A true church would shift people to focus on Jesus Christ, the author and finisher of our faith not on mankind. I came to the realisation that the word of God is enough to heal me rather than depending on individuals and church structures that were now malfunction. I have since reconciled with those who took the side since we are all the body of Christ. After all, we are serving the same living God.”

The respondents agreed that the church was supposed to take the junior pastors for professional counselling as they were the most affected. They further indicated that the pastoral image has been badly damaged and the church should come up with ways of restoring the confidence of people in their pastors. The church needed to develop strategies to restore the public's trust in their junior pastors.

“The church leaders should accept they have made mistakes and not continue to act like they are right. We understand they are also human. They should publicly address these issues it helps thwart gossip and speculations. The church was supposed to check on us as junior pastors and support us from such a stressful situation. We are workers of the church so at least the church needed to help us find healing and bring back a healthy environment to us as junior pastors,” said one participant.

The above responses by participant show that the church was not willing to address traumatic and psychological issues that were being faced by the respondents. The leaders were more focused on solving their leadership disputes which had even spilled into courts. The pastors agreed that they expected the church to address the disputes in an amicable way that could see the warring parts coming together thereby avoiding a split of the church. They also indicated that the disputes tainted the image of the church and exposed the church to public debates and scrutiny. Thus, according to Chikwanha (2021:3), disputes among senior pastors over unclear succession plans can negatively impact junior pastors. This means that when succession trajectories are not clearly defined, fights for leadership can occur, leading to violence and even usurpation. Chikwanha (2021:4) further asserts that it is vital to work with junior pastors to find healing methods to resolve leadership disputes in the church. This shows the importance of junior pastors in the administration of the church.

5.10.4 Have you helped church members to heal from this conflict?

All the junior pastors who were interviewed agreed that they tried their best to help church members heal from the conflict. However, they indicated that they had some impediments and challenges in doing so.

Said one participant: *"I did my best in helping church members but I was wounded from within because of the experiences that I had because of the disputes. I helped congregants through counselling. However, some of the congregants had more questions than answers and some of the questions just got me back to the conflict. The answers are thinking is my junior pastor fit to pastoral care for use while in this trauma. This led to some of the counselling sessions being cut of as a matter of avoiding misunderstandings with congregants which points to the wounding wounded healer).*

Another participant indicated that they helped congregants by just preaching the word of God without any counselling as they believed that the word was enough to heal congregants.

"I used the word of God because the word is active and alive. During such sermons I

made sure that I avoided talking much about the disputes that took place and were taking place in the church. I rather encouraged congregants that we are just but one family bound together by the blood of Jesus. But deep inside I need to be healed from this trauma. The memories never fade away. As a pastor I was trying to help but I also needed help myself from the trauma that I had as a result of the conflict.”

However, some participants said they could not make it to help congregants as they were still affected by what happened both to them and to congregants as a result of the conflict.

“I could not help congregants because the damage was too much on my side and on the congregants too. The healing process involves a lot especially restitution on those who felt robbed of certain assets. It has been hard to assist congregates because everyone is traumatised because of the fights. There was a situation where some church members came with pistols in church during the disputes to protect themselves, so just imagine as a junior pastor seeing someone with a pistol during a church service.”

Through the interviews, the researcher also found out that some pastors abandoned the church and started their own ministries to avoid the disputes that were ongoing. The responses by the junior pastors show that they were willing to help but because of trauma and their experiences during the disputes they were not able to help. This means that the conflicts resulted in serious traumatic issues in pastors that it will take longer time for them to heal and minister the word of God. The responses also show that the church has desisted from the formal way of choosing leaders to violent one which resulted in conflicts that involved guns as highlighted by one respondent above.

According to Chikwanha (2022:4), Glorious church used to follow its traditional method of power transfer where the outgoing president would be replaced by the deputy president, allowing for experienced and mature leaders to take charge. However, changes were made to this model resulting in conflicts that affected junior pastors. The shift away from valuing seniority in power transfer has caused widespread power struggles in the church, as stated by Chikwanha (2022:2).

In the final feedback session of the interview, it became evident that the leadership disputes within the Glorious church have had a negative impact on the junior pastors. The trauma they have experienced is real and cannot be ignored. Therefore, it is necessary to find an effective healing methodology to address their emotional and psychological needs. The researcher must take immediate action to support the wounded junior pastors and create a healing model.

5.11 Preliminary Conclusion

It is important to address the trauma experienced by junior pastors due to conflicts with senior leaders in the church. This will help junior pastors heal and, in turn, foster healing among the congregants they serve. The participants in this conflict have been deeply wounded, with some being displaced from their original churches and others continuing as pastors while wounded. While the senior leaders may feel a sense of accomplishment for causing the conflict, the behaviour of the junior pastors indicates that they are experiencing trauma in their ministries. This trauma can be transferred from one generation to another if not addressed. The participants' responses show that trauma has caused conflict among junior pastors in the Glorious church in Zimbabwe. This chapter presented, discussed and analysed data that was collected through in-depth interviews from a purposeful sampling of the junior Pastor in the SD area.

The junior pastors in the Glorious church Zimbabwe need healing from trauma caused by leadership conflict. The trauma caused by two leaders has affected junior pastors' ministerial duties, as they fear confronting the church's leadership. This silence has caused them to internalize their trauma, affecting Christ's body. The depth of the trauma that has been identified to be connected to the easy of leadership disputes indicates that there is need for the intervention of clergy with a healing methodology suiting the narrative for the junior pastors hence the following chapter is going to attempt to discuss the necessary healing methodology.

6. CHAPTER SIX

Healing Method

6.1 Introduction

The first chapter revealed the reality of the research problem of leadership conflicts within the Glorious church, which are public knowledge as depicted by the through various media sources such as newspapers, news channels, social media, and public circles. Despite these realities, the junior pastors' emotional distress remains unspoken. (Source: The Chronicle newspaper Netsianda, 2020). Literature review chapter highlighted the reality on trauma caused on those in the lower hierarchy any organisation including church organisation, by those in the upper echelons of leadership does exist. Also highlighted by literature was the level of trauma carried by those in the lower hierarchy. The previous chapters highlight that junior pastors are faced to participate in conflicts in leadership and suffer from various traumas, such as fear, confusion, and stress. The participants' narratives indicated that trauma and wounds result in a range of emotions, including pain, fear, loneliness, stress, and depression.

This chapter will discuss a suitable healing methodology to help especially the traumatised junior pastors. The healing method that can assist them in overcoming these traumas and allow them to carry out their pastoral duties in the Glorious Church effectively, will involve Narrative therapy and Pollard to create a model for healing; Gerkin will then help pastors with the shepherding model and other other tools of healing for traumatised junior pastors. The chapter is a response to the question: "What healing approach can be used in order to pastorally care for the traumatised junior pastors of Glorious Church?". In responding to this question, the chapter also attempts to explain the process of a trauma-informed pastoral caring model as a healing tool of the traumatised junior pastors of generically.

6.2 Narrative Therapy

The researcher will, in detail investigate Morgan's theories concerning the re-telling of lived narratives. As alluded to in Chapter 3, Morgan's re- telling of lived stories will be

employed. It was indicated that this methodology can bring healing to people who are experiencing shame, guilt and unworthiness. Morgan then believes that, in the re-telling of the narratives, by implementing this theory, the caregiver will be in a position to emulate the trauma experienced by the junior pastors. The researcher believes that this particular strategy will immensely help him to create a model for healing especially to traumatised junior pastors who are wounded by leadership disputes. Interviewees in chapter five are wounded souls who need care, counselling and healing. Junior pastors are more on the receiving side of these leadership disputes. I am traumatized nation; these sentiments are echoed by One of the participants

Morgan believes that our reality is often thought of as being created or constructed primarily by the language, we use and by the stories, we hear. Morgan argues that each person and community has an orientation to the reality that is deeply ingrained and that the "beliefs and convictions that inform people's behaviour, attitudes, feeling and relationships are fairly well-formed" (2000:5). The author maintained that these beliefs and convictions of people, which construe their reality, could be changed through storytelling. The researcher's view, in storytelling, can be used as a powerful tool to change negative perceptions that people might have of themselves. By allowing, a person to re- tell his or her story creates an opportunity for the person to see alternatives and new possibilities in the same story. In the process of the participant telling their storytelling this helps the caregiver to able to identify from the stories told if there is a need for further therapy. This is the support and guidance that the caregiver should give during counselling sessions. The way counselees speak about their reality make use of stories thereby changing their view of reality. However, the counsellor would need the necessary skills to help counselees create alternative stories that are pleasant and replace the negative stories. By doing so, the counsellor is content, assured and hopeful that the counselee dealt with the problem- saturated story of his/her life. The story of the individual, Pastor Zuku, was confused and struggled to provide pastoral care for his ministry and was raising many questions that were also raised by other junior pastors narrated their trauma during the interview session and also highlighted in chapter five. The interviewed participants were frustrated, confused,

and pained by the situation and felt neglected during this time and it clear to the researcher that there was need to discuss the merits of using the narrative therapy as a healing method to help the wounded junior pastors. The next section will explore pastoral care models for traumatised junior pastors and Pollard positive reconstruction will start to be discussed to assist the traumatised junior pastors.

6.3 Pollard's Model of Positive Deconstruction

The researcher utilized narrative therapy in finding healing to the Glorious junior pastors from these conflicts by deconstructing their narratives outlines all the factors affecting them. Pollard says this of the process of positive deconstruction, "The process is 'deconstruction' because I am helping people to deconstruct (that is, take apart) what they believe in order in order to look carefully at the belief and analyse it. The process is 'positive' because this deconstruction is done in a positive way- in order to replace it with something better" (Pollard, 1997:44).

Pollard came up with his model after he rebuilt his old car into a new one. When he was still a student, he purchased an old car which was in good shape aesthetically but had many worn-out parts. Pollard found another car of the same make and model and purchased it. Using both cars, he was able to build a new car by carefully selecting the good parts and discarding the unusable parts. As he puts it, this was not the negative deconstruction of a mechanic (Pollard 1997:35).

This model can be used in therapy to help junior pastors who have internalized trauma caused by leadership disputes. The researcher can assist them in deconstructing their feelings, identifying the causes, and guiding them towards new possibilities or alternative outcomes. The researcher suggests that in order to follow Pollard's process of positive deconstruction, it is important to listen to the stories of junior pastors who have experienced trauma due to leadership disputes. They should be encouraged to focus on getting healing, as their worldview and beliefs are informed by their trauma. After discovering their worldview, it should be analysed to identify the causes of internalising the trauma. Pollard's process involves affirming the elements of truth in

their worldview, such as the fact that they were created in the image of God and are loved by Him, while also pointing out the errors, such as negative beliefs resulting from rejection and shame.

The Morgan storytelling method can be used to help the junior pastors positively deconstruct their negative feelings. For example, the story of Jesus' rejection at Nazareth or His physical torture and suffering before the Crucifixion can be used to show that pain and suffering can be overcome. By re-telling the stories, the junior pastors can see their trauma in a new light and realise alternative possibilities for changing their situation. The researcher believes that by using both Morgan and Pollard's approaches interchangeably, a model for healing negative feelings can be reconstructed. Morgan's teaching emphasizes how to develop resilience and achieve victory in the face of challenges and hardships by sharing personal stories. Pollard's process of positive deconstruction encourages storytelling and can guide pastors to see new possibilities and create a new, thicker story. Pollard's strategy emphasizes dialogue with junior pastors effective in addressing the lack of communication within Glorious church. The focus centred in conversations addressing leadership disputes and align scripture in promoting healing from the trauma.

The term "taking apart" refers to the process of dismantling the trauma that people have internalized. This is where Morgan's theories of retelling lived narratives come in. Morgan's teachings help individuals identify with their personal experiences, while Pollard emphasizes the importance of the individual speaking about their experiences and the caregiver helping them dismantle negative feelings. Both Morgan and Pollard complement each other's model for healing. As previously mentioned, Gerkin's shepherding model will be used to close the gap. This model encourages individuals to seek new possibilities and always be open to them.

6.4 The Shepherding Model

As a component of having “understood and navigated the junior pastors’ narratives the researcher addresses the practical aspect of healing the junior pastors by using

Gerkin's template of pastoral care as a healing method. Gerkin's model of shepherding, appeals to the researcher because of the background that the researcher has, which connects him to the model of shepherding.

Gerkin (1997:11) defines Pastoral Care as the pastor's caring task in relation to communities and individuals. This research focuses on the nature of caring and how the lack of proper care by leadership can lead to traumatic experiences for pastorally neglected junior pastors. In conflicts for top leadership, power, and succession issues, junior pastors often lack support from senior leaders, which can leave them feeling rejected, lonely, depressed, unloved, and wounded. Junior pastors, who often serve around wounded individuals, require healing, not just physically but also emotionally and spiritually. As Jesus instructed Peter in John 21:15-19, caregivers today must take care of His sheep and His lambs. Gerkin (1997:18) was influenced by Anton Boisen's work on exploring the real situation and needs of people rather than doctrine and dogma. Gerkin believes that pastoral care has been an essential characteristic of Christian history, which has been used for centuries without being named specifically. This research will discuss Gerkin's statements on the development of pastoral care models over the centuries, primarily focusing on the models' development in the following areas:

- The pastor as Shepherd of the flock.
- The pastor as mediator and reconciler
- The pastor as the priest and wise guide and
- Pastoral care and the moral life of the people.

6.4.1 Pastor as a shepherd

The model of pastoral care described in this research is meant to be used in collaboration with the shepherd and the sheep. The researcher believes that the most effective way to tend to the flock is by using a combination of different models. According to Gerkin, pastors are given the image of a shepherd to guide and tend to the flock of Jesus Christ, which He gave directly (John 21:15-19). In the New Testament, Jesus Christ is portrayed as the Good Shepherd who understands His sheep by name

and is known by them in return (John 10:14). This deep-rooted trust in each other demonstrates Christ's divinity, His life of Truth and His status as the Messiah, The Son of God (Gerkin 1997:80-81). By emulating Christ's care for troubled souls, caregivers can become effective as shepherds.

To become effective shepherds, caregivers must strive to become like Jesus Christ to those in need. This is a great accountability and a heavy responsibility, as no one can ever parallel themselves with Christ, however for one to be an effective shepherd, the pastor should adopt the pattern of been led by the Holy Spirit that Jesus Christ invites us to become co-pastors with Him in our journey of care and counselling. As humans, we cannot do things on our own but only with the power of Jesus Christ, assisted by the power of the Holy Spirit. When we correctly shepherd the flock of Jesus Christ, we bring healing and restoration to broken souls. The researcher observed that healing and forgiveness are intimately intertwined. In Wimberley's storytelling method, the Gospels and other New Testament scriptures have much to say about the need for forgiveness, including Jesus Christ's own teaching and example. To experience healing, people must undergo a forgiving experience.

In adding, the resurrection narrative in the four Gospels can be a vital and helpful tool in pastoral care. The Gospel provides a comprehensive and detailed story of the birth, life, ministry, death, resurrection, and second coming of Jesus Christ. It shows how Jesus Christ faced trials and challenges daily, dealt with them, and always emerged victorious. It shows that pain, humiliation, shame, and a feeling of unworthiness are not new. The resurrection of Jesus gives hope to junior pastors that whatever they are going through does not mean death or the end.

This demonstrates that in many instances in His lifetime, Jesus Christ also felt like a relational refugee, but He had the resilience to overcome. We need to know that, just as Jesus Christ was triumphant, we can also be triumphant over pain, trauma, shame, and rejection. Jesus Christ has become our role model as Christians, and we should emulate His thinking and handling of challenges. These are the stories that broken

souls need to hear, which can bring them hope and healing.

6.4.2 The pastor as mediator and reconciler

In the practice of caregiving, Paul is a unique example, as confirmed by (Gerkin, 1997:21). A careful inspection of the Pauline letters reveals that Paul had to mediate, reconcile and keep peace between fighting groups, the church, and God (1997:21). A caregiver's duty is to intervene as a mediator when two or more parties are in conflict. The goal of such mediation should be to find common ground that leads to healing and freedom for junior pastors.

In the researcher's view, Moses played a similar role in the Old Testament. There is a need for such a function to be facilitated by special individuals who possess the necessary skills, attitudes, abilities, etc. This is particularly crucial when addressing divisive issues within the church. In most denominations, pastors take on such a function on a national or regional scale, while only the pastor of a local charge does so in their community. Despite the challenges faced by junior pastors, the caregiver, like Moses, should facilitate discussions among junior pastors from different factions to find solutions and promote healing.

6.4.3 The pastor as the priest and wise guide

Gerkin identifies the pastoral ancestors of Israel as the priests, prophets, and wise men and women. According to him, the wise men and women offered guidance on personal conduct issues and good life. They communicated God's care to the people through ritual practices and wise guidance. In the same way, a pastor can offer care to the affected family by being a wise guide to them. David said in Psalm 23:3 that God guides him in paths of righteousness for His name's sake, providing an example of how a shepherd guides his flock.

Similarly, as a wise guide, the researcher offered guidance and counselled the wounded junior pastors affected by church conflict. By identifying with the prophetic, priestly, and wisdom models of caring ministry, the researcher provided care to the affected

individuals. Gerkin believes the shepherd model is the best therapeutic way to care for and guide people. The modern Pastor/Caregiver acts as the mouthpiece for the voiceless and offers help to those in need daily. When the junior pastors are negatively affected and not cared for, the caregiver becomes their voice and an advocate for their distress.

6.3.3.4 Pastoral care and moral life of the people

The role of a pastor has always been to serve as the moral voice of the community, encouraging individuals and the community to reflect on the morality of their actions. This is achieved through pastoral care, which results from human actions and relationships and aims to address the tendency to misbehave. Even in modern times, this aspect of the pastoral care role remains important. However, in the research conducted, it was found that junior pastors were unable to receive the care they needed due to senior pastors neglecting them amidst leadership conflicts. As a result, the junior pastors interviewed did not have a means of caring for themselves pastorally, leaving them unable to restore their dignity or shepherd themselves. All suffered from trauma due to the disputes and required pastoral care.

6.5 The Wounded minister as a source of Healing

Morgan (2000:115) states that people who are experienced with problems in the present or in the past hold special knowledge, skills, competencies that can assist others in a similar situation. The wounded minister can become a source of healing for himself through dealing the trauma and find means to heal alone. Junior pastors with the experience of the trauma caused by leadership conflicts will hold special skills to identify and help find healing from the trauma of leadership dispute.

As participants voiced the feeling of bitterness and dissatisfied with their duties despite their best efforts. The research emphasizes the junior pastors to use their own experiences of suffering to find healing from the trauma in leadership. This is done by turning their brokenness into a path towards healing. The feeling of isolation is emphasized by Nouwen (1979:78), who notes that the loneliness experienced by a

junior pastor can be particularly intense because of the changing nature of the ministerial profession. The researcher emphasizes junior pastors to accept their loneliness and this acceptance assist them in finding a healing a friendly atmosphere for others, providing a safe place for guests to feel at ease and express themselves.

6.6 Biblical Perspective

6.6.1 Peter's Model of Wounded Healer Wounding Others

Peter, a devout follower of Jesus Christ, was chosen to be a disciple and was trained and mentored to serve the community. His commitment to his faith and eagerness to serve the church made him a promising candidate for this important role. In John 18:10, Peter drew his sword and injured a servant of the high priest by cutting off his ear. Peter was threatened by those who came to arrest Jesus, so he reacted by attacking them. Unfortunately, Peter, who was himself wounded by the incident of the arrest of his Rabbi, ended up harming an innocent person in an effort to protect his Rabbi while also retaliating due to being hurt by the arrest. While Peter's trauma was not caused by leadership disputes, it still highlights the possible danger of wounded junior pastors hurting others due to how they process the traumatic incident

One of the participants shared some of the challenges they are facing with other junior pastors due to the difference of the frictions of the top leadership. In particular, they noted that conflicts within the church have left many junior pastors traumatized. This has led to some extreme behaviour, such as junior pastors bringing guns to church for self-protection against one another junior pastors. Needless to say, such an environment can be incredibly difficult for a junior pastor to navigate, as they may find themselves struggling with their own trauma and struggling to help other junior pastors.

The example of Peter shows that those who are deeply wounded can find healing and support through the intervention of a higher power. In Peter's case, the intervention of Jesus enabled him to overcome his own trauma and aid others. By healing the injured servant's ear, Jesus also demonstrated a healing model from which the researcher

learned and would consider pursuing it when he furthers his studies. While the researcher will not be putting back people's cut ears, he will seek to understand the trauma caused by leadership conflicts on the congregation. This future endeavour would assist to recommend a healing method for the other set of grass, the congregants.

6.6.2 Jesus Christ's Model of Healing

Herzog (2000) posits that it is undeniable that Jesus was deeply concerned about human well-being, and the church should follow in his footsteps by emulating Him. The therapeutic ministry of Jesus is a significant aspect of his life and mission. As Clinebell (1996:61) indicates, the healing process should bring by addressing the shame that is supported by forgiveness, a central theme in the New Testament and used by Jesus as a healing model.

Upon conducting interviews with the participants, the counsellor observed that a deep sense of shame significantly affected the junior pastors' ability to cope with their trauma, causing prolonged stress. In order to address this matter, Wimberly deemed it necessary to offer the required support and guidance to the affected individuals. Shame is a terrible condition that makes one feel unloved and uncared for by others. It can erode self-confidence and linger in our lives. Wimberly (1999:36) states that shame is like a demonic force that tries to hold us back and prevent us from moving forward constructively. He believes the best way to combat shame is to develop meaningful relationships with others to help build self-esteem. Wimberly suggests that through such relationships, the Holy Spirit can work to help us see ourselves as valuable and worthy of love by experiencing God's forgiveness and showing forgiveness to others. Wimberly sees forgiveness as a divine gift from the Holy Spirit, which is beyond our human nature's capabilities.

The following will assist junior pastors finding healing from the trauma through:

- Prayerful Engagement
- Resisted the Temptation
- Forgive Prematurely.

Healing can be found through junior pastors praying to God and asking God to reveal where God is working in their lives, helping junior pastors in finding healing through prayer. The counselee needs to seek guidance from God's Holy Spirit so as to help them enter into their healing space. It will be helpful to guide and lead the junior pastors in praying as pastoral caregivers and also during counselling sessions, prayer should be the tool to use in finding healing for them since the interviews proves the absents of spiritual prayers by the junior pastors due to the trauma.

In Sancken's 2021 teachings on Trauma and Healing from the Bible, the following points are highlighted:

- Scripture as a language source for trauma: Trauma survivors often find it difficult to express their experiences in words. However, the Bible contains descriptions of various wounding and traumatic experiences that counsellors can use to give voice to the pain survivors endure of junior pastors. The language used in the Bible is less emotionally charged since it is removed from the actual traumatic event and steeped in Christian traditions as a language of faith for worship, proclamation, and prayer. This assist in finding healing for the junior pastors.
- Assigning blame: In the journey towards healing from traumatic wounds, making sense of what happened is crucial. This often involves finding someone or something to blame. In some cases, junior pastors blamed the senior leaders causing the trauma. This would help the junior pastors in their healing process.
- Genesis stories highlight God's power, even in challenges. Despite God's hand in the disasters in Genesis, divine freedom offers God's provision in cases of barrenness, famine, and landlessness. By emphasizing God's power and

provision in difficult times, this would offer hope and healing to junior pastors who had suffered from trauma.

6.6.3 Paul's Model of Healing

The researcher looked at the healing model Paul gave to the church of Corinth (1 Corinthians 1:10-17). This gave the researcher ways to address the junior pastor trauma against one another by using the word of God. Normative task relates to the use of divine inspiration to receive revelation on ways to deal with a challenge at hand as this study (Osmer, 2008:134). The biblical text was approached from an exegetical framework.

The following principles, drawn from 1 Corinthians 1:10, "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment" will be described in the chapter. The verse (1 Corinthians 1:10) is divided as follows:

1. I appeal to you, **BRETHREN** - PART A (The message of brethren speak of love among the junior pastors which the junior pastors are advised to use when communicating with one another and in the process, love is shared and bring healing)
2. by the name of our **LORD JESUS CHRIST** - PART B (The name of the Lord Jesus Christ must be the centre of the junior pastors. Healing is found in the name of Jesus which is why junior pastors are encouraged to put Jesus first and in Jesus find healing)
3. that **ALL OF YOU AGREE** and that there be no dissensions among you, but that you be - PART C (The relationship to Christ was the unifying factor of junior pastors. Healing is found in oneness and this helps junior pastors find healing)

4. **UNITED** in the same mind and the same judgment - PART D (The unification of the junior pastors is in the same mind and same judgment. Healing is found in united which junior pastors are encouraged to have same mind and this will bring in healing from the trauma)

The leadership disputes affected junior pastor's needs the message of brethren to carry the significance of love and unity and this helps in creating healing for the junior pastors. By relying on the love of Jesus, the junior pastors would process together the healing in the name of Jesus. Jesus Christ is the central figure in this healing process, as an exemplary Good Shepherd and Healer and as it is also through their relationship with Christ that the junior pastors would find unity and be equipped to work together with a shared purpose and vision with other junior pastors. The model sought to bring young pastors within the Glorious church together and align their efforts to foster cooperation and restore spiritual well-being through the teachings of the bible. It is believed that having same mind would experiencing shared trauma by junior pastors. This would develop a sense of love and support rather than facing such challenges alone as a junior pastor.

6.6.4 Prayer as a Healing Tool

The Book of Colossians highlights the importance of prayer, specifically in Chapter 4, verses 2-6. It is described as communicating with God about people and situations that need attention. Prayer can mend broken men and restore them. In order to provide trauma healing to those in need, the researcher sought guidance from God on how best to do so through prayer. Prayer is an essential healing tool that brings about restoration and transformation in people's lives, which is why the researcher used it to heal junior pastors.

Rogers (2002:86) suggested that pastors and other pastoral caregivers who seek to help individuals with wounded souls should rely on God to perform the healing. The researcher asserts that by relying on God and His Holy Spirit, the focus should shift

from the caregiver (a human being) to God (the Almighty). This shift in focus allows for a greater sense of trust and belief in the power of God to heal rather than relying solely on the abilities of the caregiver. The researcher encourages personal prayers for the healing of the junior pastors.

The prayer session should lead the junior pastors in praying for their emotional healing. This might assist the counselees from enduring the struggles that the researcher acknowledges. This open the counselees from expressing their grievances and pain, while seeking for divine intervention to help them overcome the memories of manipulative tactics such as silent treatments, triangulation, and bullying used to control them. This would lead them in receiving the healing from the trauma. One of the pastors expressed forgiveness towards their leaders for their actions. The pastor declared, "I release the emotional trauma bond. I speak life into my whole being and say that my heart will beat again with fresh new life. I am no longer dead in wounds of church conflicts. I am now alive in Jesus Christ, who took on shame and emotional trauma on my behalf. I am set free indeed! In Jesus name, Amen."

6.7 Promoting Healing by Listening

Wagner (2008:218) defines listening as the process of receiving, interpreting, and responding to verbal and non-verbal messages. Jagosh *et al.* (2011: 369-374) highlight the importance of physician listening from both the doctor's and patient's perspective. This was particularly significant in assisting junior pastors at the Glorious Church to overcome trauma. In this case, the junior pastors would act as patients, while the researcher would be the physician.

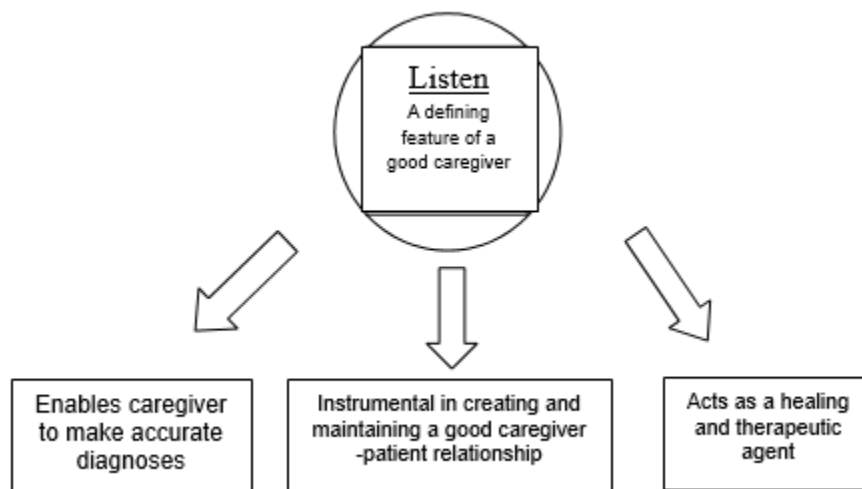


Figure 3. Caregiver perspectives on physician listening serving three main functions (Jagosh *et al.*, 2011).

Active listening is an essential component in the appropriate healing method that helps to ensure accurate diagnosis and the selection of suitable therapeutic interventions. The significance of physician listening cannot be overstated, as it is crucial to ensuring an accurate counselling diagnosis. Attentive listening allows physicians to comprehend the patient's concerns, understand their symptoms, and identify any underlying medical conditions that may have gone unnoticed. This helps choose the most appropriate treatment plan that addresses the patient's unique needs and facilitates recovery (Jagosh *et al.*, 2011: 369-374).

Mesquita and Carvalho (2014:1127) says that active listening has been found to have a powerful therapeutic effect on individuals seeking counselling as they feel validated by the attentiveness of the therapist. Junior pastors would be applied this listening tool so that their can relief from trauma-related stress and anxiety as they expressed gratitude to the researcher. The counsellor would be listening to junior pastors frustrating lived experiences in assisting them in finding healing. The caregiver would listen attentively to the counselee and offers emotional relief. This would help alleviate the physical symptoms that can arise from trauma-induced anxiety. The counselee would receive the

listening sessions in facilitating a relationship with junior pastors. The researcher would facilitate a healing and recovery for the junior pastors through listening to them and allow them to speak their frustrations by listening skills that is built by relationship of counsellor and counselee. The researchers would employ the listening method to help junior pastors heal from the traumatised leadership disputes by:

1. **Give them time:** The researcher would emphasise the importance of patience for during and after the counselling sessions. This relate to the importance of patience during the interview. During the counselling session, the counsellor would facilitate a supportive and calming environment for the junior pastors by allowing them to speak freely at their own pace, without any pressure or urgency to rush through their thoughts. This gives the junior pastors the freedom to express themselves fully and allowed the counsellor to understand their needs and concerns better.
2. **Focus on listening:** Fitzgerald and Leudar (2010: 3194) point to listening as a skill that involves a specific set of techniques that a therapist can employ to effectively understand and engage with their clients. The counsellor should show high respect for the counselee's decision to share only what is necessary for effective counselling. This would guide the caregiver not to be asking any unnecessary questions that would cause junior pastors to be discomfort in the counselling process. The counsellor would be advised to focus on gathering all the necessary information that would assist the junior pastors on their journey towards healing and recovery. Listened attentively will showed empathy and counsellor should be sensitive because of the nature of the dispute.
3. **Accept their feelings:** The counselee needs to be assisted with the approach of tolerate and accept junior pastors' emotions. Acceptance of emotional experience instead of avoidance is the first step in awareness work (Greenberg, 2008-90). The senior leaders did not create a safe environment that allowed the junior pastors to freely express their emotions and openly share what they had

experienced. This approach aimed to break down the barriers that had previously prevented the junior pastors from discussing their feelings and bring a sense of healing. The counsellor would need to create a platform for the junior pastors to open up about their experiences. This would assist junior pastor's deal with the emotions that are internalised under the trauma.

4. **Use their preferred words:** The counsellor can assist in the interview sessions by making use the same language as the counselee. This is vital when counselling junior pastors have unique ways of describing their experiences in using the same language familiar to them. The counsellor would need to align with counselee's terminology and phrasing. By doing so the counsellor can establish trust and rapport with the junior pastors, making them feel understood and respected. This would ensure that the counselling sessions are productive and effective and in return help junior pastors to find healing.

5. **Do not dismiss their experiences:** Ziomek-Daigle and Christensen (2010) states the importance of importance of accepting the problems. The counsellor is refrained from reassuring counselees by telling them not to worry or that their situation could worsen. This approach would assist junior pastors' control over the trauma they are experiencing and how it impacts them. By acknowledging the complexity of their experiences, the counsellor would create a safe and supportive environment for junior pastors to share their stories and find healing.

6.8 Other Possible Tools Of Healing

Healing junior pastors who have been affected by leadership disputes can be a challenging task. This contribution shed light on the tools used to help junior pastors recover from the trauma caused by such disputes. The basis for this researcher to recommend other healing methodologies is because Gerkin covers shepherding. Pollard covers positive deconstruction, and Morgan covers narrative but does not cover the issue of finding a support group, mentoring, mediation and avoid blaming.

6.8.1 Support group as a Tool

The interviews have revealed that participants received poor support from the top leaders and the church. The junior pastors who were traumatised by leadership disputes find themselves living a lonely and wounded life. Oygard (2000) has described their experience as "a sense of marginality to their congregants and feeling of isolation." The top leaders of Glorious Church were responsible for the trauma experienced by the junior pastors, causing them to feel rejected, marginalised, and isolated. Since Glorious Church is located in many countries, the international church can create a community to provide support and care. Oygard et al. (2004) suggest that this community can be a temporary space for those in similar situations, where their experiences are understood and they feel accepted.

This group can help traumatised junior pastors to develop a sense of belonging during the period of rejection, loneliness, and emotional turmoil. The international church becomes a safe haven where these pastors can share the pain and trauma experienced by the Glorious Zimbabwe's top leaders. They will be able to vent their emotions and feel accepted. The following goals can be used to support the traumatised junior pastors:

- To provide support to junior pastors who experience loneliness and shame.
- To provide a safe place to discharge some of the emotions of leadership disputes.
- To help deal with the conflict since junior pastors need to heal.
- To enable debriefing of feelings about their trauma caused by the Glorious Zimbabwe leaders.

Achieving these goals will enable junior pastors to share their trauma experience and leadership disputes in Glorious Church. The international support group for junior pastors is a tool that counsellors can use to pastorally care for them. The instrument recreates a vital role in helping traumatised junior pastors to recover positively. Their

experience of the trauma process can help them to realise that other Glorious Church members outside Zimbabwe can assist them in finding healing after experiencing rejection and isolation by top leaders in Zimbabwe. Most of the participants did not have a place or person with whom they could share their pain. The group would afford them that opportunity, enabling them to vent their feelings and be understood and accepted.

6.8.2 Mediation as a tool

Mediation is a tool that Africans have used for resolving disputes amongst parties, families, churches, and clans, as stated by Davidheiser in 2006. Counselees find inner peace within themselves through this practice. The role of mediation is to help parties reach an amicable solution and manage their trauma as they participate in the Glorious church. If the leadership fails to come up with a resolution, the senior elders are called to mediate and pass their judgment. This powerful tool could be of help to the Glorious church in caring for traumatised junior pastors.

The benefits of trauma mediation are numerous. Firstly, it helps the junior pastors to focus on finding healing. Secondly, it provides them with an opportunity to voice their internalised trauma. During mediation, they are more likely to express their pain and wounds. Thirdly, junior pastors were seen by their caregivers as significantly more helpful in identifying useful ways to arrange ways of being journeyed within the process of dealing with trauma.

Through mediation, the junior pastors can be assisted in dealing with issues of leadership trauma. It helps the junior pastors to receive pastoral care and find suitable healing method.

6.8.3 Avoiding Blaming as a tool.

The act of being compassionate involves generating feelings of warmth, kindness, and support during various activities (Gilbert, 2009:202). The counsellor needs to show

empathy and understanding towards the junior pastor's plight, choosing not to probe into their reactions or decisions. The counsellor needs to acknowledge that the junior pastors are caught in the crossfire of leadership conflicts, which likely inflicted emotional trauma.

In most cases, during the process of healing following a traumatic event, junior pastors tend to blame each other, which leads to relationship breakdown and friction. One of the participants in a particular case study shared that neither of the junior pastors was responsible for the breakdown of their relationship, but rather, it was caused by their top leaders. Blaming each other only undermines their interpersonal relationships and erodes their capacity for empathy and collaboration, according to (Felstiner *et.al*, 2017:256). This makes it difficult for them to heal and work together. Furthermore, blaming each other creates anger and hatred, further complicating the situation. It is important for junior pastors to avoid blaming each other and acknowledge their own actions. This contributes to a good healing process.

Felstiner *et.al* (2017:258) recommends that the following advantages be considered in order to collaborate and avoid blame towards junior pastors:

- It enables junior pastors to have a better understanding of how their actions affect others, including their fellow junior pastors.
- It helps them reminisce about the good times and the qualities of their partner that attracted them in the first place.
- it allows for healing by acknowledging what was good and worth preserving, especially in relationships that have been affected with other junior pastors.
- It acts as a counterbalance to the trauma of anger, loneliness, and disillusionment that can arise from internalising the trauma.

The retired pastors should play an important role in facilitating this process amongst

junior pastors. Mentoring is also vital in assisting the junior pastors find healing.

6.8.4 Mentoring as a tool

Mentoring is a helpful method for supporting junior pastors during and after the process of healing from leadership disputes. According to Masango (2011), a mentor is someone who facilitates a nurturing process that leads to growth and effective caring. The journey involves retired pastors helping and supporting junior pastors through the stages of finding healing seeking a method to position them to care for their congregants. The mentoring relationships method suggested by Wimberly can be useful in this journey. This technique helps "relational refugees" reintegrate themselves into a nurturing community. The mentoring relationship facilitates the healing process, transfers skills, and brings wholeness to the relational refugee. This method can also help traumatised junior pastors overcome emotional loneliness and spiritual alienation. The mentor retired pastor needs to develop skills through the roles to find new healthy ways of healing for the junior pastors. This process helps them internalise the positive attitudes of others to grow emotionally.

Wimberly refers to mentoring as "phenomenological attending," which is a way of being available to the learner. It is the use of empathy to attend to the experiences, images, metaphors, narratives, ideas, and concepts of the relational refugee. The mentor pastor can be present in the life of the junior pastor during the process of trauma and provide guidance to internalize that which is worthwhile and valuable. This helps junior pastors develop positive self-worth that was destroyed by leadership disputes and find healing. Finally, the next section will focus on the preliminary conclusion of this chapter.

6.9 Preliminary Conclusion

At the beginning of this chapter, the researcher set out to investigate and suggest caring methods for junior pastors who were neglected by the top leaders of the Glorious Church due to leadership conflicts. During the research, it became clear that there was also a need to find healing methods for these pastors who were experiencing pain,

loneliness, depression, trauma and rejection. The chapter focused in finding the suitable healing methodology for the junior pastors. Narrative storytelling was used in this research to assist individuals with negative self-perceptions. The approach involves breaking down negative stories to help counsellors comprehend the victims' feelings and the reasons behind them. Storytelling was used to help junior pastors who feel ashamed, guilty, and unworthy due to leadership conflicts. This method helps them build more self-worth and value. This chapter used Pollard and Gerkin's Pastoral Care models to emphasize the significance of providing proper pastoral care to the traumatised junior pastors. The researcher drew upon Jesus as the good shepherd in John 10:14 and demonstrated how Jesus' example can help junior pastors find healing. Gerkin's approach to shepherding involves showing love, care, nurturing, guidance, and teaching to the flock of God, while the pastor requires guidance from God. Other listening tools and supporting healing methods helping in finding healing for junior pastors during times of pain, rejection, and hurt caused by leadership disputes.

While the chapter discussed the narrative method and two pastoral care methods (Gerkin and Pollard), it also discussed other complementary healing tools that strengthen the three methods based on the interviews that the researcher conducted. Pursuant to the healing methods and tools that were discussed, the following chapter will attempt to discuss the findings and recommendations that came from this study.

7. CHAPTER SEVEN

Findings and Recommendations

7.1. Introduction

The previous chapter discussed a healing methodology that could help address the trauma experienced by junior pastors due to leadership conflicts. The healing methodology was motivated by the continuing leadership disputes in Glorious Church in Zimbabwe. The methodology of enquiry utilised in this study was a qualitative approach using in-depth interviews to understand the narratives that inspired the necessary therapeutic approaches to pastoral care for these pastors. This chapter concludes the entire research by outlining the main findings and recommendations in light of the research problem. This will be accomplished through the summary the findings and conclusions reached with respect to the problems investigated. The study focused on examining the challenges faced by junior pastors in the Glorious Church in Zimbabwe, specifically pertaining to Pentecostal leadership disputes. Finally, this chapter suggests potential areas for future research.

7.2. Findings

Findings will be based on the whole researcher and will be summarised in chapters. The findings will show what has come out, which the researcher needs to share with the readers.

7.2.1 Summary of findings of Chapter One

The research topic Pentecostal Leadership Disputes in Zimbabwe: pastoral challenge was explained in analysing disputes in Glorious church. The researcher is reminded of an African saying which says: “when two elephants are fighting each other, it is the grass that suffers. In this research, the two elephants are the two top leaders of the church and the grass (implies junior pastors) who are suffering during disputes. The suffering is buttressed by the literature supporting the trauma caused to the junior pastors by leadership disputes in the church. Chapter one of this research thesis provides an overview of the study by discussing the problem statement which outlines and the

purpose of the research. Additionally, the research questions were articulated to assist in getting a clear understanding of the inquiries made by the researcher in collecting data. The significance, aims, and motivation behind the research were also discussed in chapter one.

The aims of this research were:

- (i) to create a pastoral model to assist wounded junior pastors to experience the healing from leadership disputes and pastorally journey with the wounded junior pastors.
- (ii) to assist junior pastors, enable to care for the congregation effectively pastorally.
- (iii) To investigate and understand the depth of the trauma caused by leadership disputes among junior pastors.

Based on my understanding, the research has successfully achieved its objectives. It has suggested a model for handling wounded junior pastors. The crucial aspect of this model is to accompany the traumatised junior pastors and provide them with the necessary support to achieve healing. The findings are going to be shared chapter by chapter so that the reader can follow new patterns that have developed. Recommendation will lead to conclusion of my work.

7.2.2 Summary of findings of Chapter Two

In chapter two, the literature review was also discussed, which included a review that highlighted the leadership disputes, power dynamics, and the challenges associated with conflicts between top leaders and the pursuant trauma junior employees or junior pastors. The literature reviewed helped to identify the possibility of trauma and the gap researched that would assist pastors and pastoral caregivers in providing therapeutic care to traumatised junior pastors. The finds proves that the literature gap is essential to provide a healing method for traumatised junior pastors.

7.2.3 Hypothesis

The hypothesis of this research which is the trauma caused by leadership disputes has been proven because there is trauma of junior pastors in Glorious church and this has been proven literature. The finds approve that trauma exist in junior pastors in Glorious church who are wounded from leadership disputes. The following problem questions were developed from this hypothesis:

Can junior pastors provide effective pastoral care to others despite dealing with the trauma of leadership disputes. Can a Junior Pastor provide effective pastoral care to others while dealing with leadership disputes? The responses in the interview process voiced the trauma. Junior pastors exposed to church leadership disputes suffered silently and wounded due to top leaders' frictions battles. The responses confirmed that leadership disputes have caused trauma to junior pastors. The research has shown that leadership disputes is traumatising junior pastor in Glorious church. This fact was clearly voiced by the traumatized junior pastors in a forceful manner as they displayed their wounds caused by leadership conflicts. The researcher has discovered that trauma exists in junior pastors, and the need to journey with them is required as the pastoral caregivers assist in the healing process.

7.2.4 Summary of findings of Chapter Three

Chapter three of the research paper focuses on the methodologies used to conduct the research. The primary method used was a qualitative approach, which facilitated the inquiry. Structured interviews were conducted with individuals to collect data. The research relied solely on qualitative approaches such as grounded theory, observation, and in-depth interviews. The objective of the research was to gain a deeper understanding of the experiences of junior pastors in the SD area District of the Glorious church. The interviews were conducted using structured questionnaires to facilitate analysis.

The research focused on the stories of victims of leadership disputes within the Glorious

church in Zimbabwe. It was discovered that people who were exposed to leadership disputes were still struggling with loneliness, bitterness, embarrassment, and shame. Therefore, this research was conducted to support the healing methodology for junior pastors. The in-depth interviews conducted helped to prove the trauma experienced by the junior pastors. It was through these interviews that the real trauma and feelings of loneliness and rejection surfaced.

To assist in the healing process and towards achieving closure through narratives with troubled souls, the research employed Pollard's positive deconstruction and Gerkin's shepherding model. Gerkin's model of shepherding and journeying with troubled junior pastors was employed to assist individuals in their healing process. During the interviews, the facial expressions and body language of the junior pastors overwhelmingly revealed the negative encounters they had with the church leadership. The researchers observed their responses to tell whether they were experiencing emotional distress.

Ethical considerations were also discussed in this chapter to highlight the necessary ethical safety precautions taken for every participant throughout the research process. All the data needed for this research was extracted from the participants. The structured questions were set for participants of leadership disputes and junior pastors of the Glorious church. This research exposed the fragmentation that leadership disputes cause trauma to junior pastors.

7.2.5 Summary of findings of Chapter Four

The researcher searched for information on topics such as trauma, leadership, conflict, power, post-traumatic stress, and wounds. From the information gathered, it became clear that some psychologists believe that in counselling, a caregiver should allow a person to tell their story first to release any trauma. This is important because in constructing our present reality, it is essential to tell our past life stories. The stories we remember help us find meaning in life. Findings support the idea that past experiences

are crucial in constructing coping mechanisms to deal with present life issues. It can also help a person gain knowledge and understanding of how to deal with leadership disputes. Chapter four analysed the depth of the trauma caused due to leadership conflict on junior pastors who are equated to the grass that has been affected by the two elephants (leaders) who are in leadership disputes and literature has proven the existence of normal reactions to trauma of juniors which are emotional, social, physical and cognitive. The analysis of trauma, specifically the trauma caused by leadership conflicts in various organisations, was discussed. The finds proved that this highlight and understand the nature, causes, and effects of trauma on those who are in the lower echelons of organisational organograms like the junior pastors is real and trauma proving the evident of trauma to Glorious church junior pastors.

The findings have found that the Pentecostal leadership disputes of Glorious church does not observe or respect that junior pastors are wounded and traumatised in the event of the top leaders who are fighting for position and power. It leaves no room for pastoral caregivers to journey caringly with wounded junior pastors, and this proves that this practice should be implemented to assist junior pastor heal and then assist junior pastors to pastoral care for the church members.

7.2.6 Summary of findings of Chapter Five

Chapter Five provides an overview of the data gathered during the interviews conducted with junior pastors who have experienced trauma due to leadership disputes at Glorious church. The data presented in this chapter was crucial as it sheds light on the reality of the experiences faced by these pastors. Firstly, the chapter presented detailed data collected during in-depth interviews with the participants, followed by an analysis of the same. This data was particularly important as there was no prior research conducted in this area. It was also compared with literature on trauma, leadership conflict, power, and post-traumatic stress, supported by academic research in the literature review. One participant made a remarkable statement during the interview, stating that they could not continue due to the fear and pain caused by the leadership disputes. She was

traumatised at the stage refused to continue with the interview. One of the participants experiencing loneliness as a result of the leadership disputes that unfolded in the church which led to losing of close friends and relatives as a result of the leadership. Findings prove that most of participant during the interview have proven to have internalised their trauma in avoiding exposing the leaders to the community.

This is proof of how serious the trauma is caused by the leadership disputes to the junior pastors because all of participants shared the pain and wounds that are experiencing in their lives due to the top leaders fighting and ignoring the fact that the junior pastors are wounded in the process and no counselling have been proved by Glorious church.

The responses from participants in the Pentecostal church strengthens this argument of trauma caused by leadership disputes. The research has proven that emotionally junior pastors are traumatised and wounded, in other words, because of the leadership disputes, their healing process needs to be created through a healing methodology. This research is completely in support of the above arguments and concludes by suggesting that the junior pastors should voice the trauma and be helped by a healing methodology. A healing methodology is needed to journey with the victims of leadership disputes and assist junior pastors heal and be able to pastoral care for the congregations.

7.2.7 Summary of findings of Chapter Six

The study aimed to investigate the impact of leadership disputes on junior pastors in Glorious Church. The literature review showed that conflicts in leadership can cause emotional, social, physical, and cognitive trauma to junior pastors. The participants' responses confirmed that leadership disputes are negative, destructive, unfair, and traumatic for junior pastors. The church is responsible for causing harm to the junior pastors due to power struggles and hunger for positions. A model was suggested to assist finding the healing methodology in dealing with traumatised junior pastors.

It can be summarized as follows:

- Narrative therapy under Morgan narrative model
- Pollard positive deconstruction under pastoral care
- Gerkin's shepherding under pastoral care

Chapter six explored and developed a therapeutic model of healing and caring for traumatised junior pastors. Morgan's narrative model helped to suggest the role of participants/ people narrating their stories. Pastoral care healing methodology to further assist the wounded junior pastors using Pollard's positive deconstruction and Gerkin's shepherding theories of care. The discussed healing model was further is strengthened by the narratives received from the participants during the interviews and the theories borrowed from literature to suggest a suitable healing method.

The findings firmly believe that Glorious church leadership is not acknowledging and journeying with wounded and traumatised junior pastors. The Pentecostal leadership disputes falls short of causing trauma to the junior pastors henceforth the need for the healing methodology to assist the junior pastors.

Finally, chapter seven will attempt to present the findings and recommendations. The researcher will highlight the insights into the research findings and recommends approaches that can improve the care of traumatised junior pastors.

7.2.8 Findings Conclusion

This study found that leadership conflicts and disputes result in trauma amongst junior pastors. Junior pastors have been caught in between senior leadership and congregants as they are the link between the two. This has resulted in them being traumatised and having psychological problems as the church dismantled and got divided into two groups. Decision making in such a situation resulted in them being the most affected as church congregants were looking up to them for decision making whilst senior leaders also looked up to them on whom. This is supported by junior pastors'

responses during the study.

The study also found that leadership conflicts are a serious problem to the establishment of the church as highlighted by the narratives from the junior pastors and literature reviewed by the researcher coupled with the disputes in the church under study reported by both the Zimbabwean media and the on-going legal battle at the Zimbabwean high court.

The researcher also found that the church failed to find a lasting solution to help heal junior pastors who in this case were the most affected by the church's leadership disputes. Responses by the junior pastors show that the leaders were paying more attention to conflict than serving the church and the junior pastors in particular such that most junior pastors had not yet healed from the wounds of the disputes that unfolded within the church. The following sums up the findings of this research:

1. Leadership disputes led to trauma and stress amongst junior pastors.
2. Leadership conflicts can be extreme and spill into courts thereby affecting the day-to-day activities of the junior pastors
3. Junior pastors are negatively affected by leadership disputes.
4. Junior pastors experience loneliness because of leadership disputes.
5. Junior pastors internalise trauma and find healing themselves as a result of leadership disputes.
6. Friendships and family relationships got affected by leadership conflict and this affect junior pastors negatively.
7. Junior pastors have the responsibility to heal the wounded congregants but they are failing because they are also wounded by leadership disputes.
8. Confusion and fear of the senior leadership in church is resulting in stress and trauma amongst junior pastors.

9. Senior leaders are not willing to help junior pastors to heal as they are busy fighting each other over leadership.
10. There is need for healing methodology so that junior pastors get healed from the trauma they have experienced during the church conflict. The above findings now lead to recommendations that further research could be done.

7.3 Recommendations

The recommendations from this study are drawn from the responses that were made by the junior pastors. The study also recommends that the church must come up with healing methodology for junior pastors who got traumatised because of the church conflict. This includes counselling and fully explaining to the junior pastors the root causes of the conflicts and coming up with solutions. The researcher recommends that retired senior pastors who are no longer active in the church be the neutral seniors who can support the wounded junior pastors to heal. This is because the study found out that there was no effort by the church leadership to help junior pastors heal from the trauma caused by the conflict.

There is also need for constant communication between junior pastors and senior leaders in church. Responses by the junior pastors show that they were not aware of what was exactly going on within the senior leadership. They relied on grapevine and were not sure of what decisions to and not to take as they had no enough information as basis for their decision-making.

To effectively carry out their responsibility as caretakers of the Truth, the church must establish a support system for junior pastors by enlisting the help of retired pastors. These experienced mentors will generously offer their guidance to resolve any leadership conflicts that may arise without any financial incentives. The goal is to empower and heal the junior pastors throughout this process.

The study further recommends that the church must take all junior pastors for counselling sessions in the post-conflict period. This is because most of the pastors are still traumatised by the experiences they had during the conflicts. Hence, counselling sessions will help them to heal the spiritual wounds they had because of the conflict.

It is important for the church leadership to journey alongside junior pastors who have been wounded. Junior pastors play a vital role in the overall structure of the Glorious church, and their impact on local congregations cannot be overlooked. Therefore, it is crucial for the leadership to provide support and care for these pastors who may be struggling. Healing for the whole church is needed to make sure that the church reunites. Junior pastors' responses showed that the church is now divided and have two denominations with different leaders. Also, congregants lost trust in junior pastors as they took sides in the process. The process of reconciliation as a recommendation that would heal the church is centred on the international leadership of Glorious church who have the powers to address the top leaders through dialogue of peace and reconciliation to the two leaders. That is why there is therefore need for the international leaders to convene and assist the two frictions to reunite and become one church as a process of reconciliation. This helps heal junior pastors and congregants as well thereby reuniting families and friends who had been divided as a result of the conflicts.

7.4 Conclusion

The church must have its own tribunal that deals with conflict issues. This helps in making sure that whenever there is a dispute within the church the issue is resolved at church level first before it goes into public courts or in the media. The researcher recommends the use of this scripture 1 Corinthians 6: 1 – 8 to solve the disputes in church. The scripture states:

If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord's people? 2 Or do you not know that the Lord's people 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 Therefore, if you have disputes about such matters, do you ask for a

ruling from those whose way of life is scorned in the church? 5 I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? 6 But instead, one brother takes another to court—and this in front of unbelievers 7 The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? 8 Instead, you yourselves cheat and do wrong, and you do this to your brothers and sisters.

The research findings indicate that the leadership disputes in the church have caused trauma not only to junior pastors but also to the congregation. The researcher intends to look into how this trauma has affected the members of Glorious Church as part of their doctoral thesis.

APPENDICES

ANNEXURE A: THE QUESTIONNAIRE FOR LEADERSHIP DISPUTES IN THE PENTECOSTAL CHURCH IN ZIMBABWE: A PASTORAL CARE CHALLENGE

Greetings, fellow Junior Pastors,

I hope this message finds you well. As you know, the issue of leadership disputes in the church has caused divisions and legal battles for centuries. However, our ultimate goal is to achieve a united church, just as the Father, Son, and Holy Spirit are united as one. For this reason, the researcher is conducting academic research to develop a systematic pastoral care approach for healing to the wounded junior pastors.

Please note that this research is for academic purposes only, as part of my master's in theology at the University of Pretoria, South Africa. Your responses will be kept confidential. Kindly spare a few moments to respond to the upcoming questions and contribute to this valuable cause. Thank you for your participation and support.

Blessings

Rev Z Mundhluri

APPENDIX B: INTERVIEW GUIDE

Questions for a Guided Interview

Leadership disputes in the Pentecostal church in Zimbabwe: a pastoral challenge

This guide explores the causes and effects of leadership disputes within the church to the junior pastors. Understanding the dynamics of these disputes is crucial to achieving meaningful healing for the junior pastors. The interview questions in this guide offer a framework to address underlying issues and develop a plan for restoring the journey with the wounded junior pastors. I understand that you belong to Zimbabwe's rapidly growing Pentecostal church, facing serious divisions and disputes. Therefore, this interview aims to evaluate and provide a pastoral care approach to promote healing to junior pastors.

Questions:

I hope this message finds you well. I am conducting research on the current state of the church, specifically with regard to leadership disputes and division within the church. I would greatly appreciate your insights on the following questions:

1. What is your perspective on leadership disputes towards junior pastors?
2. Do you believe the junior pastors are wounded due to disputes?
3. Is the junior pastors effectively executing their duties while wounded with leadership dispute?
4. How do you feel about the current state of leadership disputes within the church?
5. What are your thoughts on amending the church's constitution as a junior pastor?
6. What have you observed regarding junior pastors been hurt due to leadership dispute?
7. As junior pastors how do you think conflicts within the church are being managed?

I appreciate your willingness to assist me with this research. Please don't hesitate to contact me if you have any further concerns or questions. I look forward to hearing back from you soon.

ANNEXURE B: INTERVIEW QUESTIONS

PART 1:

1. Gender of Pastor:

Male

Female

2. Age level:

25-30 31-35 36-40 41 -45

3. Position held in Church Leadership:

Junior Pastor 1 (0-5year in ministry)

Junior Pastor 2 (6-10year in ministry)

Junior Pastor 3 (11-15year in ministry)

Junior Pastor 4 (16-25year in ministry)

PART 2: LEADERSHIP DISPUTES

4. From a ministerial level how has the leadership dispute affected you?

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5. From a personal level has the leadership dispute affected you?

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6. Has the church been able to help you deal with the trauma caused by dispute?

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7. If your answer is no to number 6 how would you think the church would have helped you to heal?

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8. If the answer is yes in number 6, kindly explain what the church did to help you heal?

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9. Since the conflict has started are there any platform for junior pastors to heal?

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10. Could you share with what you have learnt as a junior pastor regarding the leadership disputes?

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11. Have you helped church members to heal from this conflict?

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Thank you for your assistance.

(Compiled by Z Mundhluri Master)

(Approved by Prof Masango)

**APPENDIX C: LETTER REQUESTING PERMISSION TO CONDUCT
RESEARCH AT CHURCH**

The General Secretary
Harare,
Zimbabwe

**TITLE OF THE STUDY: PENTECOSTAL LEADERSHIP DISPUTES IN ZIMBABWE: A
PASTORAL CARE CHALLENGE**

I am writing to request permission to conduct a research study in the church institution. I am currently enrolled in the (Theology in Pastoral Studies) at University of Pretoria in South Africa and am in the process of writing my Master's. It circles around leadership disputes in Zimbabwe and is centred in providing a healing model to handle the matter of trauma in the church towards the junior pastors. This thesis will be used for academic purposes and will not be reproduced for any other purposes. The information gathered during the research will also be for Academic purposes only. Your approval to conduct this study will be greatly appreciated. I would be happy to answer any questions or concerns that you may have at that time.

Sincerely,

Zephania Mundhluri

APPENDIX D: CONSENT LETTER

Department Theology

**LETTER OF INTRODUCTION AND INFORMED CONSENT
FOR PARTICIPATION IN ACADEMIC RESEARCH**

Title Of The Study:

Pentecostal Leadership Disputes in Zimbabwe: A Pastoral Challenge

Researcher:

Zephania Mundhluri | University of Pretoria

0781269338 | u23990024@tuks.co.za

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Pentecostal Leadership Disputes in Zimbabwe: A Pastoral Challenge. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to explore the reasons behind the trauma experienced by junior pastors due to leadership disputes caused by senior pastors. The study will involve gathering input from clergy members regarding leadership disputes within their ranks and discovering what systems or mechanisms of pastoral care are available to help clergy deal with these disputes. Ultimately, the goal is to develop a pastoral care model that can effectively address leadership disputes among clergy. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participant's names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of 12 months and its projected date of completion is 31 December 2023.

- **Research procedures:** The researcher intends to gather information from junior pastors in the SD area of Zimbabwe who are part of a Pentecostal church. The information will be collected using a mixed method approach that includes a questionnaire (refer to appendices A and B) and interviews.
- **What is expected of you:** The participants will be expected to share their experiences with the researcher individually to protect their responses. The information will be treated with the utmost confidentiality, and therefore, no risk will be involved.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document. There is no remuneration (payment) attached to participation (you may not demand compensation for taking part in the study)
- **Confidentiality:** All information will be treated as confidentiality of the entire exercise and process. The identities of the participants will be kept confidential and protected. The information collected during this research will only be accessible to the researcher and the University of Pretoria. The relevant data will be destroyed, should you choose to withdraw.
- **Remuneration:** No money / fees gifts or any form of reward will be awarded / offered / can be expected by co researchers / respondents / participants at any time during the research

APPENDIX E: PARTICIPANT CONSENT FORM

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher:

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

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

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

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

APPENDIX F: ETHICAL CLEARANCE CERTIFICATE



Faculty of Theology and Religion

Research Office
Mrs Daleen Kotzé

28 June 2023

NAME: Mr Z Mundhluri
STUDENT NUMBER: 23990024
COURSE: Masters
DATE: 28 June 2023
APPLICATION NUMBER: T032/23

This letter serves as confirmation that the research proposal of this student was evaluated by:

- 1) **The Research committee:** This applies to all research proposals
- 2) **The Research Ethics committee:** This applies only to research that includes people as sources of information

You are hereby notified that your research proposal (including ethical clearance where it is applicable) is approved.



Prof D J Human
Chairperson: Research committee: Faculty of Theology and Religion



Dr JW Beukes
Chairperson: Research Ethics committee: Faculty of Theology and Religion

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