

**African Pentecostal Leadership Crisis:
A Historical Analysis of leadership crisis in the Apostolic Faith Mission in
Zimbabwe Church from 1983-2019**

By

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Submitted in accordance with the requirements for the degree of

DOCTOR OF PHILOSOPHY IN THEOLOGY

in the subject

PRACTICAL THEOLOGY

&

At the

UNIVERSITY OF SOUTH AFRICA

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MARCH 2024

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African Pentecostal Leadership Crisis: A Historical Analysis of leadership crisis in the Apostolic Faith Mission in Zimbabwe Church from 1983-2019

I, Loshick Nhumburudzi declare that this thesis entitled: **African Pentecostal Leadership Crisis: A historical study of the Apostolic Faith Mission in Zimbabwe Church leadership crisis from 1983-2019**, is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

I have not previously submitted this work, or part of it, for examination at UNISA for another qualification or at any other higher education institution.



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ACKNOWLEDGEMENTS

This thesis could not have been a success without the expert guidance from my supervisor Prof Gift. T. Baloyi who wholeheartedly guided the writing of this work. I am forever grateful to his unwavering dedication that he demonstrated in supervising this work.

Many thanks to my wife and children who endured much inconveniences due to my over-commitment to this thesis.

Special mention goes to these people who participated and encouraged me in this work: Dr P. Nyakuwa, Dr S. Jeje, Rev Dr N. Nhira, Rev K. Munjeri, Ms L. Chifunyise and Rev B. Denga. To all of you I say a big thank you for every support you gave me.

My special appreciation also goes to all men and women who volunteered to participate in this research.

Lastly, I am forever grateful to the University of South Africa for awarding me a bursary to do this doctorate study.

To God Almighty I pray to thank you very much my Creator for the inspiration, strength and wisdom throughout this research.

DEDICATION

Dedicated to my late mother Mable nee Matyambira, who sacrificially laid my educational foundation; to my wife Smangie, my children Tinashe, Tafadzwa, Christabel Rumbidzai, Shalom and Takunda Israel for upholding the tradition of education.

ABSTRACT

The study was prompted by the gap in African Pentecostal leadership which led to serious damage to the church. The research examined the case of the Apostolic Faith Mission in Zimbabwe church leadership crisis that culminated into a split of the denomination after exhausting costly legal battles up to the Supreme Court. The study applied Berger and Luckmann 1966's social constructionist model of analysis where church members believe their leadership is 'pre-given and fixed by God' even though tri-annually the church conduct democratic elections. These church elections exacerbated hatred and division amongst contesting senior pastors which led to the splitting of the church. The study aimed to identify and analyse the leadership styles used in this Pentecostal church from 1983 to 2019. The researcher experienced this leadership crisis through observations, daily newspapers, official church documents and social media. The study applied a mixed methodology - historical approach in tracking the development of the leadership crisis from 1983 to 2019. Participants were drawn from all the ten provinces of Zimbabwe. The research established that there have been five AFM Presidents [fathers] in Zimbabwe of which four smoothly passed on the leadership button before the schism which occurred during the fifth. AFM pastors, their families and church members grossly suffered spiritual, material, financial and social damage due to the leadership crisis. There was no clear succession plan in the church. It was recommended that the church adapt to traditional seniority, raise educational qualifications, limit terms of office and come up with a clear plan of succession to avert future splits of this church. AFM pastors need to be remunerated well with a secured attractive retirement package to avoid clinging to offices after retirement age. The injured pastors and church members need spiritual social healing exercise. This study is the first of its kind on the AFM in Zimbabwe church. The future of the AFM Church in Zimbabwe is still to be ascertained whether it shall exist being a twin church as AFM in Zimbabwe and AFM of Zimbabwe.

Key Words: African Pentecostalism, historical research, Apostolic Faith Mission in Zimbabwe, Apostolic Faith Mission of Zimbabwe, AFM pastor, leadership crisis, constitution, leadership development, social constructivism, toxic leadership, succession,

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ABBREVIATIONS

AFM	Apostolic Faith Mission
AFMI	Apostolic Faith Mission International
Amplified	Amplified Version of the Bible
ESSRC	Economic Social Science Research Council
ESV	English Standard Version
HC	High Court [of Zimbabwe]
HIM	Heartfelt International Ministries founded by Pastor Tawona Utabwashe from AFM in Zimbabwe Church and Pastor
KJV	King James Version
NKJV	New King James Version
NAZ	National Archives of Zimbabwe
NIV	New International Version of the Bible
SC	Supreme Court [of Zimbabwe]
UFIC	United Family International Church founded by Pastor Emmanuel Makandiwa from AFM in Zimbabwe Church, Harare

DEFINITION OF TERMS

African	The term 'African' is used to mean 'native African'.
Apostolic Council	Executive Council of the AFM in Zimbabwe church made up of the elected President, Deputy, General Secretary, National Administrator and all Provincial Overseers. This Council oversees the progressive spiritual and administrative work of the AFM in Zimbabwe Church.
Apostolic Faith Mission	A Pentecostal church founded by John G. Lake in 1908, South Africa, an extension of the Azusa Apostolic Faith Pentecostal experience (Maxwell 1999).
Church	A specified Christian denomination or a group of Christian believers, an assembly or a congregation of Christian believers united by a common faith in Jesus Christ, a name and usually under a single legal known administration.
National Executive	The President, Deputy President, General Secretary and National Administrator of the AFM in Zimbabwe church
National Workers Council	Is the highest governance body of the AFM in Zimbabwe church, comprising of the President, Deputy President, General Secretary, National Administrator, and all Provincial Councillors of the Church which constitutionally meets at least once yearly. At its sitting, a maximum of five delegates (Pastor, elders and deacons) from every AFM in Zimbabwe assembly are allowed to register for the Council. This council is the legal body responsible for ultimate decisions for the church, tri-annual electing the National Executive, as well as ratification of all Heads of Departments appointed by the Apostolic Council. This council is also responsible for amending the AFM in Zimbabwe constitution.

Overseer	The head of the AFM in Zimbabwe church province who is elected by the Provincial Council for a term of three years. Upon election, he joins the Apostolic Council. The overseer must be a senior pastor of more than ten years' service in the church who qualifies according to Chapter 9 of the AFM in Zimbabwe Constitution and Regulations.
Ordination	A formalised sacrament to induct a pastor to fully serve in the church. An ordination certificate is issued to those who have successfully completed a one probation training under a senior pastor in the AFM in Zimbabwe.
Pastor	A Pastor is an ordained Christian leader who has completed a three-year diploma in theology and is a responsible shepherd formally employed by the AFM church as a spiritual and administrative leader of an assembly. In the AFM in Zimbabwe constitution, they are referred to as 'full-time workers' as contrasted from 'lay-workers' who are elders, deacons and deaconesses.
Pentecostalism	A Christian movement that started at Azusa Street, Kansas, Texas, America in 1906 associated by speaking in tongues and manifestation of the Holy Spirit in the same way that happened in the Biblical coming of the Holy Spirit in Acts 2 on the Jerusalem Pentecost festival (Gomba 2015).
President	The head of the Apostolic Faith Mission Church elected or appointed for a term as governed by the Church Constitution. In Zimbabwe, the AFM Church president is selected according to the Constitution and Regulations of the AFM in Zimbabwe Church (Chapter 13)
Provincial Council	A Council of the AFM in Zimbabwe church made up of the elected Overseer, Deputy, Secretary, Administrator and all

pastors, elders, deacons and assembly board members within a particular AFM in Zimbabwe church province. This Council is legally responsible for deciding on Provincial affairs and the tri-annual election of the Provincial Committee.

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CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.0 Introduction

This chapter covers the background to the research, the research problem, research objectives, key research questions, significance of the study, assumptions, delimitations, definition of terms, theoretical framework, preliminary methodology and design. This study sought to trace the historical development of the crisis through the successive native African church presidents of the Apostolic Faith Mission in Zimbabwe (AFM) church¹ after taking over from the white missionaries who left the country when Zimbabwe attained her political independence in 1980. Everything rises and falls upon leadership and the mother of Zimbabwean Pentecostalism shook the country's Christian fraternity when the leadership split the church each taking a following of the massive church.

Leadership is a broad field, but this study focuses mainly on Christian leadership relevant to Apostolic Faith Mission (AFM) in Zimbabwe Church. During the time of this study, no known research had extensively examined all the successive the AFM in Zimbabwe church leaders from 1983 to 2019.

1.1 Background of the Research

The African cultural leadership styles have gripped African Pentecostalism particularly the Apostolic Faith Mission (AFM) in Zimbabwe church. According to Malunga (2006:3), "... the belief in chiefs and kings ruling for life could lead to leaders not respecting term limits in office..., the value of respect for elders may lead to a blind loyalty..." which results in lifelong style leadership 'till death', rigging of elections, favouritisms along ethnic lines, poor or no succession planning. African Pentecostal church leaders have been accused of corruption, personalisation and non-accountability of church resources (Nhumburudzi 2018:86).

¹ Apostolic Faith Mission in Zimbabwe (AFM in Zimbabwe) is the official registered name for the Church under study. It was formerly under the white missionary superintendence of AFM of South Africa until 1983 when leadership was handed over to native Africans after the attainment of Zimbabwe Independence. In 2019 the AFM in Zimbabwe Church split into two churches the other group adopting the name Apostolic Faith Mission Of Zimbabwe (AFM in Zimbabwe Church Constitution & Regulations; AFM of Zimbabwe Constitution & Regulations). See Annexure Five- The AFM Church logos in Zimbabwe.

One of the worst African leadership crises is Constitutional amendment and Reform towards end of tenure of incumbent in order to perpetuate everlasting or “till death” style of leadership/rulership and dominance. The AFM in Zimbabwe Church leadership under study is a Pentecostal denomination accused of adopting the African leadership evils that rocked and split the massive church. This research looks at the leadership systems employed by the AFM in Zimbabwe church from 1983 to 2021; the period when native Africans took over leadership of the church from white missionaries when Zimbabwe attained political independence in 1980.

According to Chitando, *et al* (2014:8), “...the rapid multiplication and schism within the AIC² movement has drawn the attention of some researchers.” The increase in break-aways points to the leadership problem. Generally, most of the Zimbabwean Pentecostal and African Initiated Churches (AICs) are run by individuals who command great respect as models of Godly leadership principles. The success of the Pentecostal leadership is quickly tarnished by the breaking away of those close to the powerful leader. Those who break away from the main Pentecostal church would model their new-found churches just as the former but with little changes. The AFM in Zimbabwe church has on numerous occasions gone through schism experience, but the greatest was in 2019 which prompted this study into the leadership.

The study starts by tracing the foundations of the AFM Church leadership from America through South Africa to Zimbabwe. Much focus is on the examination of the AFM in Zimbabwe church leadership practices from 1983 to the 2019 crisis that split the church from top to bottom. Western mainstream denominations in Zimbabwe have passed the test of time through successive leadership but many African founded Pentecostal churches in the country have encountered problems during transfer of leadership and struggle to survive after the departure of the founding charismatic leader (Nhumburudzi 2018:2; Chitando *et all* 2014).

²AIC stands for African Initiated/Independent/Indigenous Church founded by African Charismatic leaders. In most AICs close relatives are appointed by the leader to occupy powerful positions in the church thus turning these churches into ‘family churches’ (Daneel 1988: 40). This has been the case in the leadership development of many Apostolic Faith / Spirit type churches including the AFM in Zimbabwe church. The appointed leader assumes unquestionable authority over the church adherents. Major AIC problems are in secession and succession. (Chitando, *et al* 2014:17).

It is apparent that the century long European colonial rule deprived leadership roles to native Africans in every sector including the AFM Church in the then Southern Rhodesia (present Zimbabwe). When Zimbabwe became independent from white colonial rule, there was a leadership vacuum created by whites' departure who were fleeing native African revolutionary takeover. That was when the AFM in Zimbabwe church started having native leaders. The AFM in Zimbabwe church smoothly passed through four presidents of short terms from 1983 to 2003 and all came from the previous colonial generation of pastor-leaders. From 2003 to 2018, a young post-independent trained pastor-leader took over the presidency of the church and led the church for fifteen years until he was given a 'vote of no confidence' over a Constitutional amendment that sought to perpetuate his long reign over the church (Staff Reporter 2015 'Overstaying AFM leader splits church', NewZimbabwe.com). The constitutional conflict led to the major split of the massive AFM in Zimbabwe church. This research investigated capabilities of all the successive AFM in Zimbabwe church leaders from 1983 to 2019. Their strengths and weaknesses are lessons to the present and future AFM Church leaders worldwide.

The greatest challenge to the AFM in Zimbabwe church is the African traditional leadership styles which uphold the 'till death' approach to the office of church leadership. Just as African chiefs cannot be replaced until they die, this traditional African socially constructed philosophy is so created to the president and other leaders of the AFM in Zimbabwe Church. The application of the term "Father" to refer to the president and leaders of the church, when socially and constructively employed in religious practice, is interpreted that fathers cannot be corrected, challenged, changed and are infallible (Berger and Luckmann 1966).

In the church, democratic and Presbyterian processes of choosing leaders are merely formalities which are controlled by African traditional social constructions and dispositions of sacredness of fatherhood. This approach has caused a lot of challenges to the AFM in Zimbabwe church just the same way it has done to the political processes of the country. Subsequently poor leadership practices (identified by Chivasa in 2017)³ by the AFM in

³ Chivasa, N. (2017) 'Handling of pastoral misconduct and discipline: Evidence from the Apostolic Faith Mission in Zimbabwe church', *Hervormde teologiese studies*, 73(3), pp. 1–8. Norman Chivasa is a pastor of the AFM in Zimbabwe church who researched on his church, experienced its traditional social constructions and how it dealt with disputes involving AFM pastors.

Zimbabwe church leadership culminated into tensions and in-fights until the split in 2018. This historical research exposes the leadership challenges that affected this oldest and largest Pentecostal church in Zimbabwe.

1.2 Context of the Study

Zimbabwe is a landlocked Southern African country between Zambezi and Limpopo rivers, with Mozambique to the east, Botswana to the west, Zambia to the north and South Africa to the south (Annexure Six). There are sixteen (16) official languages (Zimbabwe Constitution 2013); although Shona and Ndebele are dominant, with English regarded as the official overall language.

The area of the Zimbabwe comprises approximately of 390 757 km² inhabited by about 16 150 362 people (UNDESA-Population Division 2017). According to Zimbabwe National Statistics Agency (2017), eighty-four percent (84%) of the Zimbabwean population are Christians. The AFM in Zimbabwe church is estimated to have a membership following of 2.3 million with 29 established church provinces nationwide (see, Madziyire & Risinamhodzi 2015:96).

Togarasei (2016:2) noted that the AFM in Zimbabwe church is the oldest Pentecostal church among all Pentecostals in Zimbabwe. The Pentecostal movement have been in existence in the country Zimbabwe for more than a century as they celebrated their charismatic centenary in the year 2015 (Madziyire and Risinamhodzi 2015:96). It is a member of the AFM International, a body of all AFM churches found in thirty-two (32) countries of the world using one common logo (Annexure Seven). It exists in every province and district of Zimbabwe; in every village, township, suburb, city, rural, farming and mining community including almost every sector or institution in the country of Zimbabwe. The motivation behind this study was not the size but impact of the leadership upon this big denomination and the rest of Pentecostalism movement in Zimbabwe.

The vision of the AFM in Zimbabwe church is to be the biggest and leading Pentecostal Church in Zimbabwe (Makarichi 2019:16). The AFM in Zimbabwe church is a prayerful, spirit-filled and self-well-equipped church with over 1000 ordained full-time pastors. Its mission is “to extend the Kingdom of God by any and every lawful means according to the

Holy Scriptures” (Makarichi 2019:16). Its operations are governed by an ‘AFM Constitution and Regulations’ document which specifies the confession of faith, departments, leadership, elections, and councils among others. Such a massive movement require a well-articulated Constitution to guide leadership in the operation of the church. Failure of leadership to adhere to proper Christian principles of leadership could damage this massive body of Christ, thus development of leadership was central to this study.

1.3 Research Problem

The AFM church in Zimbabwe has been suffering leadership crisis. The church faces the lifelong “till death” style of leadership, rigging of elections, nepotism, favouritism along ethnic lines. Due to this leadership problem, the followers of this church have fallen prey to the hands of the hungry leaders who sought congregational support in splitting and dividing the church amongst themselves for their selfish games (ZimEye, 13 and 14 April 2015(a)(b), stories, ‘AFM] church in dirty election rigging: Court papers’; ‘AFM church hires NIKUV⁴ to rig pastors’ elections - Members’). This kind of leadership left the church paralysed and unable to achieve This leadership problem brought enmity among fellow church members, disturbance of the preaching of the gospel, incited in-house fights among family members, conflicted the body of Christ, and caused general instability to the Zimbabwean society (Murwira 2015). The AFM in Zimbabwe church leadership battles have attracted the attention of state security agents intervened in several congregational factional in-fights like this one; ‘AFM leadership row spills into court’, reported by The Herald, on 23rd March 2016 (New Zimbabwe News 2015). The church was reported severally in different newspapers for wrong reasons that are not connected to the purpose its existence.

⁴ Nikuv International Projects is an Israelite security company that supplied the Zimbabwe Electoral Commission (ZEC) with biometric registration kits and software in 2013 Zimbabwe elections. The company was accused of rigging the 2013 national elections (ZimEye 2015b). In the case of the AFM, did not actually employ Nikuv to rig church elections, but allegedly borrowed Nikuv strategies to rig the Church elections. It means the AFM elections were not free and fair just like the general perception of the 2013 ZEC elections(Chivasa 2018:4).

1.4 The Aim and Research Objectives

1.4.1 The research Aim

The aim of the study was to trace leadership crisis development in African Pentecostalism using a historical analysis of the social constructions applied to the Apostolic Faith Mission in Zimbabwe Church leadership from 1983- 2019.

1.4.2 Research Objectives

The study intends to achieve the following objectives: -

- a. To trace the historical development of the Apostolic Faith Mission Church leadership in Zimbabwe.
- b. To identify and analyse the leadership styles applied in Apostolic Faith Mission in Zimbabwe Pentecostal Church from 1983 to 2019.
- c. To assess the nature and extent of damage done to AFM in Zimbabwe church members by the leadership crisis.
- d. To investigate the relationship between the African Traditional Leadership processes and Pentecostal Church leadership in Zimbabwe.
- e. To recommend leadership systems that are transparent, responsible, accountable and answerable to God and the Church.
- f. To emphasize the need for preparation of church leaders as successors for continuity of the African founded church movements.

These six objectives guided the type of literature reviewed, crafting of data collecting instruments, the conduct of fieldwork and coming up with the conclusions from the findings. The recommendations were also determined by these research objectives. Below are the research questions which were drawn from the above research objectives.

1.5 Key Research Question

The key research question of the study was:

Where is African Pentecostal leadership failing that ended up with the Apostolic Faith Mission in Zimbabwe Church falling into a leadership crisis in 2019?

1.5.1 Sub-Research Questions

Drawn from the research objectives, the study considered the following sub-research questions for effective data analysis:

- a. Who were the leaders of the Apostolic Faith Mission in Zimbabwe Church from 1983 to 2019?
- b. What leadership styles were applied in Apostolic Faith Mission in Zimbabwe Church from 1983 to 2019?
- c. What is the nature and extent of damage suffered by AFM in Zimbabwe church members due to the leadership crisis?
- d. What is the relationship between the Traditional African Leadership processes and AFM Church leadership in Zimbabwe?
- e. What transparent, responsible and accountable leadership systems can the AFM in Zimbabwe Church employ to avert further leadership crisis?
- f. How can the AFM in Zimbabwe church leaders prepare for leadership succession to ensure continuity of their church?

1.6 Significance of the Study

Pentecostal leadership in Africa and Southern region, in particular Zimbabwe, is the backbone of theological formulation for the Christian movement. The Apostolic Faith Mission in Zimbabwe church is the biggest Pentecostal denomination in Zimbabwe and the mother of Zimbabwean Pentecostalism (Machingura and Chivasa 2016:4). The AFM in Zimbabwe Church's leaders are the fathers of many Pentecostal denominations and ministries that were birthed from this church (Togarasei 2016).

The study of leadership development in the AFM in Zimbabwe Pentecostal movement is very critical to the Christian movement in Zimbabwe since it reveals vulnerable manipulations associated with the abuse of powers due to absence of a succession plan and strategic leadership planning. African Initiated Churches (AICs) founded and single-led Pentecostal ministries starting and those run by founders in Zimbabwe, will reflect on their growth and development based on the AFM leadership development crisis.

Leadership is about influence, vision, continuity and transfer of political power between generations. In Africa, and Zimbabwe in particular, political control means resource control, which translates into economic power. As a result, those seeking leadership positions in Africa would actually be seeking for their chance and 'turn to eat' (Burgess, Jedwab, Miguel, and Morjaria 2009). This led to factionalism in the church when followers under a particular leader fight with all their ability to have one of their own to be in control. Due to lack of smooth flow of power transfers in Pentecostal leadership, the Body of Christ risk plunging into serious leadership crisis leaving the future of the Church at risk.

Chitando, Gunda and Kugler (2014:10) identified several Zimbabwe African Independent Churches in serious leadership and inheritance wrangles that have reached the highest courts of the land because the founders died and left a capable leadership gap to take the organization to the next level. This leadership gap is the inadequacy that this research intends to address so that the prevailing Pentecostal churches in Zimbabwe will not spill into conflicts that disrupt freedom of worship, generate hatred among Christians and create factional fights as experienced by the AFM in Zimbabwe church.

The general Christian community in Zimbabwe and Southern Africa will benefit from this study by reflecting their church leadership against the AFM in Zimbabwe leadership. The Zimbabwean nation looks up to the AFM in Zimbabwe Church as the mother of Pentecostalism and a model of social morals that had shaped up Christianity in the country with a huge international impact. Behind the growth of this church were leaders at the fore front who shaped church's organisational character. The study thus traces how leadership was passed on from the first to the fifth AFM in Zimbabwe Presidents, showing how splits, conflicts, suspicions and divisions in the denomination started and were handled. Peaceful

and transparent flow of power among God's chosen leaders is as a model for imitation by the political, traditional, business and social sectors of Zimbabwe because the church is the "light and salt" of the earth (Matt 5:13-16).

Sectors of society such as business, politics and other social organizations in Zimbabwe will benefit from this study as African leadership principles are transferable across all fields of practice. African businesses and indigenous organisations are known to die away with their founders (Maphosa 1999:169). Zimbabwean retail businesses, transport companies and welfare organisations have collapsed or disintegrated when their founders died, and some churches too. The research shall be an explanatory historical study using a mixed (both qualitative and quantitative) approach.

1.7 Scope of the Study

This study basically falls under Practical Theology but has multidisciplinary facets in history, leadership and African political dimensions. The research is an ecclesiastical history of the AFM in Zimbabwe church concentrating on its leadership's social constructions which are formulated based on African traditional beliefs and practices. Thus, though this study is under Practical Theology, it relates to the other disciplines in Social Sciences as inter-sectional research with other social disciplines.

1.8 Assumption

The first assumption of the study is that once AFM in Zimbabwe church leaders are elected into office, they do not want to cease power but would prefer to die in leadership. The second assumption is that AFM in Zimbabwe church leaders are infected by the prevailing Zimbabwe's political, socio-economic and religious decadency, hence their departure from the original purpose and call.

1.9 Delimitations

Delimitations are limiting factors that define the span and borders of a study. The research only focused on leadership models of the AFM in Zimbabwe church from the year 1983 to 2019. It did not cover other AFM Churches in other countries. The research employed

interviews, questionnaires, review of official letters and constitutions from the AFM in Zimbabwe church.

1.10 Limitations

Regardless of how well research is planned and conducted, limitations are always available that affect the end results, conclusions or determine the extent the study will go. Research limitations are factors that the researcher could not control but had potential effect to the research outcome (De Vos, Strydom, Fouche, & Delpont 2005). In this study, the COVID-19 pandemic that introduced travelling restrictions Worldwide affected fieldwork data gathering especially personal in-depth interviews and documentary inspections. The researcher had to resort on alternative electronic means like cell phone interviews, electronic questionnaires.

The disbursement of bursary funds during the 2019-2020 COVID period was erratic which derailed progress of the study. The failure to get the ethical clearance during the COVID-19 period was one of the limitations. Lastly, there was little or no previous scholarly researched material on the leaders of the AFM in Zimbabwe church. The research thus grounded most theological perceptions from data gathered from the participants, documents and observations. However, necessary precautions were made to eliminate the limitations through triangulation and improvising where resources lacked.

1.11 Theoretical Framework: Social Constructivism

The research adopts the social constructionist theoretical framework of analysis which falls within the post-structuralism paradigm. The researcher chose Berger and Luckmann (1966) social constructivist framework because it enriches the theories of leadership especially the constructions of religious leadership, continuity and succession. This social constructionist approach integrates various strengths of models used in leadership studies by emphasizing social constructions, re-constructions and de-constructions based on interactive relationships, practices and actions of actors (leaders).

Social constructivist theories basically focus on the phenomenology as well as philosophical creation of reality of individuals' view of the world and what is socially constructed. The fathers of the modern social constructivist theories are Berger and Luckman (1966), whose

exploratory studies on reality creation looked at the meaning influences created by people. They called it 'social constructionism' due to the fact that society's culture, rules, norms as well as the individual's experiences shaped the so-called constructions.

Teater (2015:74) identifies three specific theories derived from the original Berger and Luckman's 'social constructionism'. These are: (a) Social constructionism which holds that reality is constructed in the society (social group) through the use of language in interactions with others and is primarily influenced by history and organizational culture; (b) Constructivism which holds that reality is constructed through cognitive and biological development processes of the individual being; and (c) Social constructivism which combines elements of social constructionism and constructivism in reality construction.

In simple terms, social construction theory posits that the environment can be socially constructed by social (religious) leadership practices but at the same time it will be experienced as if its nature is pre-given and fixed or rather God - given (Berger and Luckmann 1966). Human factors and processes are the areas of most concern during religious leadership besides other external factors, such as spiritual influence, denominational and environmental impacts like politics and economy.

The problems encountered in AFM in Zimbabwe historical leadership crisis are basically human ones though they may be religiously constructed as spiritual and divine. According to Jackson and Sorensen (2006:162), "It is a set of ideas, a body of thought, a system of norms, which has been arranged by certain people at a particular time and place". Thus, social constructivism looks at the effects of relationships between the leaders, individual attitudes, beliefs and experiences, resulting in shaping and re-shaping denominational cultures, doctrines as well as practices.

These theories of social constructivism are valuable to this study of leadership crisis of the AFM church in Zimbabwe because they give a basis for theoretical comprehension of religious realities and views of the church as specifically individual. The individual church members' social constructions are influenced by the traditional structures of culture, norms, the bible and the interactions they have within the Zimbabwean society.

Some social constructionists believe that there is no truth out there but only a narrative reality that changes continuously (Galbin 2014:83). When applied to the understanding of AFM Church leadership in Zimbabwe leadership can be taken as a socially constructed religious belief practice that is subject to reconstruction from time to time. This is against the religious belief of predestination that calling to leadership is pre-given and fixed by Divine. Reality in the AFM in Zimbabwe church can only be socially and personally constructed, and the believers are actively involved in reality construction. Thus, reality is the result of constructive processes (Chilisa and Kawulich 2012:51-61). Leaders who are constitutionally voted into office are socially constructed as God-ordained and God-given in religious reality of the AFM in Zimbabwe church. It is under this framework that this church's leadership shall be viewed in this study.

The theory propose that people use symbols in form of words, rules and roles to give meaning and to make sense of the world. DeLamater, Myers and Collett (2015:272) explains that the meanings are transmitted to other people through language. The people interact within each other and society, assigning meaning and symbols to these types of interactions and relationships. In the AFM in Zimbabwe Church, these meanings and interactions are defined at their National Conferences which are held not less than four times per year. Future symbolic interactional meanings amongst the AFM church members are based on the meanings and symbols ascribed to a particular leader at the National Conference.

In social constructivism, mental representations develop over time, experience, social guidance, and acquisition of new information. Thus, social constructivism to the AFM in Zimbabwe church members is a self-regulating process of “acquiring beliefs and theories about their abilities and competencies, the structure ... and strategy use to accomplish goals” (Schunk and Zimmerman 2003:66).

In interrogating mental formulations and socio-religious constructions of AFM in Zimbabwe church leadership, this researcher borrows Delamater, Myers and Collett (2015:6) role theory which examines how a man plays out socially defined roles like father, brother, husband, pastor, manager, and his ability to adhere to society's expectations of acceptable or unacceptable forms of behaviour for the particular role. It shall be established in this thesis

how individuals rise from the pool of pastors to become the single leader of the AFM in Zimbabwe church.

Social constructionists believe that diverse character of human beings is one of the sources of unpredictability. There is much unpredictability amongst the Pastors and Overseers in the AFM in Zimbabwe Church, the middle – level leaders, who do fight to make decisions that influence change of mind of the top leadership of the church. Thus “all behaviour is communication and all communication affects behaviour” (Watzlawick and Beavin 1967:4). The presence of this middle-leadership uncertainty in the AFM in Zimbabwe church implies that unexpected situations will arise and that they will continue to do so even on election times which is stipulated by the Church Constitution tri-annually.

This brings the controversy of whether religion and religious leadership in particular, is a social construct. The issue was raised by Peregrine, Ember and Ember (2004:145-149) who argue that, “... religion is something invented by society, in order to regulate its citizenry”. Thus, while belief in God is fundamental, social constructivism is applied by AFM in Zimbabwe church leaders to grow their spheres of religious influence and leadership practices ‘but at the same time it will be experienced as if its nature is pre-given and fixed or rather God – given’ (Berger and Luckmann, 1966).

The major critics of this social constructionist theory like Nightingale and Cromby (1999), accuse it of concentrating much on titles and language but fail to take into account the physical realities of existence such as power of governments, armies, leaders and institutions of power. The fact is that AFM in Zimbabwe church is a power institution premised upon religious real power-leaders of material substance. However, social constructionism is interested in exploring and identifying whether things are actually true because ‘truth’ is seen as something that is constructed, created and derived through social interaction in the religious cycle. Leadership is fundamentally a social rather than individual practice (Kondo 1990).

1.12 Chapter Outline

Chapter 1: Introduction and background

This chapter provides the introduction to the study on the development of the leadership crisis in the Apostolic Faith Mission in Zimbabwe. It provides the background information for the

area of study. The chapter covers background to the research, the research problem, research objectives, key research questions, significance of the study, assumptions, delimitations, limitations, theoretical framework and definition of terms.

Chapter 2: The Research Methodology

This chapter details the methodology for this study. It also includes the questions and data obtained through the individual case studies. The chapter sections explain the research design, methodology, population and sample, sampling methods, data collection, data presentation and analysis, validity and reliability and ethical considerations used in this study.

Chapter 3: Literature Review

This chapter presents literature survey an overview of related materials, an interactive argument and critical discussion on the implications of leadership in religious institutions.

Chapter 4: Data from Field Work

This section presents the data obtained through interviews, observations and documentary reviews of the field work. The gathered raw data is discussed showing its linkage with the literature.

Chapter 5: The Application of Leadership Theories and Theoretical Framework to the Historical Study of the AFM in Zimbabwe Church Leadership. This section covers the application of leadership theories and theoretical framework to the historical study of the AFM in Zimbabwe church leadership.

Chapter 6: Conclusions, Recommendations and Proposals for Further Research

This section presents the summary, conclusions, recommendations and areas for further research which involve drawing up conclusions from the research findings and recommendations to answer to the challenges identified in the research.

1.13 Conclusion

This introduction chapter covered the background to the research, the research problem, research objectives, key research questions, significance of the study, assumptions, delimitations, limitations, theoretical framework, and the organisation of the rest of this study. The study is motivated by the leadership crisis that has caused divisions, fights, court cases and un-precedented violence between two factions of the AFM in Zimbabwe church who were fighting for legitimacy and control.

CHAPTER TWO

THE RESEARCH METHODOLOGY

2.0 Introduction

This chapter discusses the research methodology that was used to collect data for this study. The researcher was aware that all methodologies in research have their contentious areas and challenges of applicability. There is no one method that can literally exhaust all issues on a particular subject, but all methods have their fair share of strengths and weaknesses including the adopted methodology for this study. The following sections explain the research design, methodology, population and sample, sampling methods, data collection, data presentation and analysis, validity and reliability and ethical considerations used in this study.

2.1. Research Design: Mixed Methodology

Burns and Grove (2007:342) define a research design as "...a blueprint for collecting data to answer their questions", that is, how the research is going to be conducted. It is what Creswell (2009:5) define as '... a strategy of enquiry comprising of a bundle of skills, assumptions and practices that a researcher employs as he or she moves from paradigm to the empirical world.' Aktar (2016:69) says, "In-fact the research design is the conceptual within which research is conducted: The blueprint for the collection, Measurement and Analysis of data".

There are three main types of research designs namely, qualitative, quantitative and mixed design. This study adopted the mixed design. Burns and Groove (2007:369) define mixed methods designs as "... those that integrate or weave together components of qualitative and quantitative designs and analyses." The nature of this study requires the mixing of both qualitative and quantitative approaches and data as advised by Neuman (2014:167) who says;

Most researchers develop an expertise in one approach, but the approaches have complementary strengths. A study that combines both tends to be richer and more comprehensive. Mixing them occurs in several ways: by using the approaches sequentially, first one and then the other, or by using them in parallel or simultaneously.

A study of this magnitude and complexity of religious leadership development phenomena would not be well studied using a single qualitative or quantitative methodological approach. Therefore, this study adopted a mixed design research approach. According to Tashakkori and Teddlie (2003a, x), "...mixed methods research has evolved to the point where it is a separate methodological orientation with its own worldview, vocabulary, and techniques". Johnson and Onwuegbuzie (2004:14) reiterate that mixed methods design now appear in the published literature with increasing frequency, supporting the conclusion that mixed methods is a "paradigm whose time has come". Thus Johnson *et al.* (2007:123) defined mixed methods research as;

... the type of research in which a researcher ... combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the purposes of breadth and depth of understanding and corroboration.

Mixed design merges both quantitative and qualitative types of data to answer questions suggesting data integration. This mixed design offsets inadequacies of both qualitative and quantitative designs as "words can add meaning to numbers and numbers can add precision to words" (Johnson and Onwuegbuzie 2004:14).

2.2 Research Methodology: Historical method

This research will use the historical research method. Baker (1994: 276) defines the historical method as, "... the process of critically examining and analysing the records and survivals of the past". Borg and Gall (1989:806) identified four sources of historical research data that were adopted in this research namely; documents, quantitative statistical records, the spoken word (testimonies, tales, ballads, eye-witness accounts and oral interviews with participants) and relics (the physical properties like old buildings, furniture items, portraits, architectural plans and shines). The study conducted interviews and examined written materials of and about the AFM in Zimbabwe church such as archival church records, letters, minutes, diaries, printed books, magazines, pamphlets, newspapers, court records, Constitutions, policy documents, memoranda and electronic publications.

Borg and Gall (1989:806) also explain that historical research is an interpretation of facts and questions about the past; facts that have been systematically searched. Therefore, this research involved collection and interpretation of historical facts about the AFM in Zimbabwe Church leadership and actually “...viewing today, retrospectively” (Verma and Mallick 1999:74). The core of historical research is not mere historical narrative and accumulation of collected facts but the interpretation of the collected facts (Leedy and Ormrod 2010:164). Thus, historical research is not merely gathering of facts, dates or narrating past events but it involves an interpretation of historical events in order to explain the past as it relates to the present state of the AFM in Zimbabwe church. The historical approach was the best method to interpret the split status of the AFM in Zimbabwe church that has divided church members from assembly to international level.

Creswell (2009:5) suggests that interpretive research questions be generally open-ended, descriptive and non-directional with the statement of the problem being divided into sub-problems that are used as guides for the methodology that answer the grand problem. This constructivist/ interpretive study was a practical research undertaken within the natural set-up of the AFM in Zimbabwe church membership (Merriam 2002). The assumption that there was no clear system of leadership development in the AFM in Zimbabwe Church reveals a multiplicity of realities in the leadership issue and this informed the research process.

The researcher was conscious of the shortfalls of historical method as informed by Tosh (1991) and Mason (1996) who argue the fragility of written documents which can be manipulated and selectively influenced. Therefore, this researcher did not consider that AFM Church documents were neutrally correct records about the church leadership’s past and thus triangulated historical method with personal interviews administered to selected sample. This connected the past to the present leadership picture of the AFM in Zimbabwe church as shaped by its historical leadership development.

Research studies carried out on some Nigerian churches illustrate some considerable popularity using this historical method (Adetunji 2010; Awojobi 2011; Alokun 2013; Onyekwere and Onoja 2013). In Zimbabwe Biri (2014), Chimininge (2014) and Ruzivo

(2014) have also used such a similar historical approach on studying indigenous family inheritance and succession wrangles of Zimbabwe Pentecostal church leadership such Zion Mutendi, Paul Mwazha, Johane Masowe and Johane Marange apostolic sects. The researcher was thus justified to adopt this historical method in studying AFM in Zimbabwe church leadership development.

2.3. Population and Sample

Polit and Hungler (1999:37) defines a population as the main large collection of objects or individuals of a research; the "... aggregate or totality of all the objects, subjects or members that conform to a set of specifications". Population refers to all those who fall under the umbrella of concern to this study. The population of this historical research study include all subjects of AFM in Zimbabwe church membership who have potential characteristics required by the researcher.

A target population is "the group or the individuals to whom the survey applies" (Kitchenham 2005:5) - the participants of the research. In this study, the participants of this study will consist of AFM in Zimbabwe church leaders/ fathers, AFM International leaders, pastors, elders, deacons and deaconesses and selected general members of the AFM in Zimbabwe church; theological, legal political and academics. The AFM in Zimbabwe church is the oldest and biggest Pentecostal church in Zimbabwe whose membership is found in every city suburb, mine compound, village and farm settlement.

Okeke and Van Wyk (2015:224-227), defines sample as set of respondents or participants selected from a large population for counting a survey. A sample can be viewed as a manageable study group selected from the larger population so that results from the sample can be generalized on the population. The major advantage of selecting a sample is that it saves time and money as working with an entire population is generally impractical and uneconomical. Miles and Huberman (cited in Wasosa 2014: 91) reiterate that, "... no study whether quantitative or qualitative or both; can include everything: you cannot study everyone everywhere doing everything."

Thus, the sample for this study comprised of selected former AFM in Zimbabwe church presidents, vice presidents, members of the Apostolic Council, senior pastors, elders, deacons, lay-leaders, senior church members, academics, theologians, members of the AFM International body and members of the Church organisations in Zimbabwe. The researcher is certain that these respondents possess information on the historical developments of leadership of the AFM in Zimbabwe church from 1983 to 2019 and would therefore make a very good source of the required data needed for the study.

2.4. Sampling

Sampling is defined as "... a process of selecting a group of subjects for a study in such a way that the individuals represent the larger group from which they were selected" (Kitchenham 2005:10). A sample is a representative portion of a population. According to Bhattacharjee (2012:65), there are several steps involved in the sampling process. The first step is to choose the correct population with similar characteristics which one wishes to focus on during the study. The second step is to choose a sampling frame which is an accessible section of the target population from which a sample can easily be drawn. The third step is the ability to use a well-defined sampling technique.

This study will adopt purposive sampling technique, a non-probabilistic sampling technique employed to select the key informants for the in-depth interviews. Kothari (1990:35) defines non-probability sampling as "... that sampling procedure in which each item in the population has no mathematical chance of being included in the sample". The study used purposive sampling method.

2.4.1 Purposive Sampling and Sample Size

Muranda (2004:55) observed that when employing the key informant method, the researcher must look for people with expertise in the area under study. Purposive sampling technique concentrates on individuals with special characteristics to assist in the research (Teddlie and Fen 2007).

The selected key informants were purposively identified and believed to be people of status who were willing to share with researcher the special knowledge on the subject under study

(Le Compte and Goertz cited in Fetterman 1984:34). Therefore, purposive sampling enabled the researcher to select relevant respondents of specific church leaders within the AFM church population and also in the identification of other key informants from other organizations, academics, theologians and individuals involved in leadership of the churches from various circles of the society.

A total of thirty informants participated in this study. These research informants were purposively identified and selected guided by Le Compte and Goertz cited in Fetterman (1984:34), who advised that they should be people with the particular characteristics to share with the researcher.

Twenty (20) AFM active members in Zimbabwe drawn from all provinces in Zimbabwe (Table 1) were interviewed using face to face though most were conducted on line due to the prevailing COVID-19 pandemic. These were gender equated but selected on willingness and interest to participate in the study. Ten key informants consisted of three senior AFM in Zimbabwe church leaders, two AFM International leaders, two academics (a lawyer and a theologian), two leaders of other churches and one senior government official.

Since the AFM in Zimbabwe church problem was affecting the whole country of Zimbabwe, the study covered all the ten political provinces of the country. The AFM in Zimbabwe church has delimited its own provinces based on the demographical membership. Consequently, there are more AFM Provinces in urban areas than in rural and farming communities where the population is scarcely spread. The researcher preferred obtaining data from the following permanent known and widely used ten political provinces of Zimbabwe⁵ (Annexure Seven):

- Harare /Chitungwiza Province
- Bulawayo Province
- Mashonaland Central Province

⁵ Zimbabwe is divided into 10 governing provinces. The AFM in Zimbabwe church has divided the whole country into 32 church provinces, each province being led by a senior pastor who is tri-annually elected to oversee the administrative work of the church province –an Overseer. This research used the Zimbabwe Government province system because it is a permanent - highly developed system popularly used by every citizen of Zimbabwe. See Annexure Seven Map of Zimbabwe showing the Ten Provinces.

- Manicaland Central Province
- Matebeleland South Province
- Masvingo Province
- Mashonaland West Province
- Midlands Central Province
- Mashonaland East Province
- Matebeleland North Province

The thirty respondents' sample was selected for data collection based on interests to talk and reveal their church leadership experiences, a sampling criterion recommended by Erlandson (1993) and Krathwohl (1998) on choosing information on rich and 'meaty' cases. This sample was representative enough to cover the whole country in this historical research with "... a focus on learning the meaning that participants hold about the problem or issue..." as informed by Cresswell (2009:164).

2.5. Data collection

This section presents the main methods used in gathering data for the research. Data is broadly classified as primary and secondary data. Haralambos and Holborn (1990:720) define that primary data are gathered from sources by researchers themselves during the course of conducting interviews or observations. This research employed a combination of personal observations and in-depth interviews which are data collecting instruments that basically provided the much-needed primary sources of data to enrich this study.

As mixed research, this study employed various data collecting methods such as interviewing, observation, analysing documents and church records; and use of researcher's personal experience and observation guided by Merriam (2002). Haralambos and Holborn (1990: 72) classified secondary sources as those instruments that provide data which already exist. Any other data collected from AFM documents, archives, memoranda, church records, Constitutions, minutes and technological media, magazines, diaries and official letters fall under secondary data.

This historical researcher was aware of the weaknesses in the authenticity and bias of church documents, newspaper reports and written records and was always attentive and suspicious that documents may not be what they seem. The selection of data collection methods was based on the research problem, historical research design and the information gathered about the variables. The following instruments were employed to collect historical data for this research.

2.5.1. Key informant interviews

Interviews are strategies of collecting data, opinions and information using a set of questions (Jupp 2006: 157). The researcher collects information from respondents through what Burgess (1984:102) calls a “conversation with a purpose.” Purposive conversation is interviewing or rather “... asking people questions and equally listening carefully to the answers given” (David and Sutton 2004: 87). According to Cohen, Manion, and Morrison (2007), the interviewer has room explain further issues not clear to the participant and even asking follow-up questions. An interview involves a structured conversation between researcher and identified knowledgeable respondents. The disadvantages of interviews are; consumes much time, a bit expensive to administer, potentially biased in that interviewer may have prejudices about the interviewee, and the interviewer may end up distorting the results.

In-depth and semi-structured interviews is a primary method of data collection. Neuman (2000:272-273) and Leedy (2010:1988) provide the strengths of personal interviews as; response rate very high, uses standard set of questions, accommodates complex issues and follow-up explanations, as well as expressions of respondents’ nonverbal cues. Interviews were considered appropriate for this religious leadership research because they were guided by consistent set of items, created a rapport with respondents which made them more willing to share their experiences with the researcher during data gathering (Leedy 2010:188).

Robin (1993:233) adds that in-depth open-ended interview questions do not restrict in any manner the type of content provided by the respondent as long as it is with the subject matter. This flexibility enabled the researcher to obtain more information from the key informants. The advantages of the interview method are weaknesses of the questionnaire method. The

researcher acquired original information from respondents and did not have to wait for feedback later. Response was immediate and guaranteed response rate of 100 percent was achieved. Alshenqeeti (2014:40) noted that those who are illiterate benefit through interviews since they do not have to write anything. This is the main reason why the researcher chose to employ interviews to top AFM in Zimbabwe church leaders. Christian Pentecostal theology in Africa is mostly done by the 'uneducated' though it has developed into a systematic professional discipline.

Illiteracy is a common phenomenon in Pentecostal churches in Zimbabwe and the AFM in Zimbabwe Church is no exception. Hwata (2005:35) reported that in June 1932, Kruger and Harris' application for recognition as Missionary Superintendents for the AFM in Rhodesia was turned down because the applicants did not have adequate educational qualifications. National Archives of Zimbabwe file (S 1542 M 8 B 1) records the Native Inspector's reason for denying AFM church's application says, "...withholding of approval is because of educational qualifications". Missionaries of the AFM in Rhodesia church and their native African post-independence successors, though spiritually gifted, were not educated enough to run schools or to draft constitutions.

In 1938, Reverend W. Wilson wrote to the Rhodesian government informing them that he was replacing the AFM in Rhodesia white overseers of European decent in the colony by 'better educated men' and the AFM headquarters in Johannesburg was taking imminent action (NAZ file 1542 M 8 B 2). It is not certain whether this educational trend has improved after Independence even to the present moment. To be safe, the researcher resorted to in-depth unstructured interviews to get a holistic understanding of the top leadership on the historical development of the leadership of the AFM in Zimbabwe church from 1983 to 2019.

In-depth interviews were held with 10 key informants comprising of 2 former AFM in Zimbabwe church former Presidents, 1 former Vice President, 2 current Presidents of the split AFM in Zimbabwe church, and 5 experts from the academic, religious bodies, political and AFM International church leadership (Appendix Two & Three). According to Patton (1990:15) the strengths of such a sample provides meaningful data from a variety of complex societal processes; allows grounding concepts on social actions through observing day to day

activities of the church leadership in their natural settings at close range; and enables development of theoretical concepts which can easily be generalised at the stage of concluding findings against theory. It forms the hub of the historical study in that most key informants have vast knowledge about the history of AFM in Zimbabwe Church leadership. It was an adventurer dealing with experts who have deep experiences of Pentecostal leadership environment which many see from outside or read from fictional narratives in newspapers and magazines (Magosvongwe 2013: 25).

2.5.2 Documents

Leedy and Ormrod (2010:165-170) classifies documents for historical sources according to primary and secondary sources. Primary documents comprise those compiled by individuals who were present when events being described occurred. In this research, these include AFM in Zimbabwe Church Council minutes approved, adopted by Councils and signed as correct record. Secondary sources are documents in which the individual describing the events was not present at the time of the occurrence. Advised by Leedy and Ormrod (2010:89), in this study, secondary sources were only used in the absence of the primary sources.

According to Cresswell (2009: 162), qualitative method draws diverse strategies of inquiry when it relies on text and image data. This research obtained much data from on analysis of selected documents that contained issues about the leadership of the AFM in Zimbabwe church.

2.5.3 The Computer

The computer as the primary source of modern technology also played a central role in research on internet, recording of data, processing of gathered data, analysis and presentation of the data. There has not been much academic research material on internet about the AFM in Zimbabwe church until recent studies by Gomba (2013), Hwata (2005), Machingura (2016), Togarasei (2016), Nhumburudzi (2012, 2018); Chivasa (2017) and Sande (2016).

2.6 Validity and Reliability

Merriam (1998) had long since observed that in a study guided by a constructivist paradigm like this one, terms such as credibility, transferability, dependability and conformability replace the usual positivist criteria of internal and external validity, reliability and objectivity. According to Merriam (2002), "... the constructivist paradigm assumes relativist ontology with multiple realities, a subjectivist epistemology where knower and respondent co-create understandings, and a naturalistic set of methodological procedures". In any research, validity and reliability are its foundations since the findings are adopted as representative of the large population.

Leung (2015:325) maintains that validity in qualitative research looks at how appropriate the research process, tools and data were. According to Reinhaz (1992:240), validity is measured by how consistent a value is produced in comparison with an outside criterion. Validity is concerned with the "... integrity of the conclusions that are generated from a piece of research and the correctness or credibility of an account, explanation or interpretation that a researcher may come up with" (Cohen, Manion, and Morrison 2007:136).

Internal validity entails that the phenomena being researched need be accurately be described by the results of the study. In this research, it was addressed through examination of collected data by the Supervisor and peer researchers, use of diaries, notes and electronic gadgets. External validity refers to the degree to which the research results can be transferred and generalized to the wider population, cases or situations (Cohen, Manion, and Morrison 2007:136; Eisenhart and Howe 1992:647). External validity in this research will be achieved through providing a clear, detailed and in-depth description of results so that other researchers can review and decide the extent to which findings from the research will be generalizable to other situations as stated by Schofield (1990:200).

According to Palys (1997:4), "... reliability implies that repeated observations of the same phenomena should yield similar results and different observers following the same research methodology or procedures should arrive at the same conclusions". Leung (2015:325) reiterates that reliability refers to exact replicability of the process and the results. In the same

vein, reliability is a matter of whether a technique, applied repeatedly to the same object/s yields the same results each time (Babbie 2015:150). From a social constructionist paradigm, reliability is synonymous with dependability, stability, consistency, predictability and generalisability; the extent to which independent administrations of the same instrument yield the same results under comparable conditions (De Vos 1998:95). Guided by Leedy and Ormrod (2010:56), the researcher ensured reliability through triangulation and pilot-testing. Thus, the combination use of multiple research instruments and statistical analysis is expected to minimize bias and ensure reliability of this study.

According to Cohen, Manion, and Morrison (2007:133), continuous attention need to be paid to ensure validity and reliability throughout every step of the study. Hence in this study, the researcher continuously checked and counter-checked the validity and reliability of the research instruments throughout the study as well as seeking at all times to minimize any possible bias that could creep in through interviews, and personal observation.

2.6.1. Pre-testing

Pilot testing is a process in which data collecting instruments such as interview guides are tested to remove inconsistencies and errors before they are administered to the actual research respondents. Bhattacharjee (2012:23) observed that pilot testing detects unforeseen challenges in the research design or instruments by ensuring the validity and reliability of the measuring instruments. Pilot testing of 10 interviews was done in Norton, a town 40 kilometres from Harare, in line with Basford and Slevin (2003) who advises that a pilot study must not be done in the actual place of research.

2.7 Ethical Considerations

Gyekye (2011:2) defines ethics as, "... as a set of social rules, principles, norms that guide the conduct of people in a society ...". Throughout the study, the researcher observed professional ethical guidelines particularly those which deal with human beings as outlined by Leedy and Ormrod (2010:101-105). The researcher applied the ethical considerations that pertain to informed consent, privacy, confidentiality and deception of respondents in the admiration on interviews and questionnaires. Ethical considerations were strictly observed

throughout the study to address bias, establish trust, rapport and authentic communication with the participants. As an ordained full - time pastor in the AFM in Zimbabwe church under study, the researcher was well aware of ideological biases towards Christian values, relationships to the participants and closeness to the topic of leadership in his church. No deception or coercion was done in order to secure respondents' participation in the study as warned by Denzin and Lincoln (1998).

2.7.1 Informed Consent

Participation was entirely voluntary and respondents were asked if they wanted to sign a consent form, a primary requirement for research to be regarded as ethical according to Cater and Overlien (2014:71). The researcher identified himself to the participants, explained that it was a thesis for a higher philosophy degree in theology with UNISA, how the findings may be accessed. He also explained adverse consequences that may arise in their participation to this study. The sample of the consent form is attached see Appendix Four: Informed Consent Form.

2.7.2 Confidentiality

Leedy and Ormrod (2010) have warned that confidentiality must never be compromised unless there is threat to someone's life. The interviews, participants' information, and information obtained from the respondents was kept with highest degree of confidentiality at all costs. The area of leadership demands highest discipline of confidentiality and the researcher abode to the spirit and letter of that rule throughout the research.

2.7.3 Beneficence

Beneficence is a concept emphasizing that researchers should put first the welfare of research participants throughout the research (Okeke and Van Wyk 2015:293). The Economic Social Science Research Council (ESSRC) six key principles of social research emphasised that research involving human beings should be designed in honesty, participants be fully made aware of the reasons, use and methods the research and effects of their participation in the study. The ESSRC calls for anonymity of respondents, confidentiality of information

supplied, voluntarily participation without any form of intimidation, with no potential conflict of interests or injury to participants at all costs (ESSRC cited in MacDonald and Headlam 2011). Therefore, the need to follow ethical considerations in this social research that dealt with human beings could never be over emphasised.

2.8 Conclusion

The chapter has discussed the guiding methodology employed to obtain data for this study. It has presented that the research is a mixed qualitative and quantitative in nature. The preceding sections discussed the research design, methodology, population and sample, sampling methods, data collection, data presentation and analysis, validity and reliability and ethical considerations used in this study. The researcher has acknowledged that while there is no one method that can literally exhaust all issues on a particular subject, the historical approach adopted was best for this study. The following chapter presents and analyses data gathered through in-depth open-ended interviews and documentary collections.

CHAPTER THREE

LITERATURE REVIEW

3.0 Introduction

Researchers who attempt to side stamp a thorough review of previous research often end up following a path that others have found to be a dead end or repeating a study that someone has done better Gall and Borg (2007:89). This researcher, thus, consulted various authorities on the subject under study and reviewed related literature.

African culture and beliefs have been found to be the basis of leadership practice across all fields on the continent. Malunga (2006:2) says, “African cultural heritage, passed on from generation to generation, has been a source of guidance for communities.... It provides our foundation for leadership, problem-solving, decision making and hope for the future”. African cultural challenges that affect the concept of leadership in African leaders, the church included, are; belief in chiefs and kings ruling for life leading to leaders disrespecting term limits in office; loyalty to kinship that has developed into tribalism. African church leaders as well fear unpredictable futures and this demotivate them to position abuse and looting as much wealth as possible during their term of office. Malunga (2006:2) notes that is why some African leaders [including Pentecostal leaders] succumb to disgracing corrupt practices while serving the office of leadership. Most African leaders waste institutional resources on personal expenditures like “birthdays, weddings, initiation ceremonies and burials”, such that the traditional desire for continuity and respect of elders in Africa may lead to “blind loyalty to old ideas” that derail progress and “undermine the need for radical change in response to rapidly changing task environments” (Malunga 2006:2). This study is premised upon these socially constructed African cultural beliefs and practices in exposing the development of leadership crisis of the AFM in Zimbabwe church leadership from 1983-2019.

3.1 The history and origins of AFM Pentecostalism (Azusa – South Africa)

The first major outpour of the Holy Spirit was on Pentecost Day in Acts 2 of the New Testament. According to Burgess and McGee (1996:94), the second major Pentecostal outpouring of the Holy Spirit after the Day of Pentecost of Acts 2, was experienced in 1906 at Number 312, Azusa Street, Los Angeles, United States of America through an African-American one-eyed man called William Joseph Seymour. The AFM Church in Zimbabwe under study claims that its origins are linked to this Azusa Street Los Angeles second outpour of the Holy Spirit through South Africa (Murefu 2001:8, Murefu 2015:23, Nhumburudzi 2018:16). This section traces the origins of present-day Pentecostalism from Azusa to South Africa, paying attention to the founding leaders of this movement.

3.1.1 William Joseph Seymour (1870-1922)

William Joseph Seymour was an African-American one-eyed son of freed slaves and student of Charles Fox Parham's Bible School in Houston, Texas which emphasized the baptism of the Holy Spirit with the evidence of speaking in tongues (Burgess and McGee 1996:31). Seymour adopted the belief that new birth was the first work of grace, the entire sanctification was "... second work of grace and baptism with the Holy Spirit was the third work of grace. The evidence of being filled with the Holy Spirit was speaking in tongues" (The West Tennessee Historical Society Papers 2002:41).

History records that in 1906, Seymour was deployed to pastor a Baptist Church in Los Angeles, Californian, but he was rejected after preaching his first message on the Holy Spirit and speaking in tongues. According to Lapoorta (1996:29), Seymour found refuge in the house of Richard Asbury, where a group from the church sympathizers gathered with Seymour in prayer for the Holy Spirit. It was there on 9th April 1906 that this group received the Pentecostal experience of speaking in tongues and many spiritual miracles (Murefu 2001:8; Burgess and McGee 1996:31). The second dawn of Pentecostal experience had started, and it grew forcing uncontrollably. William Joseph Seymour established this movement at 312 Azusa Street, downtown Los Angeles and popularized it as "The Apostolic Faith". The Azusa Pentecostal experience became the mother of present-day Pentecostalism

which quickly spread like a veld fire in the United States of America, Canada, Europe, Africa and the world over in the early 1900s (Burgess and van der Maas 2010:2480; Burgess and McGee 1996:31).

The meetings at the Apostolic Faith caught the attention of the press due to the unusual nature of the worship (Los Angeles Daily Times 1906). For several nights, speakers preached on the porch to the crowds on the street below. The April 18, 1906, issue of the Los Angeles Daily Times carried the story on the Azusa Street revival entitled, “Weird Babel of Tongues”. The fragmented congregational and developing Presbyterian system of AFM Church internationally and most African Independent Pentecostal churches seem to have roots in the institutionalization of the first Azusa Pentecostal gathering by Pastor Joseph Seymour.

Burgess and van der Maas (2010:2482) say, “His followers continued to describe him as a meek man and as a man of prayer”. Seymour was known as a gentle, gracious, self-effacing, and soft-spoken preacher who provided correction when it was needed. This was the leadership of the founder of present-day Pentecostalism in Africa and the world. In April 2006 the Pentecostal Movement of the world marked the centenary of the Azusa Street revival and the event was held at Azusa in Los Angeles, California (Murefu 2015:1, Burger and Nel 2008:35). Every Zimbabwean Pentecostal church today should be able to trace its roots to this Azusa Street Pentecostal revival, the birthplace of Pentecostalism.

3.1.2 John Graham Lake (1870-1935) and Thomas Hezmalhalch (1847–1934)

Kgatla (2016:321-335) traces William Joseph Seymour’s Apostolic Faith movement from Azusa Street, Los Angeles, California to Johannesburg, South Africa. Two American independent missionaries, John Graham Lake and Thomas Hezmalhalch, who were former witnesses to the Azusa spiritual experience brought Pentecostalism to South Africa in 1908. According to Burgess and van der Maas (2010:2979) John Lake, a Methodist, joined Dowie’s Christian Catholic Apostolic Church at Zion City (present-day Zion), Illinois, in 1901 because of healings to his family members by John Alexander Dowie ministry, during services officiated by Charles Fox Parham in 1906, and he became a follower of Pentecostalism.

Thomas Hezmalhalch, too a Methodist preacher, initially joined Dowie, Parham then Seymour before teaming up with Lake for South African mission (Vinson 1997:106).

Maxwell (2016:179-180, 182) reports that in Johannesburg, a white woman called Mrs Goodenough who had been commanded by the Holy Spirit to meet Lake and Hezmalhalch at the rail station and accommodate them free of charge in her house. On 25th May 1908 the group rented a hall in Doornfontein and held their first church service. This day has been traditionally recognised as AFM church's birthday and celebrated annually. This new ministry was accompanied by miraculous healings, attracting widespread attention which contributed to the fast growth of the Pentecostal movement in Doornfontein and later at Central Tabernacle, Bree Street, Johannesburg, South Africa (McGee 1998:380). According to Maxwell (2016: 182-183) initial services consisted of a mixed racial group with the majority being "black [native] Africans - mostly Zulus - from neighbouring Zionist churches" and Lake preached through an interpreter. Kgatla (2016:331) notes that at its inception, AFM Church was non-racial until the departure of the founding missionaries. When the new white leadership took over, they extended the apartheid system of the land into the new Pentecostal AFM church. Lake denounced segregated worship and he preached that natives, coloureds, Indians and whites were the same before God (Maxwell 2016:183).

The Pentecostal movement held its first Executive Council meeting on 27 May 1909 and the new denomination was named the 'Apostolic Faith Mission' (AFM), which would be formally registered with the South African government as an unlimited company in 1913 (Hwata 2005:27). Hezmalhalch was elected first chairman (President) of the Apostolic Faith Mission of South Africa superintending over the provinces while Lake controlled the AFM executive (Burger and Nel 2008:35; Kgatla 2016:327).

Chikane (2013:33) wrote that Lake's wife Jennie died six months after their arrival in Johannesburg on the 23rd of December 1908 when Lake was away ministering in the Kalahari and her wife was buried in his absence at the old Braamfontein cemetery in Johannesburg. To the AFM church, Jenny Lake's grave is a monument of testimony for the sacrifices John Lake made to give birth to the Apostolic Faith Mission Church (Chikane 2013:34). Lake continued with mission work for another four years being helped by his sister Irene to care for his seven children. Upon return to America, Lake married Florence Switzer in November 1913 and

pursued evangelistic healing work in Oregon, United States of America (Burgess and van der Maas 2010:1980; Anderson 1998:380).

The Apostolic Faith Mission became the mother of Pentecostalism in South Africa, Zimbabwe and Southern Africa; a movement full of signs, wonders and miracles similar to the Apostolic Faith Azusa Street Mission started by Seymour in Los Angeles, California (Lindsay 1979, Burger 2008). According to Hwata (2005:25), AFM operated as an unlimited company in South Africa because some members were negatively disposed towards any denomination until 1961, when it was legally changed to a “church”.

3.2 The Establishment of the AFM Church in Rhodesia (Zimbabwe)

The Apostolic Faith Mission in Zimbabwe church under study traces its origins to Azusa through South Africa mission started by John G. Lake and Thomas Hezmalhalch. Zimbabwean AFM Church researchers (Pavari 2011:48; Murefu 2001:8; Murefu 2015:36; Nhumburudzi 2018:47) do not agree on the actual dates when the Apostolic Faith Mission Church entered into Zimbabwe but fragmented oral church tradition indicates that AFM was already in Gwanda, Matabeleland South by the Christmas of 1908 brought by migrant workers who were coming home for Christmas (Gomba 2013:1).

Though not popularized by the general AFM in Zimbabwe Church, the Gobatema narrative remains the earliest documents history pointing to the coming of the AFM to Zimbabwe. Gomba (2013:1-6) concluded that it was his “perspective the Gobatema thesis fairly account for the coming of AFM to Bulawayo” Zimbabwe. He found that migrant miners and farm workers on government annual contracts mostly from Matabeleland South in Zimbabwe (bordering South Africa) had migrated to South Africa for work during the period 1905 -1913 for higher salaries. It is Gomba’s position that these migrant workers received the AFM Pentecostal revival fire at the Johannesburg crusades conducted by John Graham Lake and Thomas Hezmalhalch in 1908. Gomba (2013:13) concluded, “During Christmas and New Year they returned to their country Rhodesia mainly in 1908 and start preaching to their people”.

Research has established that returning migrant workers from South Africa brought the fire of Pentecostalism in Zimbabwe through the AFM of South Africa (Pavari 2011:48; Murefu 2001:8; Murefu 2015:36, Gomba 2013:3-5). The AFM Church has a history of conflict with the Rhodesian (Zimbabwean) colonial government due to its clumsy missionary activities and poor supervision by its leadership compared with what other missionary churches in the land were doing (NAZ file S 1542 M 8 B1; Hwata 2005:32). An allusion from oral tradition holds that John Lake visited the first AFM mission site North of Limpopo at Gobatema before returning to America (Gomba, 2013:5).

Between 1910 and 2013, Isaka Zacharia Manamela, working under the Dugmore Outreach Ministries, came to Gobatema with Reverend W.F. Dugmore who was in charge of the African outreach work of AFM Church expansion north of the Limpopo (NAZ File 3/5/1/3). Between 1912 and 1915, Rev Dugmore mobilized the local AFM Church members, raised money and bought Gobatema farm from the colonial government to establish the first AFM Church mission in the land North of Limpopo. The names of the people who contributed to the purchase of Gobatema farm are contained in Dugmore Missionary Report 11 Feb 1914. Isaka Zacharia Manamela was the first person to preside at Gobatema mission as resident pastor; the first native African leader for the AFM in Zimbabwe Church, even though under superintendence of a white man Rev Dugmore. Leadership development in the AFM in Zimbabwe church does not draw much from this man possibly due to undocumented history of the importance of Gobatema to the church's history.

Gomba (2013:4) asserts the mission work in the country Zimbabwe was organized by Manamela and Dugmore Outreach, referring to a Letter of John G Lake to Letwaba 20 Sept 1913, and another Letter to P.L. Le Roux, 26 Sept 1913, when he was asking about Dugmore outreach in Rhodesia. Later organized groups of white missionary ministers were sent into Southern Rhodesia (Zimbabwe) by AFM South African then President Rev Le Roux to establish and coordinate AFM activities north of the Limpopo (Gomba, 2013:4; Murefu, 2001:8; Madziyire and Risinamhodzi 2015:27; Murefu 2015:37; Pavari 2011:48). From 1948 to 1983 the supervision of Apostolic Faith Mission activities and developments in Rhodesia (Zimbabwe) was given to Rev Willard Wilson (Pavari 2011:48; Murefu 2015:38). Historical

narratives by Madziyire and Risinamhodzi (2015:29) report that ‘the responsible authority of the AFM missions in Rhodesia’ (Zimbabwe) was the President of the AFM Church in South Africa from 1913 to 1983. Thus, before the independence of Zimbabwe, the AFM work in the country was administered by a white missionary community who reported to the President of the church in South Africa.

3.3 Leadership structure and Governance AFM in Zimbabwe Church

Baloyi (2020:6-7) reiterated the essence of ethical leadership as an ‘important aspect of authentic transformation’. The history of the AFM in Zimbabwe church was hinged on the calibre of its ethical leadership who shaped the doctrine of this Pentecostal church. Most of the church’s systems were unwritten traditional practices passed on from generation of the former leadership of this church. AFM in Zimbabwe church ethics were attached their former leadership which they called *chipostori* (the apostolic tradition). By the year 2000, the church had out-grown its leadership and resources and there was great need for genuine transformation.

The church changed its tradition of appointing old experienced successive leaders to employ the democratic election system in a bid to inject young fresh leadership who would transform the massive church. For the first time, the traditional apostolic church lost ethical leadership and started to breed a toxic leadership that subjugated the interests of the church with their own policies equally by creating circles of friendship which supported everything carried out by the leader, which were commonly known as ‘camps’. These AFM camps destroyed the traditional apostolic trust in their leadership, destroyed church policies and ethics, and what Baloyi (2020:7) calls, ‘collegiality’. This leadership crisis led to the capture of the Pentecostal AFM in Zimbabwe church.

The governance of the AFM in Zimbabwe Church is carried out by Councils of Elders in a Presbyterian style. The governance system of the AFM church is bottom-up Presbyterian; a pure democratic guided by the word of God, the direction of the Holy Spirit and absolute respect of the elders and leadership of the church. The governance structures are established at the local assembly with a Pastor as the visionary, leader and chairperson, leading with a

team of approved elders, deacons / deaconesses and members, thus forming a Local Assembly Board of seven to eight members. All assembly boards form up the Provincial Council of a delimited AFM in Zimbabwe church province (AFM in Zimbabwe Constitution & Regulations).

The Provincial Council then tri-annually elects an Overseer from among the senior pastors of their province and a team of the Provincial Committee. This Committee runs the administrative affairs of the AFM Province which among others include recruiting, disciplining, retiring and paying pastors in its province (full-time workers), and certifying elders, deacons and deaconesses (lay-workers). All members of the Provincial Councils from all delimited AFM in Zimbabwe provinces countrywide gather at the National Conference centre to make up the National Workers' Council (NWC) (AFM in Zimbabwe Constitution & Regulations).

The NWC is the highest decision-making body of the AFM in Zimbabwe Church responsible for tri-annually electing the National Executive which is composed of the President, deputy president, general secretary and the national administrator. Except for the national administrator, all the office bearers are selected from the pool of Provincial Overseers. The NWC constitutionally meets once a year and receives reports from the National Executive and national departments, then ratifies them. This Council makes absolute decisions for the church and amends the Church Constitution whenever necessary. This AFM in Zimbabwe church leadership structure and governance functioned smoothly with a leadership who revered God above human interests from the inception of the native African leadership in 1983 (Madziyire & Risinamhodzi 2015:85) up until after the year 2000 when toxic environments began to emerge around all AFM in Zimbabwe church provinces and the church capture agenda began to unfold.

The AFM in Zimbabwe church leadership structures were manipulated, the strong trust upon the leadership was abused for personal interests and the Holy Spirit was used for personal interests. As Baloyi (2020: 7) noted when he said, "The danger of toxic style of leadership is that it carries many destructive qualities that do not care about the well-being of others..." the

majority of the AFM in Zimbabwe congregation and the Christian community in general, were blinded from this destructive leadership by the developments projects they made during their time leadership.

However, the church needs to be warned that this breed of leadership plays pseudo-developmental programmes grounded upon self-personal interests to get more votes, to remain in control and retain power so that they continue to loot the church of God (Baloyi 2020:6-7). This study was premised upon this environment where a church is in a country gravely struggling to survive under an unstable violent partisan politics, an ailing economy aggravated by economic sanctions from developed countries, a decaying social fabric and polarised religious practice. The fear of the Lord had gone. Church leaders topped the press with corruption and adultery allegations. It was like the era of Eli when a new born child was named, *Ichabod* meaning, “The glory is departed from Israel: for the ark of God is captured / taken” (1 Samuel 4:21-22).

3.4 The History of Breakaways in the AFM in Zimbabwe Church

AFM in Zimbabwe church has a long history of breakaways from its inception when disgruntled leadership left the church with a following to start their new denominations. Open leadership conflicts have been experienced in the AFM in Zimbabwe church towards and during elections (ZimEye, 13 and 14 April 2015, stories, ‘AFM church in dirty election rigging: Court papers’). AFM in Zimbabwe church leadership crisis escalated to verbal assault and physical combat levels in the church that police were called in to maintain order with some churches being temporarily closed for worship for security reasons (Kamhungira 2014). This leadership problem bred enmity among fellow pastors and church leadership leading to division in the church thus inciting breakaways of such disgruntled leadership. Leadership conflict thus forms the basis for AFM in Zimbabwe church breakaways.

Before Zimbabwe Independence, the AFM in Zimbabwe church gave birth to most popular Pentecostal denominations in Zimbabwe. Togarasei (2016:1) observed that because of her numerical age, the AFM church is the mother of most popular Pentecostal denominations in Zimbabwe. Popular Zimbabwe Pentecostal denominations that broke away from AFM in

Zimbabwe church which have been in existence for more than 50 years include the Apostolic Faith Mission of Johane Masowe, Apostolic Faith of Johanne Marange, Apostolic Faith of Habakkuk, Apostolic Faith of Mugodhi (these broke away in the 1940s) and Zimbabwe Assemblies of God Africa which broke away in 1960 (Nhumburudzi 2018:48; Erwin 1985; Murefu 2015). The fact that the denominations retained the name 'Apostolic Faith', traces their origins from their parent AFM in Zimbabwe church, so they retained the name of 'Apostolic Faith' but identified the breakaway faction by the founding leader's name except for Ezekiel Guti's Assemblies of God Africa (Togarasei 2016:5).

After Zimbabwe independence, the breakaway trend was that those spiritually gifted individual AFM pastors started personal gainful influential ministries within the main AFM church which empowering such pastors until they became uncontrollable to the formal leadership in the church (Murefu 2015:15). The AFM in Zimbabwe leadership then created labour regulations to restrict pastors to assembly business only and this led to subsequent splits. Murefu (2015:15) mentions such former AFM in Zimbabwe pastors; Emmanuel Marufu, Emmanuel Makandiwa, Tawona Utabwashe, Blessing Chipunza, and several charismatically gifted pastors who broke away between 1983 and 2016 to start their own split churches with part of AFM followers when conflict with the leadership reached uncontrollable levels. Pastor Emmanuel Marufu started Awake Ministries in 1990, while in 2010 Pastor Emmanuel Makandiwa formed United Family International Church (UFIC), Pastor Tawona Utabwashe started Heartfelt International Ministries (HIM), and Pastor Blessing Chipunza formed Apostolic Flame Ministries (AFM) after undisclosed disagreement with the then President of the AFM in Zimbabwe (Machingura 2011:4).

There are more AFM pastors who broke away but their impact was minimal with some breaking away with part of their assemblies. Hittaner (2009:21) observed competition for supremacy between formalised denominations and spiritually gifted members who also enjoy acknowledgement from general church membership who benefit from their charismatic gifting. This caused power conflict in African Pentecostal churches with breakaway consequences as was experienced in the AFM in Zimbabwe church.

3.5 The history of AFM Church leadership: 1908 to 1983

Chikane (2013:13) and Hwata (2005:30) document that upon the formalisation of the Apostolic Faith Mission on 27th May 1909, Thomas Hezmalhalch became the first President of the Apostolic Faith Mission Church and John G. Lake deputised him. Many church members believe the hierarchy order respected the ages of these first two AFM leaders. Thomas Hezmalhalch returned to America end of 1910, after serving a one-year term and John G. Lake took over as the second AFM President for three years until 1913 when he also went back to America (Chikane 2013:13). Rev Peter Lois Le Roux was elected president of AFM Church on 11 November 1913 devoting himself to 'European work' and appointed Rev W.F. Dugmore to be in charge of the 'African' outreach in South Africa and various areas including present day Zimbabwe (NAZ file N 3/5/1/3).

Reverend Le Roux was the first South African national to be elected and third president of the Apostolic Faith Mission of South Africa who served for thirty years until 1943 when he could no longer carry on due to poor health (Burger and Nel 2008; Hwata 2005:30). Pentecostalism in Africa at its inception was characterised by a tradition of African leaders who served very long terms of office until death. African tradition of serving long terms in the AFM Church is exposed after the departure of Lake and Hezmalhalch. The founders set a standard of short terms of leadership which they demonstrated by both serving a maximum of four years as presidents of the AFM church. However, Rev F.P. Moller later served for twenty-two years when he was elected President of the AFM of South Africa from 1966 to 1988 (Madziyire and Risinamhodzi 2015:28).

As a self-propagating movement, AFM spread into Southern Rhodesia (now Zimbabwe) through returning migrant workers who had converted into Pentecostalism in South Africa (Murefu 2011:8). According to Hwata (2005:30) rapid expansion of AFM Pentecostalism took Rhodesia by storm between 1931 and 1934 shaking established missions like Methodist and Salvation Army who cried foul because they lost a lot of members to the AFM church. Thus, it was the native returning labour migrants or native preachers who spread Pentecostalism to African townships and rural areas in Southern Rhodesia. These pioneer

careers of Pentecostalism to Zimbabwe assumed leadership of the AFM assemblies which they started but referring to the main Church in South Africa (Murefu 2015:36-38).

According to Gomba (2013:3) local native AFM Church leaders from Matebeleland South would go to South Africa for orientation for one year as early as 1913. It can be noted that only native preachers working under an organised white mission would benefit from leadership training while the main AFM Church was fast growing throughout the country under individual, uncoordinated leadership by Pentecostal charismatic African natives. Coordinated AFM work in Zimbabwe began in Gwanda through the preaching of Zacharias Manamela in 1915, a convert of the AFM of South Africa who was seconded to Dugmore Outreach (Gomba 2013:3).

Hwata (2005:27-35) notes the prominent role played by prominent native preachers from Gwanzura family (Enoch, John and Samson) in the early days of AFM Church in Zimbabwe. The Gwanzura brothers left Methodist church after one Isaac Chiumbu (who had moved from South Africa to Gatooma (Rhodesia) with his employer Laurell) preached the gospel to them after which they were instantly baptized in the Holy Spirit and started speaking in tongues. Enoch Gwanzura went ministering to Gobatema mission in Gwanda since he was fluent in English, Shona and Ndebele, thus very helpful to missionaries from South Africa. Samson Gwanzura preached in Mashonaland Central. John (Johan) Gwanzura, popularly known as Chihari, ministered in Masvingo Province. He established Chatsworth church in the late 1940s, where the AFM in Zimbabwe would buy a farm to establish Rufaro Mission and build their national conference centre.

Colonial racial discrimination system in Rhodesia and South Africa at the time, forced the AFM President Le Roux to be in charge of white churches only and to appoint a few white ministers to be in charge of the African native outreach missions elsewhere and north of the Limpopo (Burgess 1988: 250; Hwata 2005:20; NAZ File 3/5/1/3). Research indicate that organized groups of white missionary ministers were sent into Southern Rhodesia (Zimbabwe) by AFM President Le Roux to administer AFM mission north of the Limpopo (Gomba 2013:3; Madziyire and Risinamhodzi 2015:27; Murefu 2015:25; Pavari 2011:48).

According to Gomba (2013:3), Rev W.F. Dugmore was the first AFM white missionary into Zimbabwe who settled at Gwanda, Matebeleland South, bought Gobatema farm south of Gwanda and established the first AFM mission work in Zimbabwe. AFM of South Africa later appointed one G.J. Booysen to manage and register the AFM church with the Rhodesian colonial government. However, the Rhodesian government being very critical of divine healing exercised by Kgobe (who succeeded Manamela at Gobatema), denied AFM registration (Hwata 2005:21). Another AFM Church application for registration was rejected by the Inspector Native Development Department of Rhodesia on 22 June 1932 who noted, "... withholding of approval is because of educational qualification" (NAZ File S 1542 M 8 B 1). Zimbabwe National Archives file (NAZ file S 1542 M 8 B 2) record that in February 1935 the Rhodesian government denied to recognize AFM because it was not recognized by the Missionary Conference of Southern Rhodesia (an association of Missions in Rhodesia).

It is on record that these AFM Pentecostal white missionaries and their native apostles were not educated enough to run schools in Rhodesia and the missions they tried to establish were closed by the government. Hwata (2005:29) notes that one Swanepoel secretly opened an AFM school at Gobatema mission in 1934 which was closed in June 1936 when the Rhodesian government discovered the 'illegal' school. White missionaries seconded to over work in Rhodesia had to raise quality of their leadership personnel for the Church to be registered. Subsequently in search of recognition, AFM in South Africa deployed Rev F.D. Johnston to Salisbury (Harare), Rev O.P. Teichert to Gatooma (Kadoma) and Rev Wilson to Gobatema (NAZ file S 1542 M 8 B 2; Hwata 2005:29).

After a long struggle, it was Rev Louis L. Kruger sent from AFM South Africa, who finally got the AFM in Rhodesia church activities coordinated and registered the AFM church with the Rhodesian government. Granting full recognition of the AFM Church in Rhodesia, the Secretary for Native Affairs to the Minister of Native Affairs recommended on 4 November, 1947, "I suggest for the consideration of the minister that the denomination be recognized and given same facilities as other denominations" (NAZ File S 2810/2340; Madziyire and Risinamhodzi 2015:42; Hwata 2005:34; Murefu 2015:38).

Consequently, Kruger was the first official Superintendent of the registered AFM in Rhodesia (Zimbabwe), reporting to South Africa, hence AFM in Zimbabwe was popularly known as ‘*Yokwa Kruger*’ meaning ‘Kruger’s church’. Pentecostalism in Zimbabwe was and is still ‘generally characterised by uneducated charismatically gifted leaders’ who make a lot of leadership errors due to illiteracy (Nhumburudzi 2018). Pentecostalism has a history of conflict with the Rhodesian colonial government due to its fragmented apostolic activities with no proper supervision from its leadership (Hwata 2005; NAZ file S 1542 M 8 B1).

The South African AFM church handed over leadership to Zimbabweans after independence in 1983 (Murefu 2015:40; Madziyire and Risinamhodzi 2015:83). However, the first appointed native AFM in Zimbabwe leader did not assume the ‘President’ title but inherited the title of ‘Superintendent’, a title the white missionary predecessors used since they ‘superintended’ over work in the country from South African presidency. Hwata (2005:44) mentions that Rev Langton Kupara was appointed Superintendent, Rev Jeffries Mvenge was the deputy; Rev Peter Stephen Mutemererwa was National Treasurer while Rev Dina Mbengwa Mabusa was the General Secretary.

Madziyire and Risinamhodzi (2015:83) and Murefu (2015:40) both agree that Rev Jeffries Mvenge [President II], used the title ‘President’ for the first time in this church after he was also elected after the death of Superintendent Langton Kupara in 1988. Had it not been for death, ‘Superintendent Kupara could have led the AFM in Zimbabwe church for quite a very long time’, assuming the characteristic of first-generation African church leaders – the ‘till death syndrome’ (Nhumburudzi 2018; Ruzivo 2014:15-30).

Since work in the pre- independent Zimbabwe was administered by a white missionary community (Madziyire and Risinamhodzi 2015), the new native independent African leadership would start from where the whites left. Theological social constructions used on former white colonial church leaders were to be mimicked (Hall 2011:618) by the new native African leaders who inherited the Apostolic Faith Mission church in the new independent Zimbabwe. Ashcroft, Griffiths, and Tiffin (2007:125) say that those African leaders mimicked the English missionaries but the strength of “cultural habits, assumptions,

institutions and values” resulted in the production of a mockery of the original Pentecostalism mixed with African cultural / traditional practice.

It is on record that under colonial leadership, in 1965 Rev Langton Kupara, Rev Masike, Rev Magoronga, Rev Chigavazira, Rev Ntzhila and Rev Stephen Mutemererwa were made the first native African marriage Officers in the AFM in Rhodesia. Subsequently they were all appointed Assistant Overseers in 1966 and then substantive overseers in 1972. Reverend J. Mvenge was appointed Overseer of Manicaland in 1975 (Hwata 2005:49). It is this researcher’s position that the white AFM Missionaries in colonial Zimbabwe did a preliminary preparation for leadership on selected approved native African pastors who would take over the church in 1983 after the Independence of Zimbabwe.

3.6 Biblical leadership development and succession: Moses-Joshua model of succession

The Bible should be the basic guide to all Christian leadership. The successes and failures of organizations have been strongly linked with the success of individual leaders (Bryman, Collinson, Grint, Jackson, & Uhl-Bein 2011:86). The successional life of a church organisation is anchored upon its current leadership. The bible story is a leadership story exemplified by narratives of Noah (Gen. 6-9), Abram (Gen.12:1-5), Moses (Exod. 3:6), Joshua (Num. 27:15-21), David (1-2 Sam), Lord Jesus Christ (John 17) up to Paul (Angel 2009:145). It is clear from scripture that successful leadership continuity is dependent upon obedience to God. The working relationship between the sitting leader and waiting successors is the determining factor for the progress of any church organisation. This study adopts the transition between Moses and Joshua as a biblical leadership developmental model to guide Pentecostal churches in Africa. Similarly, outgoing and incoming AFM in Zimbabwe Presidents and Overseers can emulate the Moses-Joshua model of succession.

Leadership mentoring and succession practices can be traced back to the Old Testament regime when Moses mentored Joshua (Angel 2009:145–146; Ex 32:17–18; Nm 11:27–29). The Bible clearly shows a public orderly, gradual transition of leadership taking place between the predecessor and his successor. In Numbers 27:15-20 Moses handed leadership of Israel to Joshua before the whole nation and God ordered that he delegate some of his authority to the young leader Joshua.

Consequently, the AFM in Zimbabwe Church community has a right to know who will take over after the sitting leader because church succession issues should not be kept a secret of the 'chosen few', held in mystery or come as a shocking surprise on election times.

African leadership is based on personal benefits at the expense of the whole church to the extent that they would fail the church if they have failed. Although Moses knew that he was not entering Canaan, he however equipped his successor Joshua to complete the task. Moses publicly surrendered the leadership to Joshua saying, "...I am now a hundred and twenty years old and I am no longer able to lead you" (Deuteronomy 31:1-2). Public acknowledgement of incapacity to continue leading remains a problem to African leaders both in the church and secular. The tradition is to lead 'till death'.

An exegesis of the Moses - Joshua model (Numbers 27:15-20) would reveal essential principles of succession in biblical leadership. Moses recognised his limitations to leadership (Numbers 27:12-14), acknowledged that his service as leader of God's people (Israel) was coming to an end (Numbers 27:12-14) and was attentively obedient to the Lord's voice. He thus prepared someone capable (Joshua) to replace him and proceed with the mission of God to take the Israelites to Canaan. Leadership succession and mentoring is biblical (Ngomane and Mahlangu 2014:2). AFM in Zimbabwe church leadership succession should be guided by Biblical models for smooth gradual transition of power between generations.

Church leaders need to appreciate that when their vision is clearly passed on to their successors, the effort they started will be accomplished by the succeeding generation, even after their departure. Preparation for the eventual transfer of leadership must be done knowing that 'mortal person's days are determined by God who has "... decreed the number of his months and have set limits he cannot exceed" (Job 14:5). Church leadership that operates ignoring the mortality issue downplay succession and transition thus jeopardising the next generations.

In the New Testament, the apostles ordained other Christian members for leadership (Acts 14:23). In so doing, the apostles actually laid the groundwork for leadership continuity in the

ministry of the church and delegated some of their authority to them. An important function of leadership is to find and recruit successors and then prepare them for leadership.

The secular world mentors its own business successors to lengthen its organizational life (Ngomane and Mahlangu 2014:2). The ability of AFM in Zimbabwe church to exist and function into the next generation depends on how well it is prepared today to face the future. Research show that AFM in Zimbabwe Church and other Pentecostal churches have not considered the duration of current leader's life and transition into the period of his/her absence (Nhumburudzi 2018). The Lord Jesus Christ chose His own successors and managed the major leadership transition of the church after His departure (John 20:21). Jesus Christ personally chose and appointed His successors and clearly told them, "You did not choose me, but I chose you and appointed you to go and bear fruit; fruit that will last" (John 15:16). By this, Coleman (1972:83) observes that the Lord transferred His vision to the apostles. The AFM in Zimbabwe Church and Pentecostal leaders have a duty to recruit and groom their successors who will carry their vision into the next generation.

3.7 Concept of leadership

Just like law and religion, leadership affects everyone everyday everywhere but is little known even by those few who are leaders. These three aspects (law, religion and leadership) are as old as humanity and yet research shows that leadership is "... one of the least understood traits, especially by those who occupy positions of leadership without necessary skills" (Baloyi 2020:2). Leaders are people who inspire others in order to achieve certain desired goals; focus more on others rather than their self-interests; they care about people, support efforts of others to accomplish a collective goal (Almaki et al. 2016:6-7). Clinton (1984:18) describes a leader in the biblical context as "...a person with God-given capacity and God-given responsibility to influence a specific group of God's people toward God's purposes for the group". This suggest that man's natural capacity to Christian leadership must come from God (Romans 12; 1 Corinthians 12; Ephesians 4; 1 Peter 4).

Leadership is a group phenomenon involving the leader and followers, influence, accomplishment of goals of a group, community or organization. Vacar (2015:196) reiterates that "... leadership is about influence", and to influence, a leader must have followers and the

process of influencing occurs in a context towards some kinds of goals. According to Klann (2003:23), “leadership is the formal or informal power and the ability to influence, persuade, motivate, inspire and use power judiciously to affect others in a positive way”. Church leaders must be persons of good character to influence and inspire followers in order to achieve the desired goals and objectives. Every leader who aspires to be used by God must be a person who is ready to be prepared by God. The Bible clearly shows us that leaders who were effective, first underwent a time of preparation before they were ushered into the fullness of what God had in store for them (John 15:16, Joshua 1:1-3).

This study adopts Samul (2019:6) concept of spiritual leadership that creates a vision to establish “an organizational culture based on the spiritual values”. Church leaders are guided by spiritual profundity. Surely as Baloyi (2020:2) has observed that; “... whilst definitions of leadership may vary, the general sentiment remains the same: Leadership is about qualities that recognise other people’s qualities whilst bringing out the best in them”.

3.7.1 Toxic leadership in the AFM Church

The researcher borrows Whicker (1996) toxic leadership notion as expounded by various scholars. Toxic leadership is a dangerous style of leadership that is associated with traits like ‘abusive and tyrannical’ (Pelletier 2010:374), ‘narcissist’ (Maccoby 2000:68-78), ‘aversive’ (Bligh et al. 2007:528-557) and ‘destructive’ (eds. Samier & Schmidt 2010:125. Such toxic leadership traits have been found among AFM in Zimbabwe church leadership, especially senior pastors and elders (Chivasa 2014:3).

Baloyi (2020:3) observed that toxic leaders “... engage in gravely destructive behaviours and exhibit dysfunctional personal qualities, inflicting severe physical and psychological damage to those being led and undermine the interest of the organisation”. Toxic religious leaders take advantage of the innocent following of the flock of God, manipulate the church of God as a personal business and advances personal agenda abusing congregates. They are deceitful, cunning, canal, being highly respected by their followers and cleverness at concealing deceit.

Toxic leaders suffer from ‘incapacity complex’ whose inadequacies cause them to devise various tricks in order to survive because they have fundamentally serious incapacity, selfish values, and deceptiveness’ (Pelletier 2010:375–376; Whicker 1996:53; Baloyi 2020:4).

Pelletier (2010:882) adds that they lack integrity, honesty, moral philosophy, confidence and competence. Most Pentecostal church leaders do fake miracles, falsify prophecies, visions or dreams and lie that the Holy Spirit has communicated with them in order to pursue personal desires in the church. Baloyi (2020:6) reiterates that it is essential that church leaders possess higher moral principles. In this case, Ahmad, Gao and Hail (2017:10) condemned church leadership without ethics and integrity as they are harmful to the society in general and the AFM stakeholders in particular.

Most such toxic –type leaders are evident in Pentecostal Charismatic churches in Zimbabwe and Southern Africa, AFM in Zimbabwe church included. Despite that toxicity charismatic church leaders are greedy, abusive, self-glorifying, moral destroyers among other poisonous qualities (Whicker 1996:66), yet they still continue to command an enormously large following of innocent souls. Baloyi (2020:4) argues that, “It is also important to note that whilst people may regard toxic leaders as poisonous..., some regard them as their heroes ... they are still regarded with respect by some of their followers”. This leadership causes division of the church.

In the context of Zimbabwe, due to persistent economic challenges, starting a Pentecostal church based on prosperity gospel has never been that easy (Dodo, Banda and Dodo 2014:2). Most of the so called ‘prosperity gospels’ in Zimbabwe are a way of self-enrichment by toxic spiritual leaders. Because of lack of good or ethical leadership qualities, toxic spiritual leaders scare their followers and frustrate their colleagues in order to survive (cf, Baloyi 2020:4). Toxic leaders survive on the total support of a few victimised close loyalties, ‘a mutually corrupting association’, the ‘inner ring’ which gets rewarded for totally supporting everything the leader does including “...violation of institutional policies, destruction of human relations and ultimately collapsing the division or department they have been entrusted with” (Baloyi 2020:4).

Baloyi (2020:3) has adequately explored the etymology of toxic as revised by various scholars. Of particular interest to this study is Frater (2014:374) Latin derivate *toxicus*, meaning ‘poison for use on arrows’ which Baloyi (2020:4) applied to “...leaders who inflict physical and psychological harm on the people they lead”. Accordingly, church *toxicus* leaders carry doses of poison with to ‘destroy either quickly or slowly depending on the nature

or make-up of the target'. In this research, a leader who takes over a church position well from a retiring predecessor but refuses, fails or is rejected by the same church at his/her departure, is a toxic spiritual leader in the context. Any leadership inherited must be passed on to the next generation unadulterated by toxic characteristics. It is biblical to carry-on the unadulterated leadership heritage of your predecessors as Paul says to Timothy, "The things which you have heard from me in the presence of many witnesses, entrust these to faithful people who will be able to teach others also" (2Timothy 2:2 New American Standard Bible).

3.8 Leadership Styles in the AFM Church

Principles of leadership that are applied by Pentecostal Church leaders are varied. Contemporary church leadership styles by Adetunji (2010) and modern transformative theories are recommended in the 21st century church leadership. The discussion of these leadership theories will augment the theoretical constructivists' theory that will guide the AFM in Zimbabwe Church historical leadership developmental interpretations.

Vanderbloemen (2014) suggested that leadership succession plan for church leaders should follow a well-defined framework. Firstly, the outgoing senior pastor's new pastoral identity must be secured. Secondly the financial security of both the outgoing and incoming pastor must be established. Thirdly create an emergency succession plan in case anything happens. Vanderbloemen (2014:29) had noted that leadership replacements is much harder to talk about when a pastor is 65 years old and realizes he has no retirement funds, no house or medical and funeral insurance, the case of most of the retired AFM in Zimbabwe Presidents and Pentecostal pastors. AFM in Zimbabwe Church outgoing leadership have been dumped insecurely putting the leader's future financially unstable if not difficult. This evil is the driving force behind AFM in Zimbabwe church and most Pentecostal leaders ruling 'till death' because there is no support outside the post.

Factors such as church tradition, leadership methods of a predecessor and those of previous decades may fail to address the present generation' needs. This the main challenge many traditional denominational /mainline groups are discovering in their decline. Without developed leadership, it is unlikely that any organization could produce worthwhile results

toward attaining its intended goals and objectives. Accordingly, church organizations should adopt relevant leadership theories that are meaningful to guide church leaders to adapt to changing times (Hybels 2002:140).

Certain leadership styles fit better than others to specific organizational needs. It then means that another major key to leadership effectiveness is discovering and developing unique leadership style. In essence it is integral to understand that organization stability is influenced and sustained by the leadership style being employed in any organization. It is important to note that, effective leaders use a combination of styles or blends of the style, which may change from one situation to the next (Hybels 2002:141).

Leadership studies unveil the various styles applied by leaders elsewhere including the church. Autocratic leadership style keeps complete control and makes all decisions for the group. They decide what will be talked about, when it will be talked, who may speak and who may not. They often make decisions that affect the group without consulting them (Seiler and Beall 1999:422). Autocratic leadership style in AFM in Zimbabwe church enjoys monopoly of the incumbent leader who is socially constructed as God-given hence this style yields poor results as subordinates operate under fear. Deprivation of opinions under autocratic leadership in church promotes resistance among group members against their leader.

Democratic leadership style is motivational with higher productivity and profitability in the secular. Ricketts and Ricketts (2011:138) asserts “the democratic leader has the ability to perceive the direction in which the group is moving...Regardless of title or formal rank, an individual is a leader when his ideas and actions influence others in the group”. In the church, democracy ensures teamwork, harmony, less evidence of frustration, more friendliness, cooperation, and prevailing group centred spirit.

Seiler and Beall (1999:422) argue that democratic leaders “... guide and direct the group but share control and remain open to all views...they make a final decision only after consulting all group members”. Democratic leadership in the AFM in Zimbabwe church should allow the will of the majority to prevail even when the majority’s view differs from the leader’s

view. This type of leadership accommodates participation and decision making for all church member groups which in turn promotes less resistance to change among denominational groups.

3.8.1 Servant Leadership Style

The concept of servant leadership was first popularized by Robert Greenleaf with reference to the figure of Jesus Christ who ‘serves first, not lead’ (Greenleaf 1977:13-14). The title ‘servant’ (Greek *diakonia*) (Webster 2021) reflects the serving nature of Jesus Christ to His followers. Greenleaf (1977:7) emphasizes that “The servant leader is servant first ... begins with the natural feeling that one wants to serve, to serve first”. God identified His chosen leaders as ‘His servants’ because they were committed to pleasing God as they served Him and the people; Abraham (Psalm 105:42), Moses (Exodus 14:31), Caleb (Numbers 14:24), Joshua (Judges 2:8), David (2 Samuel 7:5–8), Elijah (2 Kings 10:10), Isaiah (Isaiah 20:3) and the prophets (2 Kings 21:10). Apostle Peter applies the word servant/*diakonia* to Old Testament prophets (1 Peter 1:12) and to how Christians should exercise their spiritual gifts (1 Peter 4:10) (Greenleaf 1977: 14).

Etymologically the word ‘servant’ is derived from the Greek word *diakonos* which is the English equivalent of deacon/minister found thirty times in the New Testament (Abrams III 2012:3). Twenty-five times the word *diakonos* is translated “servant” or “minister” and the English word ‘servant’ is a proper and accurate translation of the Greek word *diakonos* (Webster 2021). AFM in Zimbabwe church leaders need to possess this deacon attitude as to serve and not to be served. Thayer (2003:137) defines *diakonos* as meaning “... a servant, attendant, domestic; to serve, wait upon... like the Latin, *ministrare*, to wait at table and offer food and drink to guests”. Attending to the needs of the church must be the ultimate duty of church leaders. The Greek the word *diakoneo* is a verb which means ‘to serve’; a verb showing action, better translated ‘let them serve (or minister) as servants’ (1 Timothy 3:10).

The word *diakonia* was used in the early church to those devoted to serving in the ecclesiastical administration (Loder 2015:126; Acts 6). ‘Deacon leadership’ means that the leader is a ‘servant’ (*diakonos*) to the church membership and not their boss, for example,

diakonia at Cana wedding (John 2:5–9). The great Apostle Paul refers to himself as servant (Romans 1:1). This should apply to all our present-day pastors, prophets, apostles, teachers, bishops, presidents and evangelists serving in the house of God (Mbennah 2016:16). Church servant leaders do not claim a special status in the church but simply serve because servanthood is a function than an office (Greenleaf 1977:7). This is the attitude expected to be in all AFM in Zimbabwe church leadership from president to the ordinary deacon at the assembly. No one should pursue personal gains through a position of leadership in the church of God. Jesus Christ described Himself as one who gave His life to minister (serve) many people and not to be served (Matthew 20:28). The AFM in Zimbabwe church and the world would be blessed if they had Jesus-like servant leaders.

Jesus Christ model of suffering servant leader focused on others not ourselves is the best recommended style of church leadership. Ricketts and Ricketts (2011:111) emphasize how servant leaders show sensitivity to people's feelings and needs who they lead through putting the others' needs before their own interests and by supporting the concern of fellow-workers. Servant leadership is anchored upon humility which Jesus Christ emphasized; "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Mark 10:45). Even though Jesus Christ had the same power available to Him as God He voluntarily submitted His life totally to the will of God (Philippians 2:5-8). Jesus Christ was the most powerful man who ever lived on earth and yet He was the ultimate example of humility and servanthood. Therefore, AFM in Zimbabwe church leaders should recognize that true servanthood leadership is the most powerful leadership style.

The dictatorial leadership systems where church leaders abuse the quote 'Thus saith the Lord' would create a resistant church follower and subsequent uprising against the autocratic/dictatorial church leadership. Military style system which uses threat, force and manipulation of the church policies to manoeuvre personal gains will not work in the contemporary enlightened AFM in Zimbabwe church. The 21st century AFM church needs visionary, strategic and managerial leadership creating a transformative church environment where every member mutually participate in and worship as team players to the mission of Jesus Christ (Hybels 2002:144, Matt 18:20).

3.8.2 The Great-Man Theory in the AFM in Zimbabwe Church leadership

The bible points to various people whose leadership was determined even before they were born (Moses –Ex 1; Samson – Judges 13:5; Jeremiah 1:5; Jesus Christ – Matt 1:21). World-over, leaders have been historically thought of as superior individuals; people like Caesar, Napoleon, Alexander the Great, Gandhi, Mandela and others whose special qualities were considered to have come from Social Conditions Theory when the time, place, and circumstances made them leaders or they were born with superior leadership qualities (Clinton 1984). This is the source of the Great-Man Leadership Theory based on whether “Leaders are born, or leaders are made?” Biblical leaders who were ‘born’ still needed training, experience, and opportunities to reach their full potential, for example Joseph in Potiphar’s house, David in King Saul’s house (Genesis 39; 1 Samuel 18:2).

The AFM in Zimbabwe leadership is socially constructed upon the great-man leadership theory. Hwata (2005:43, 49) notes that in 1983 Rev Langton Kupara, the Mashonaland Overseer, was appointed the first African Superintendent of the Apostolic Faith Mission in Zimbabwe when South Africa handed over leadership to natives. He was multi-gifted as preacher, healer, prophet, father-figure, commanding wide respect, wielding absolute power and a no-nonsense leader that earned him the tittle ‘Mr AFM’. Rev J. Mvenge was deputy to Rev L. Kupara, Rev Peter Stephen Mutemererwa being national treasurer and Rev Mabusa was national secretary. These men had a long history of practical experience of working under the supervision of the white AFM missionaries in Rhodesia. Thus, AFM Church leadership in Independent Zimbabwe has a traditional tendency of socially constructing its spiritually gifted pastors by catapulting them to high positions of leadership. Such charismatic leaders may not be capacitated to carry out the leadership roles and the church leaves the enabling spirit to do the leadership development. They are pre-summed God-given leaders.

God-given leadership capacity comes with the responsibility to be accountable to God for the way in which they exercise leadership gifts (Maxwell 2006). Christian leaders have a duty to account for the stewardship of their spiritual gifts and selfish ambitions should have no place within the Christian leader’s heart. The Christian leader must overcome the temptation to influence the church followers towards his or her own personal ambitions. The objective of

Christian leader is to influence the people of God towards the accomplishing His plan for their lives. Church followers must always to be considered as belonging to God and never to be regarded as owned by the leader (Richards and Hoeldtke 1980:12).

Dictatorial and authoritative leadership styles have no place in Christian leadership. Pentecostal leadership in Africa has been rocked by dictatorial/authoritative tendencies especially founders and first-generation leaders (Nhumburudzi 2018). They wage excessive power to reward their followers. Those who disobey this leader are ruthlessly disciplined. According to Ruzivo (2014:23), dictatorial behaviour can be identified in Church leaders who do not allow dissention ideas, demand honour and appoint personal staff that to hero-worship him/her among others. Authoritative leaders rarely accept or recognise other people's ideas capabilities of others.

3.9 History of Church Leadership Wrangles in Zimbabwe

Personality clashes have generated leadership conflict in the Zimbabwean Church, in particular the Pentecostal church. The Apostolic Faith Mission of Africa (AFMA) church had a bloody leadership wrangle which was settled by the intervention of the police and the High Court of Zimbabwe (Chronicle 27 February 2011). AFMA church, formed by Reverend Morgan Sengwayo in 1960 in the city of Bulawayo, Zimbabwe, split after Rev Sengwayo died in the early 1980s due to leadership conflicts. In 1976 soon after the death of Samuel Mutendi, the founder of Zion Christian Church in Zimbabwe (ZCC), three major schismatic groups emerged in the ZCC under the leadership of Reuben Mutendi, Gierson Matenda and Nehemiah Mutendi (Ruzivo 2014:18; Chimininge 2014:33; Daneel 1988). Anglican Central African Diocese in Zimbabwe dominated the headline news when its Bishop Nolbert Kunonga seized church properties, closed churches, incited violence and unleash Zimbabwe armed police on Anglican parishioners and priests who rejected to join him when he was excommunicated for misconduct by the Bishop of Canterbury (Dugger 2008; Munyoro 2017).

The case of Johane Marange Apostolic Faith Church leadership conflict spilled into the High Court of Zimbabwe after police intervention (Momberume versus Marange Apostolic Church of St. Johanne -HH 309-17 HC 11783/11). The 2020 COVID-19 lockdown did not even stop

the Mwazha African Apostolic church family from engaging in church succession fight (Chikwati 2020). The family of African Apostolic Church leader Archbishop Paul Mwazha, gathered at the ailing leader's Hatfield home in Harare, Zimbabwe, to choose a successor but ended up in a serious combat conflict. Pentecostal church leaders in Zimbabwe have a challenge of delineating personal estate of the leader from the church. Ruzivo (2014:29) reiterated that nowhere could a church leader's estate include church members as is the most source of conflict during church breakaways, especially in the AFM in Zimbabwe leadership crisis.

Chivasa (2018:2) found out that the majority of disputes in the AFM in Zimbabwe involve church leaders who are overseers, pastors, elders, deacons/deaconesses and board members. Similarly, the increasing number of disputes involving leadership in the AFM in Zimbabwe has been so dramatic from between 2015 and 2019. The following are national newspaper headlines covering the AFM in Zimbabwe church leadership problem;

- “Overstaying AFM leader splits church” (Staff Reporter 2015);
- “AFM church in dirty election rigging: Court papers” (Zimeye 2015a);
- “AFM church hires NIKUV to rig pastors’ election” (ZimEye 2015b);
- “Violence mars AFM services as congregants block pastor transfer” (Mhlanga 2016);
- “AFM leadership row spills into court” (Zhakata 2016);
- “AFM church power struggles continue” (Mhlanga 2019);
- “AFM leadership row escalates as Madziyire locks out Chiyangwa’s acolyte out of church during service” (Taruvunga 2019);
- “AFM leadership wrangle: Chiangwa under fire” (Ndoro 2019);
- “Battle for control of AFM church intensifies” (Mashudu 2020);
- “Ruling Date for AFM Wrangle Set” (Madzianike 2020);

The intensity of media attention points to the centrality of the AFM in Zimbabwe Church morally, religiously, politically and economically in Zimbabwe. A quick rundown of the above list of headlines reveals that the AFM crisis in Zimbabwe is a leadership problem. Leadership change in the AFM in Zimbabwe Church is much harder to accept when a 65-

year-old pastor is removed from office and realizes that he has no retirement funds, no house or medical and funeral insurance (Vanderbloemen 2014:15).

3.10 Church Constitution as Major Source of Leadership Conflict in the AFM Church

Onyekwere and Onoja (2013:10) reiterated the need for every church to have comprehensive Constitution and Regulations that govern that particular denomination with guidelines on the procedure and minimum qualifications to the church leadership positions. It is paramount that every church member be subject to the dictates of such constitution and the regulations of their denomination especially on the choice of top leadership.

Lack of constitutional respect posed great challenges in the Nigerian Pentecostal churches. Alokun (2013:2) reports such constitutional leadership conflicts between rival factional leaders in which police were called in to retain order in the church and enforced respect their church constitution. There arose a serious leadership wrangle based on the interpretation of the church constitution after the death of Joseph Ayo Babalola, the first General Evangelist of Christ Apostolic Church (CAC), Nigeria. In Kaduna, State Christian Association of Nigeria (CAN) church leaders dragged each other to court in a dispute between Ayo Oritsejafar, the President of CAN and Samuel Kujiyat, Chairman of the Kaduna State Chapter in a constitutional crisis so deep that they have to seek redress in the court of law.

According to research by Awojobi (2011) most African Pentecostal churches in Nigeria were encountered some leadership conflicts after the demise of their founders due to poor church constitutions. Archbishop Benson Idahosa of the Church of God Mission, Nigeria, unconstitutionally ordained his wife Margaret Idahosa as archbishop to lead the Church after his death. Some bishops and pastors in the church protested, split and started their own denominations because of the corruptive manipulation of the church constitution by their leader (Awojobi 2011:2). Similarly, the Federal High Court, in Lagos resolved the constitutional leadership battle between two factions on the successor Pastor E. H. Oluşeye, of the Christ Apostolic Church Worldwide. The leadership battle was between the son of the late Pastor against another senior Pastor Akintola (Adetunji 2010).

After the expiration of the tenure as stipulated by the church constitution of Reverend Wilson Badejo as the General Overseer of the Four-Square Gospel Church, Nigeria, there was a serious legal battle for leadership (Awojobi 2011:3). Such leadership battles have pitched bishop against bishop, pastor against pastor, member against member, fuming tribalism, regionalism, dismantling assemblies and families. Serious allegations of using charms, witchcraft, corruption and secular political power by rival factions to suppress one another have caused backsliding of membership and disruption of worship in various Pentecostal churches in Africa.

In this study, the AFM in Zimbabwe Church crisis is a constitutional supremacy battle (Chidavaenzi 2013; Kamhungira 2014). According to Matimba (2019:14), the introduction of a constitutional reform process in the eleventh hour before AFM Church elections “did not only appear mischievous but smacked the highest governance disorder... the [new] constitution was such that it was unusable for an incontestable election”. The news of a draft constitution was already a scare to many innocent councillors who knew that the constitution needed amendment and not reformation. Amendment had been understood to mean simple realignment and a reform draft constitution meant the long-standing constitution of the church was going to be repealed and a new one adopted.

The AFM International Presidium wrote to the AFM in Zimbabwe church and pointed out the destructive effects of the Zimbabwean leadership crisis;

Having done our own assessment we are convinced that the protagonists and antagonists in the battle relating to this reform process are prepared to rack or destroy the Church, as well as impede the move of the Holy Spirit within the Church, in pursuit of their interests, individually and collectively. **THIS IS WHAT THE AFM INTERNATIONAL IS OUT TO STOP** in the interest of the AFM in Zimbabwe, the AFM internationally, and the Church of Christ in general! (AFMI Memo Dated 6 September 2018) [sic]

This draft constitution was at the centre of the AFM in Zimbabwe church crisis. An analysis of the AFM in Zimbabwe Constitution and the Draft ‘Reform’ Constitution (which has since been passed into church law by the Reform AFM in Zimbabwe faction) would lay the basis of the leadership crisis under study.

3.10.1 Constitution for the Apostolic Faith Mission in Zimbabwe

This AFM in Zimbabwe church constitution was developed in Zimbabwe from the AFM of South Africa Constitution and AFM International (<https://afm-ags.org/about-us/afm-international/>). This Confession of Faith forms the strongest conviction of true AFM followers in Zimbabwe and it is very difficult to remove this conviction from an AFM member or rather to remove an AFM member from this conviction.

Other sections of the AFM in Zimbabwe constitution deal with administration structures, tri-annual elections, finance, discipline and church departments from assembly to national level. This constitution has its weaknesses which prompted the National Workers Council to institute a committee to amend the Church Constitution by aligning the policy documents and the regulations into one legal document. The need for amending the AFM Constitution was spelt out in the National Workers Council minutes (AFM National Workers Council Minutes May 2015).

The height of the AFM in Zimbabwe leadership problem started after the 2015 Presidential and Provincial elections. The National Administrator reported that the AFM in Zimbabwe church was in a storm. There were more than 30 pending Court cases instituted by Pastors against the church. Nine losing former provincial overseers and one elder had also applied to the High Court to stop the election of the President based on several leadership grievances. In fear of an imminent split from several leaders not happy with the conduct and outcome of the elections of national office bearers, the National Workers Council unanimously endorsed that the AFM in Zimbabwe challenges could not be addressed under their current Constitutional structure, thus the need to embark on a Constitution Amendment process (AFM National Workers Council Minutes 11 June 2016).

The inadequacies of the AFM in Zimbabwe Constitution were identified as; institutionalized disparity and inequality in the remuneration of Pastors, inadequacies of the decentralized financial management system, poor governance systems, adjudicative system and electoral system. The decision to undertake Constitutional amendment was announced at the AFM

Centennial Celebrations held at Rufaro National Conference, Zimbabwe in August 2015. AFM in Zimbabwe church records show that the Constitutional Amendment 12-member Committee was constituted in January 2017. The Committee was chaired by a prominent lawyer (who was a member of the Apostolic Council by virtue of being the Head of the Social Welfare and Rufaro Development Departments), four senior pastors, four elders, one deacon and two lawyers; all being members of the AFM in Zimbabwe Church. Their professions were lawyers, accountants, human resource experts and theologians.

The National Constitutional Amendment Committee completed its work and submitted its report to the Apostolic Council in November 2017 (AFM National Workers Council Minutes 28 February 2018). A totally new Constitution of the AFM in Zimbabwe, duped the ‘Draft Reform Constitution’ was produced by the Constitutional Amendment Committee. This earned their popularised identity as the ‘Reform Committee’. This researcher uses the term ‘Reform AFM in Zimbabwe’ to draw a line between the controversial ‘New’ from the ‘Original/Old’ AFM in Zimbabwe Constitution even though both documents do not carry the prefixed terms used to identify them.

3.10.2 ‘Reform’ Constitution of the AFM in Zimbabwe

The Confession of Faith the ‘Reformed’ AFM in Zimbabwe Church constitution which had not been approved by the AFM International body formed one of the bases of contention (AFMI Letter 14 April 2019). Affiliates to the AFM International body must submit their Constitutions for approval before using them. Member churches who dishonour the international body requirements risk expulsion from the mother church body. The ‘Reform’ AFM Constitution did not follow the proper procedure. The *onus* rests upon the member church to comply with the Statement of Faith acceptable to the AFM International Constitution.

Besides the confession of faith, the Reform AFM in Zimbabwe Constitution introduced new structures in the century-old Pentecostal movement. The reformed structure of the AFM in Zimbabwe Church consists of;

- The Order of Members (covering Church councils, assemblies, membership rights and duties among others),
- The Executive (boards from assembly to national),
- The Judiciary (establishing AFM formal courts parallel to the Judiciary system of Zimbabwe and forbidding church matters to be taken to secular courts),
- Finance (establishment of a Consolidated Revenue Fund), and
- Employment issues (establishing an employment board in the church).

It must be noted that when the Reform Constitution of the AFM in Zimbabwe church was drafted, the Reform Committee adopted the structure and language of the Constitution of Zimbabwe to the extent of plagiarising whole sections of the country's supreme law word for word in the Orders of the Members, Executive, Judiciary and Finance sections of the Reform Draft Constitution. This researcher discovered the resemblance between the Constitution of Zimbabwe and the AFM in Zimbabwe church Reform Constitution and made the following analysis during literature review of the documents under study.

3.10.3 Comparison of the Reform Constitution of AFM in Zimbabwe and the Constitution of Zimbabwe Amendment (No. 20) Act, 2013

The Reform AFM in Zimbabwe Constitution duplicates portions of the Constitution of Zimbabwe Amendment (No. 20) of 2013. The drafters literally copied word for word wholly some sections of the Zimbabwe Constitution of 2013 and only replaced with AFM church terms to convert the Constitution of Zimbabwe into an AFM Church Constitution. This was regarded as purely secularization of the church governance structure from the traditional and biblically affirmed presbytery to chairmanship (elder) and chief executive officer (pastor) (Matimba 2019).

This researcher noted a sample of the copied sections of the Zimbabwe Constitution which were converted into the Drafted Reform AFM in Zimbabwe Church constitution as follows; Executive (Chap 5 of Constitution of Zimbabwe) appeared just the same heading as Chapter V of the Reform AFM in Zimbabwe Constitution. Judiciary (Chap 8 of the Zimbabwe Constitution) resembles Chapter VI of the Reform AFM in Zimbabwe church Constitution,

and was literally copied following the arrangement of the headings and sections word for word just as it appears in the Constitution of Zimbabwe.

Constitution of Zimbabwe Act 20/2013 (Chapter 8: The Judiciary and the Courts from Section 162 to 169 headings are: 162. Judicial authority; 163. The judiciary; 164. Independence of judiciary; 165. Principles guiding judiciary; 166. Constitutional Court; 167. Jurisdiction of Constitutional Court and 168. Supreme Court) is totally similar to Reform AFM in Zimbabwe Constitution Chapter VI: The Judiciary of the AFM in Zimbabwe Heading Sections 33-41 (33. Judicial Authority; 34. The Judges; 35. Independence of Judiciary; 36. Principles guiding the Judiciary; 37. Appellate Division of the AFM in Zimbabwe Court; 38. The Lower Division of the AFM in Zimbabwe Court; 39. Appointment and Tenure of Judges; 40. Conditions of service and tenure of Members of Judiciary; 41. Sittings of the Courts and representations). The wording is just duplicated from Constitution of Zimbabwe to the Reform AFM in Zimbabwe Constitution.

The same resemblance is seen on Finance (Chapter VII of the Reform AFM in Zimbabwe Constitution) which is just a duplicate of Chapter 17 of the Constitution of Zimbabwe;

FINANCE PART 1 FINANCIAL MANAGEMENT (Extract from the Constitution of Zimbabwe)

298 Principles of public financial management

(1) The following principles must guide all aspects of public finance in Zimbabwe;

(a) There must be transparency and accountability in financial matters;

(b) The public finance system must be directed towards national development, and in particular

(i) The burden of taxation must be shared fairly

CHAPTER VII: FINANCE 42. FINANCIAL MANAGEMENT (Extract from the Reform AFM in Zimbabwe Constitution)

42.1. Principles of Church financial management

42.1.1. The following principles must guide all aspects of church financial management in the AFM in Zimbabwe—

42.1.1.1. There must be equity, transparency, prudence, economics, effectiveness, efficiency and accountability in financial matters...

One can see that all headings and sections in the Constitution of Zimbabwe were literally copied into the Reform AFM in Zimbabwe Constitution word for word but only replaced with religious terminology tithes/offerings in place of taxes.

General National Council (GNC) in the Reform AFM in Zimbabwe Constitution is a replica of the Parliament in the Constitution of Zimbabwe (Constitution of Zimbabwe 20/2013; Reform AFM in Zimbabwe Constitution). A further analysis of the two documents will reveal the chicanery employed by the AFM in Zimbabwe church constitution reform drafters in plagiarizing the Supreme law of the Land and converting it into a single church denominational constitution.

The effect of the AFM in Zimbabwe Reform constitution was secularization of the Pentecostal church (Matimba, 2019). The confession of faith proposed strange doctrinal practices that are typical of cultism such as baptising in running water (Article 19.2), automatic church membership for children born by church members without going through conversion and baptism (Article 16.4.1 –copied from Citizenship Chapter 3 Constitution of Zimbabwe), and among others, abolishing the role of a pastor' wife (Article 24.6-7).

The Reform Constitution introduced a rigorous judiciary system minutely similar to that in the Constitution of the Zimbabwe with a chief justice, judges, magistrates and law officers enjoying security of tenure (Chapter VI, Articles 33-41) and satisfactory conditions of service against those of the pastor whose services could be terminated any time as a volunteer to the Church (Article 4.1.3.6.). And Article 51 of the Reform Constitution states, “This Constitution hereby amends and repeals any constitution that was in existence before it”. This document became the major source of the conflict that fuelled the schism of the AFM in Zimbabwe church in 2018.

3.11 Leadership and the Gender Dimension in the AFM in Zimbabwe Church

The Constitution of Zimbabwe (No. 20) Act of 2013 clearly spells out the law of the Land of Zimbabwe pertaining gender balance in every sphere of practice in Zimbabwe. Section 17 (1) (a) states, “The State must promote the full participation of women in all spheres of Zimbabwean society on the basis of equality with men”. The interpretation of ‘all spheres of Zimbabwean society’ includes the AFM in Zimbabwe church. Section 17(2) clearly states, “The State must take positive measures to rectify gender discrimination and imbalances resulting from past practices and policies”. It is upon this background that the researcher advocates for a paradigm shift to end the ‘voicelessness’ of women in the AFM in Zimbabwe church leadership and to enable all Christians world-over to proclaim the gospel at the same level with the male counterparts (Sande 2016:58).

Apostolic Faith Mission in Zimbabwean church has a task to rectify past beliefs, practices and policies. It must be noted that the Bible culture is a Jewish culture and a biased culture towards patriarchy. This accession is corroborated by Chivasa (2017:5) who points out that Yahweh supported the delegation of leadership responsibilities to men only in Exodus 18:13-24 and consequently Jesus Christ chose only men as His apostles (Mark 3:16-19). Consequently, the apostles did not include any woman when they appointed the first seven deacons of the church (Acts 6). Paul teaches unquestionable submission of women in churches under the leadership of their husbands according (Ephesians 5:22).

The denomination under study claims its roots to the apostles, hence ‘Apostolic’ Faith Mission. Muzvidziwa (2001) has observed that women in the Zimbabwean church are remain in the ushering and decoration departments leaving male counterparts to take up all the influential ecclesiastical leadership posts such as secretary, overseer, administrator or president. Parallel structures meant to discriminate, limit and deprive rising opportunities for women potential leaders should be aggressively removed in Zimbabwean Pentecostalism to enable women to enter into church leadership not merely as assembly pastors but as Provincial Overseers, Bishops, General Secretaries, and Presidents.

Research found out that there is a serious African cultural structural discrimination against women in leadership qualification for the AFM in Zimbabwe church. In 2012, there were only

20 serving female pastors out of the total 800 AFM in Zimbabwe pastors in this largest and oldest Pentecostal church in Zimbabwe (Nhumburudzi 2012). In 2015, the AFM in Zimbabwe celebrated 100 years of existence (Murefu 2015:1). The African patriarchal system of excluding women in family decisions, politics, economy, and religious leadership is against contemporary gender equality policies practiced worldwide (Constitution of Zimbabwe, Amendment 20/2013).

According to Sande (2016:58-59), the call for leadership equality positions in the AFM in Zimbabwe church should be viewed through biblical narratives like Deborah, Esther, Naomi, Mary Magdalene and others "...showing that women occupy a large space in God's leadership agenda." Research reveals that there has never been a female any closer to be an overseer in charge of a province of this massive church but majority membership are women and girls (Nhumburudzi 2018:36). This gender imbalance is a cause of concern to a church that is looked up to by most as the mother of Pentecostalism movements in the country.

3.12 Conclusion

This chapter reviewed related literature pertaining to this study of the leadership crisis of the AFM in Zimbabwe church that led to the greatest schism in 2018/9 which this church has never experienced before. After expounding on the theoretical framework guiding this study, literature was reviewed under the sub-headings; the history and origins of AFM Pentecostalism (Azusa – South Africa), the Establishment of the AFM Church in Rhodesia (Zimbabwe), the history of AFM Church leadership: 1908 to 1983, biblical leadership development and succession, leadership styles in Pentecostalism, servant leadership style, the great-man theory in the AFM in Zimbabwe Church leadership, characteristics of African leaders, the history of breakaways in the AFM in Zimbabwe Church, history of church leadership wrangles in Zimbabwe, church constitution as major source of leadership conflict in Pentecostalism, Constitution of the Apostolic Faith Mission in Zimbabwe, 'Reform' Constitution of the AFM in Zimbabwe, comparison of the Reform Constitution of AFM in Zimbabwe and the Constitution of Zimbabwe Amendment (No. 20) Act, 2013, and leadership and the gender dimension in the AFM in Zimbabwe Church. The next Chapter 3 will focus on Research Methodology.

CHAPTER FOUR

PRESENTATION OF THE FIELD WORK

4.0 Introduction

This chapter presents the analysis of the data collected during field work and findings of the research. The study used a thematic approach punctuated by a thick description to present the findings from presented data. A thick description goes further than merely recording what a person is doing. Denzin (2006:83) notes that such thematic approach;

... goes beyond mere fact and surface appearances. It presents detail, context, emotion and the webs of social relationships that join persons to one another... the voices, feelings, actions and meanings of interacting individuals are heard.

During the field study, data gathered from in-depth interviews, historical documents and observations were used to support the discussion of the findings. Leadership is a social construct that gets its images and ideologies from the context in which it emanates. Consequently, the social constructions created by AFM in Zimbabwe church members infuse back into the community through their religious practices.

4.1 Research Process

The mixed methodology employed was descriptive in nature and of a historical case study approach. According to Gillham (2000:10), the case study approach allowed the researcher to interact with people, to hear their voices and to illuminate a full rich description of what was going on in the AFM in Zimbabwe church. The research process was thus guided by Osmer, (2008) diagnosis which guided the researcher's interpretation and response. Osmer (2008: 4) suggests that in interpreting responses, a researcher should seek to establish; "What is going on? Why is this going on? What ought to be done? And, How do we solve the problem". Thus, adopting Osmer's diagnosis research process, this study looked at 1. What was happening? 2. Why this was going on? 3. What ought to be done? and 4. How do we solve the problem of the AFM church in Zimbabwe?

4.1.1 What was happening?

The AFM Church in Zimbabwe was in a chaotic state with two rival factions (AFM in Zimbabwe and AFM of Zimbabwe) fighting each other over legitimacy after splitting due to a constitutional amendment process. The two factions were all claiming legitimacy; one side seeking legal legitimacy from the secular courts of the Land and the other side seeking legitimacy from the church fathers, tradition and the AFM International Council. As presented in the introduction of this study (Chapter 1), the once adored mother of Pentecostalism in the country was now an object of mockery topping the local media for almost a decade since year 2000.

4.1.2 Why was this going on?

The purpose of this researcher was to understand why this was happening. The researcher administered interviews to selected participants in order to interpret why the AFM in Zimbabwe church was going through this experience. This is why the study adopts Osmer's "... descriptive-empirical task of practical theological interpretation... attending to what is going on in the lives of individuals, families and communities" (Osmer 2008:34). The practical experiences of the AFM church participants were used as a basis to accurately describe and represent "why was this happening" in their church.

4.1.3 What ought to be done?

The fifth research question of this study sought to suggest on what ought to be done which states: (e) What transparent, responsible and accountable leadership systems can the AFM in Zimbabwe Church employ to avert further leadership crisis? The solution on what the AFM in Zimbabwe church needed only came from the participants who were mostly members of the organisation. This is covered in the summary of the findings in Chapter 5.

4.1.4 How do we solve problem?

This is covered in Chapter 6 on Conclusions and Recommendations. The sixth objective sought to address possible solutions to the problem which states; (f) To emphasize the need

for preparation of church leaders as successors for continuity of the African founded church movements.

This Osmer's approach enabled the AFM in Zimbabwe church members, lay and full-time workers, assembly / provincial /national leaders, both male and female, young and old to voice their experiences, concerns and aspirations through in-depth interviews. Thus, Osmer (2008:20-21), reiterates that the emphasis of practical theological interpretation is basically framed by the questions throughout the process.

Analysis of data was conducted in relation to the research problem from which the research objectives and questions were derived. Tichapondwa (2011:164) strongly emphasised that "... the aim is to extract and provide useful information and credible evidence concerning the constructs and factors under study". Thus, so advised, data were analysed considering the research objectives and research questions of this study as stated in Chapter One. The data gathered through interviews, documentary analysis and observations conducted by the researcher was presented guided by the stated objectives of the study and research questions.

The first section of this chapter presents the biographical data of the interview participants, then the presentation of data collected guided by the objectives and research questions. A thematic discussion will present the findings of the research in the next Chapter.

4.4 Biodata of Respondents

4.4.1 Structured Interviews

A total of thirty informants participated in this study of which twenty were ordinary congregates of the AFM church in Zimbabwe and ten key informants from various professions of interest to this study. The general members were selected from targeted AFM churches around the provinces of Zimbabwe of which 50% were males and 50% were females as indicated in Table 1 below.

This sample of research informants was purposively identified and selected guided by Le Compte and Goertz cited in Fetterman (1984:34), who advised that they should be voluntary people with needed expertise required by the researcher.

Thus, the thirty (30) respondents' sample was selected for data collection based on interests to talk and to reveal their church leadership experiences. The researcher considered the sample to be representative enough by covering the targeted AFM churches around Zimbabwe with "... a focus on learning the meaning that participants hold about the problem or issue..." as informed by Cresswell (2009:164).

The research informants were divided into two groups; Table 1 (the twenty general AFM in Zimbabwe church members drawn from the ten geographical provinces of Zimbabwe), and Table 2 (the ten key informants) selected for vital information they possessed essential for this study's research questions.

Table 1 below presents biographical Data of general informants from AFM in Zimbabwe church.

Table 1. Biographical Data of General Informants from AFM in Zimbabwe Church.

Province	Participant	Gender	Age	Level of Education	Position Held	Period in AFM
Bulawayo	A	Male	59	PhD	Pastor/ Lecturer	30
	B	Female	51	Certificate	Deaconess	Life
Harare	C	Male	52	Masters	Elder	Life
	D	Female	37	Degree	Member	Life
Manicaland	E	Female	28	Diploma	Member	5
	F	Male	55	O' Level	Deacon	34
Mashonaland Central	G	Female	56	Degree	Deaconess	40
	H	Male	63	Masters	Pastor/	Life

					Lecturer	
Mashonaland East	I	Female	33	O' Level	Member	13
	J	Male	32	O' Level	Lay leader	8
Mashonaland West	K	Female	60	Grade 7	Member	25
	L	Male	76	Diploma	Pastor	Life
Masvingo	M	Female	48	O' Level	Pastor's wife	28
	N	Male	45	Degree	Elder	21
Midlands	O	Female	37	A' Level	Deaconess	11
	P	Male	54	O' Level	Pastor	Life
Matebeleland North	Q	Female	82	Standard 6	Member	60
	R	Male	71	Grade 7	Member	50
Matebeleland South	S	Female	53	Grade 7	Pastor's wife	24
	T	Male	43	Diploma	Pastor	Life

Respondents (n=20)

Source: *Researcher' Field Survey 2021*

Key:

GCE General Certificate of Education (O & A Level)

A' Level Advanced Level (Form 6)

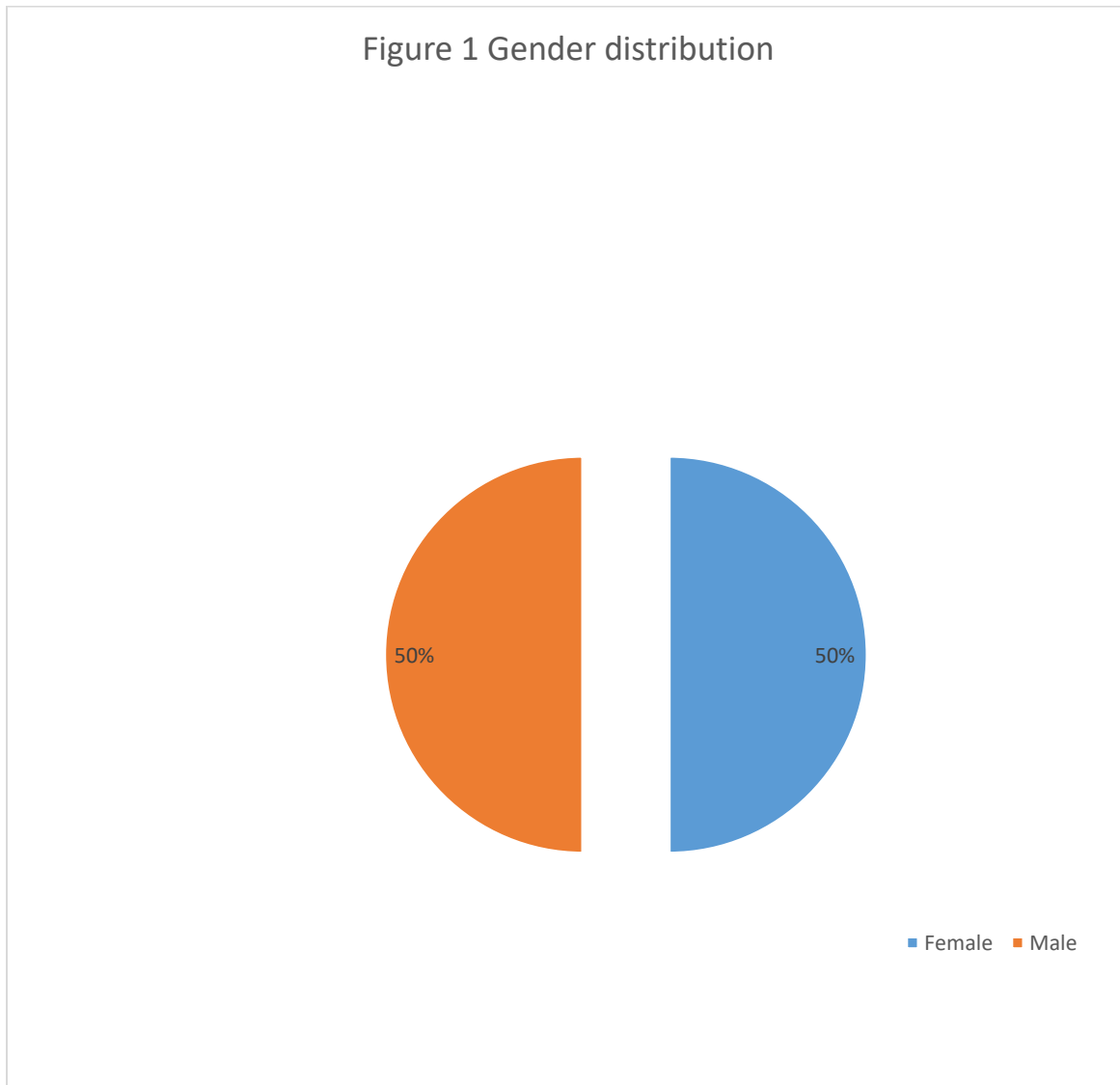
O' Level Ordinary Level (Form 4)

Standard 6 Old disbanded educational level equated to current O' Level

PhD Doctor of Philosophy Degree

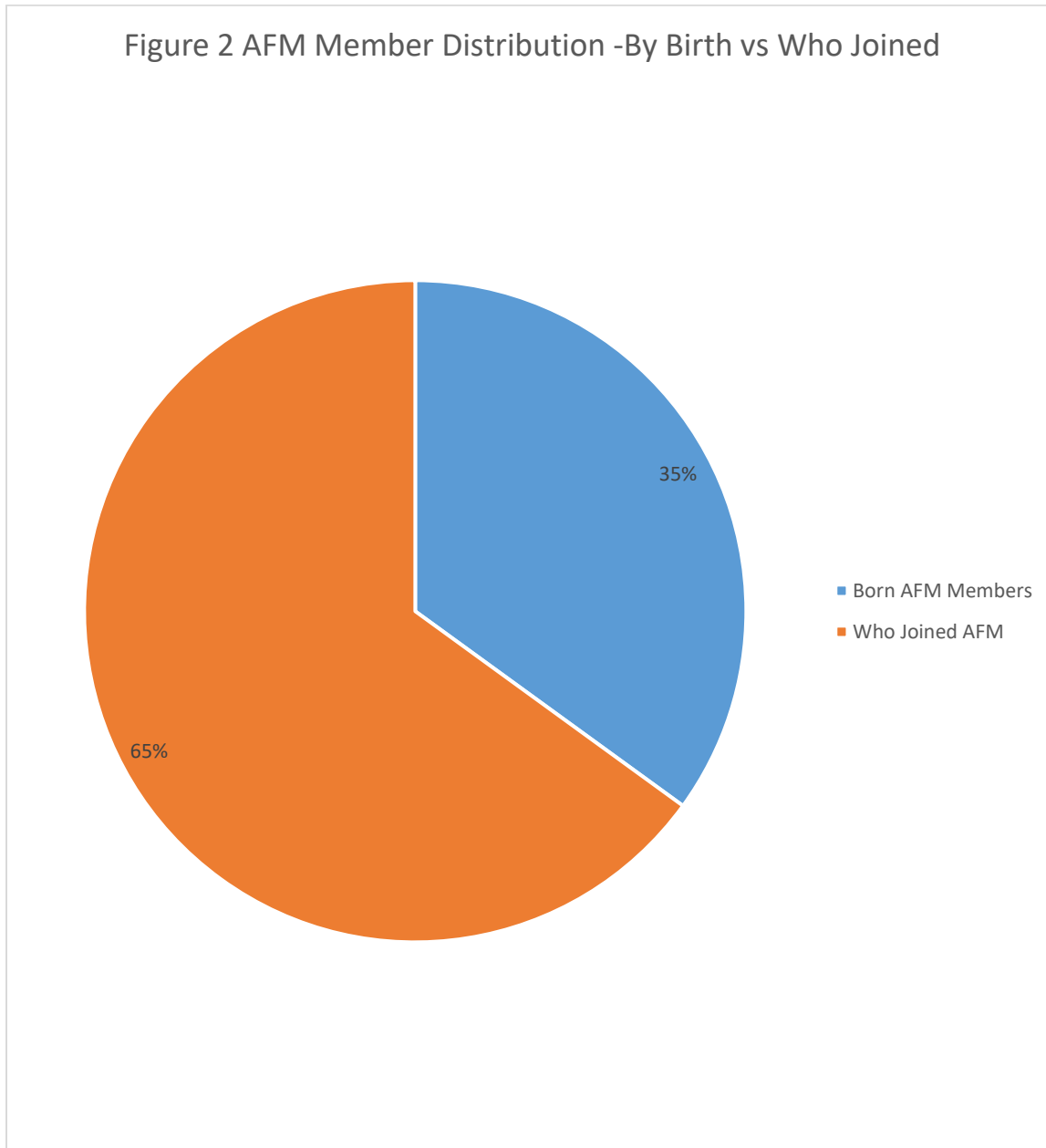
Twenty AFM active members in Zimbabwe drawn from all geographical provinces in Zimbabwe (Table 1 above) were interviewed using face to face though most were conducted on line due to the prevailing COVID-19 pandemic restrictions. The participants were gender equated (50% female and 50% male) but selected on their voluntary interest to take part in this study.

Figure 1 below presents participants in terms of the gender distribution.



Like any social organisation, AFM in Zimbabwe has more women than men in its total membership (Chivasa 2016). However, like any African traditional system, the leadership is male dominated, which perpetuates the male dominance ideologies and institutionalises this in many societal institutions.

Figure 2 below presents the AFM interview participants who were members by birth and who joined AFM for the previous 5 to 60 years.



Seven (35%) were born in the church while the other thirteen (65%) have been AFM church members who joined the church and have been members for periods ranging from 5 to 60 years. Their ages ranged from 28 to 82 years. Most senior AFM in Zimbabwe members who participated in this research personally experienced the leadership developments during the period under study, which is 1983 to 2021.

Figure 3 below presents the distribution of positions of the interviewed participants from the AFM in Zimbabwe church.

Figure 3 Positions Held by AFM general member participants

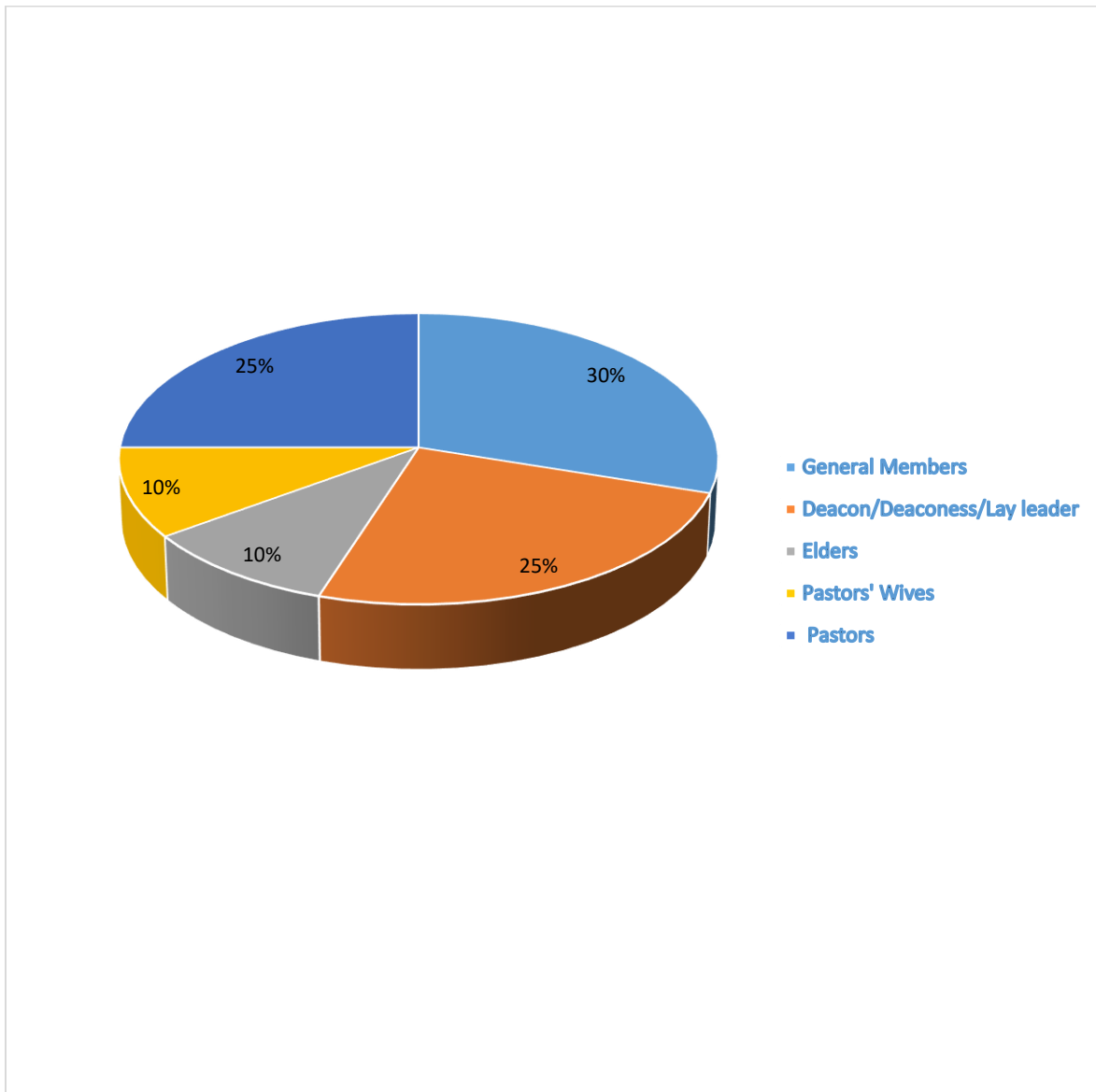


Figure 3 above presents that six (30%) were general members, five (25%) were deacon/deaconesses/lay leader, two (10%) were elders, two (10%) pastors' wives and five (25%) were full-time ordained pastors.

Figure 4 below presents the literacy distribution of the AFM participants sampled for interviews.

Figure 4 Literacy Distribution of the AFM general member participants

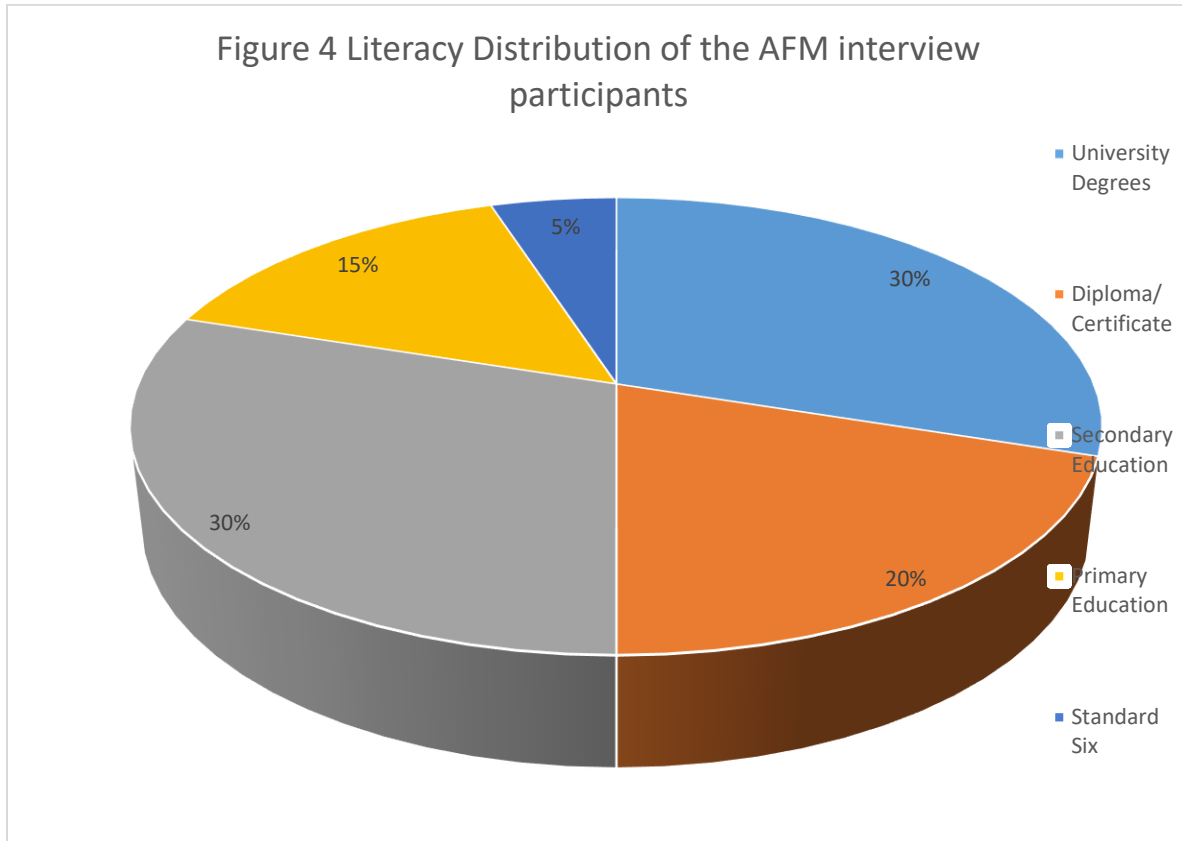


Figure 4 above presents that six (30%) of these participants were highly educated with university degrees, four (20%) possessed tertiary certificate or diploma qualifications, six (30%) with secondary General Certificate of Education (GCE), three (15%) with primary level education and one (5%) who attained standard 6.

Generally, it can be presented that the sample derived from the AFM in Zimbabwe membership was a literate sample capable of comprehending the questions of this study. It covered a wide variety of characteristics from different experiences of AFM in Zimbabwe church members which enriched the data obtained for this study.

Table 2. Biographical Data for Key Informants

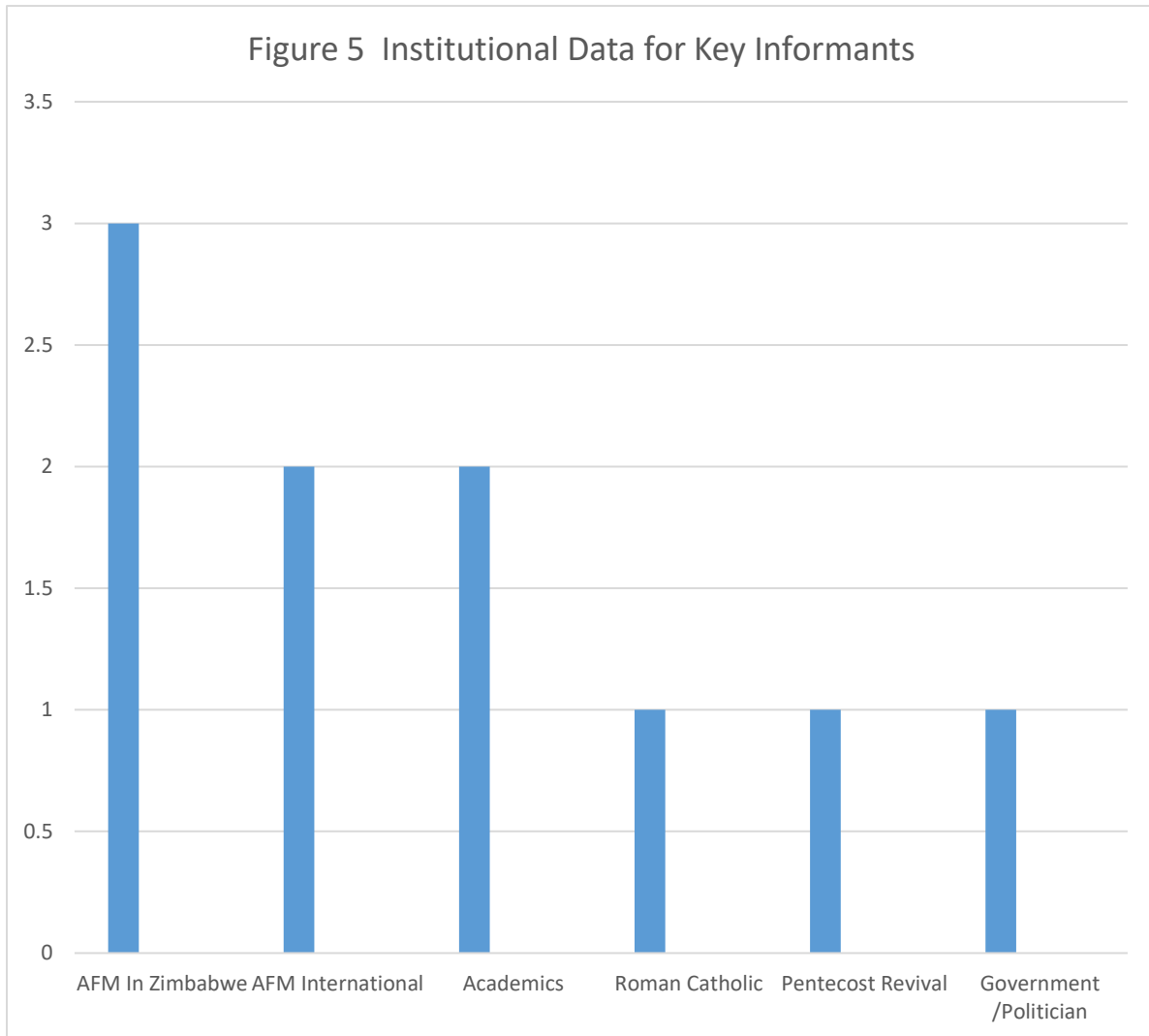
Institution	Key Informant	Gender	Age	Education Level	Position Held	Period in AFM
AFM church	I	Male	59	PhD	Pastor/Lecturer	Life
	II	Male	84	PhD (Honorary)	AFM President	60
	III	Female	78	Diploma	Pastor's wife	70
AFM International	IV	Male	70	PhD	AFM President	Life
	V	Male	62	Degree	AFM President	40
Academics	VI	Male	57	PhD	Lawyer	None
	VII	Male	60	PhD	Theologian	None
Roman Catholic	VIII	Male	51	PhD	Priest	None
Pentecost Revival	IX	Male	53	Masters	Bishop	None
Government	X	Male	57	Degree	Politician	None

Respondents (n=10)

Source: *Researcher's Field Survey 2021*

Table 2 above shows the ten key informants that consisted of three (30%) senior AFM in Zimbabwe church leaders, two (20%) AFM International leaders, two (20%) academics (a lawyer and a theologian), two (20%) leaders from other denominations and one (10%) senior government official.

Figure 5 below presents the distribution by institution for the key informants.

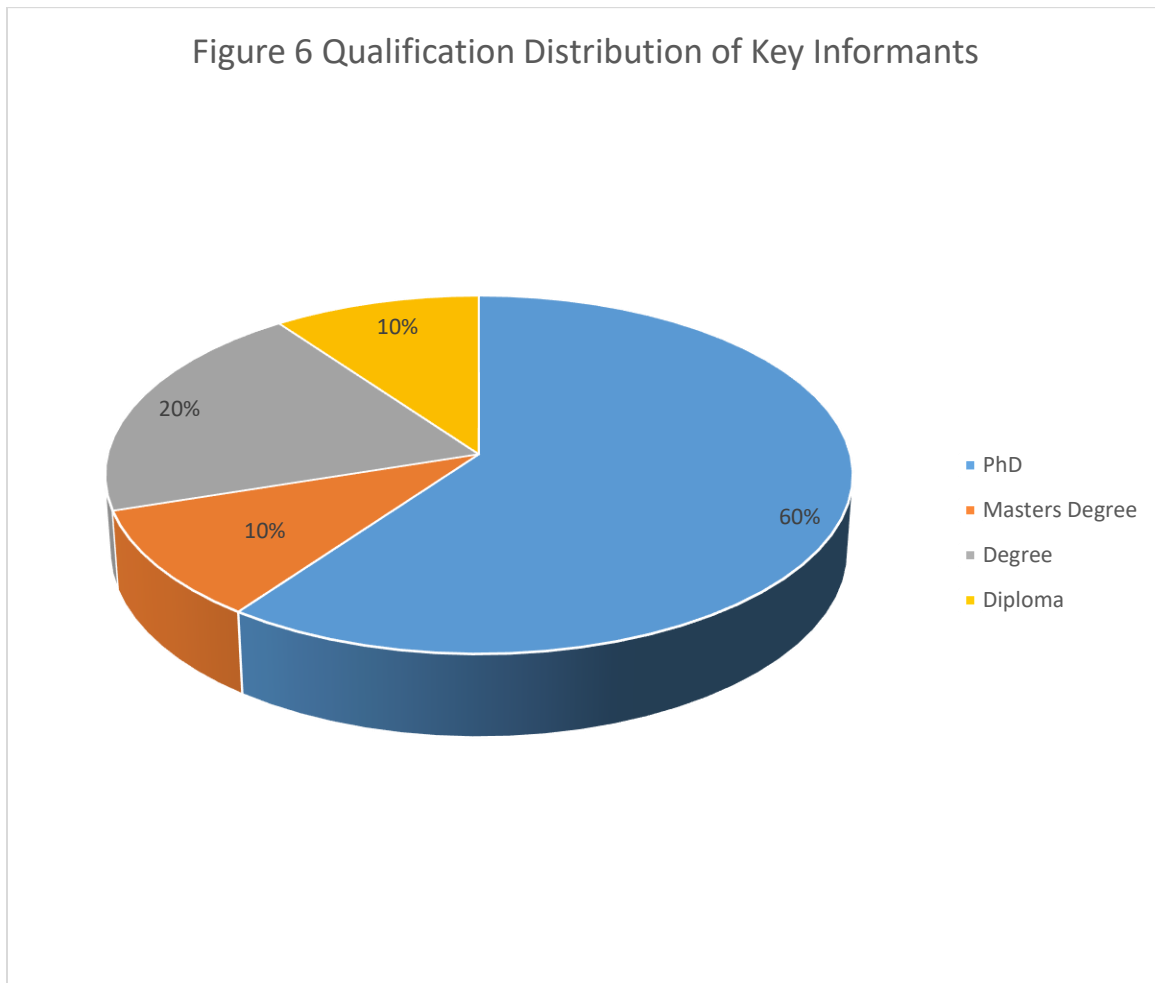


Source: *Researcher' Field Survey 2021*

From the data presented in Figure 5 above, the researcher as much to include all relevant stakeholders needed for the research objectives. The AFM International leadership played a crucial role in development of the AFM in Zimbabwe leadership, particularly South Africa as the mother-country where AFM church originated. Other sister denominations in Zimbabwe view the AFM in Zimbabwe church as the giant mother of Pentecostalism in the country who gave birth to many denominations. The AFM in Zimbabwe leadership disputes have dominated the higher courts of the country; thus, lawyers have been rocked into the leadership

succession developments of the church under study. Theologians gave their views from ecclesiological, spiritual and biblical interpretations to church leadership. This study thus attempted to involve all sectors to give their views on issues pertaining to the AFM in Zimbabwe crisis.

Figure 6 below presents the academic qualification distribution of the key informants.



Source: *Researcher' Field Survey 2021*

From Figure 6 above, the majority of the key informants fall within the highly educated section of the Zimbabwean society. The one with a diploma in theology was a senior pastor's wife who had served as the Ladies' President. Older women in Zimbabwe Pentecostal denominations had not embraced education, especially those who are charismatically gifted.

4.5 PRESENTATION OF DATA FROM THE RESPONDENTS, ANALYSIS AND DISCUSSIONS

As previously stated in the introduction of this Chapter, the following sections presents the data gathered from the interview participants through in-depth interviews. The research process followed the main aim of the study and the objectives that were drawn from it, and the main research question and the sub-questions in their order.

Below are samples items of the interview used to solicit information from the participants.

4.5. a. Interview questions for All AFM in Zimbabwe Participants

1. Who were the leaders of the Apostolic Faith Mission Church in Zimbabwe from 1983 to 2019?
2. What leadership styles were applied in Apostolic Faith Mission in Zimbabwe Church from 1983 to 2019?
3. How were AFM in Zimbabwe Apostolic Council leaders developed to lead the church?
4. Was there any succession plan for the Church leadership?
5. What was the cause of the 2019 split?
6. What is the nature and extent of damage suffered by AFM in Zimbabwe church members due to the leadership crisis?
7. What is the relationship between the traditional African leadership processes [*chivanhu*] and AFM Church leadership in Zimbabwe?
8. What transparent, responsible and accountable leadership systems can the AFM in Zimbabwe Church employ to avert further leadership crisis?
9. Were there external forces or influences in the AFM in Zimbabwe church leadership crisis?

4.5. b. Interview questions for Key Informants

1. Do you have knowledge about the successive leaders of the Apostolic Faith Mission Church in Zimbabwe from 1983 to 2019?
2. What leadership styles were applied in Apostolic Faith Mission in Zimbabwe Church from 1983 to 2019 when the church split? What do you view as the cause of the 2019 AFM in Zimbabwe split?
3. What nature and extent of damage is suffered by church members due to the leadership crises?
4. What is the relationship between the Traditional African Leadership processes and AFM Church leadership in Zimbabwe?
5. What leadership systems can the AFM in Zimbabwe Church employ to avert further leadership crises?
6. How can African Pentecostal church leaders prepare for their successors for continuity of their church movements?

In addition to observation, the researcher collected and perused all available documents of the church. The documents included council/board minutes, church magazines, church constitutions, policies and regulations, and a visit to the Zimbabwe National Archives. Advised by Leedy and Ormrod (2010:137), the researcher gathered innumerable relevant materials related to the elements being explored to establish the reality of the matter under study. These additional resources provided triangulation of data necessary to reveal the actual AFM Leadership experiences of the participants.

The following is presentation of the data collected from the in-depth interviews and discussions thereto in line with the objectives and research questions that guided this study.

4.5.1 Knowledge of the leadership of the Apostolic Faith Mission Church in Zimbabwe from 1983 to 2019.

This section focusses on the study's first objective which sought to trace the historical development of the Apostolic Faith Mission Church leadership in Zimbabwe. The informants

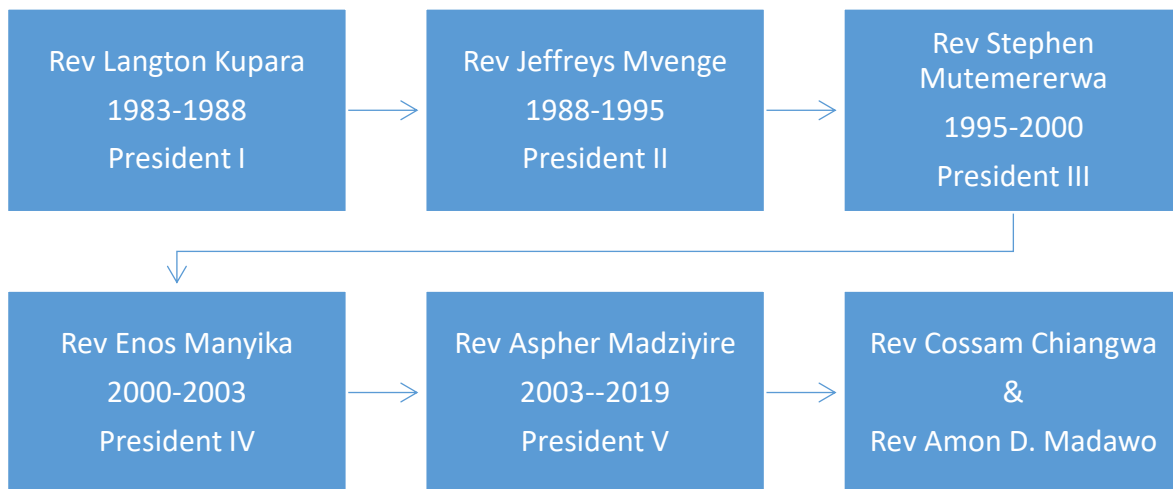
responded to the question on who were the leaders of the Apostolic Faith Mission Church in Zimbabwe from 1982 to 2019. Generally, most AFM church participants had some knowledge of the generational leadership lineage of their church for the period under study, which is from 1983-2019.

The full generation of AFM in Zimbabwe church leaders from 1983 to 2019 from respondents was confirmed as follows;

1983 to January 1988	Rev Langton Kupara	(President 1)
1988 to 1995	Rev Jeffreys Mvenge	(President II)
1995- 2000	Rev Stephen Mutemererwa	(President III)
2000-2003	Rev Enos Manyika	(President IV)
2003- 2019	Rev Aspher Madziyire	(President V)
2019 to date	Rev Cossam Chiangwa and Rev Amon Dubie Madawo	

Figure 7 below presents the full generation of the AFM in Zimbabwe Presidents who led the church 1983 to 2023 when the research was conducted.

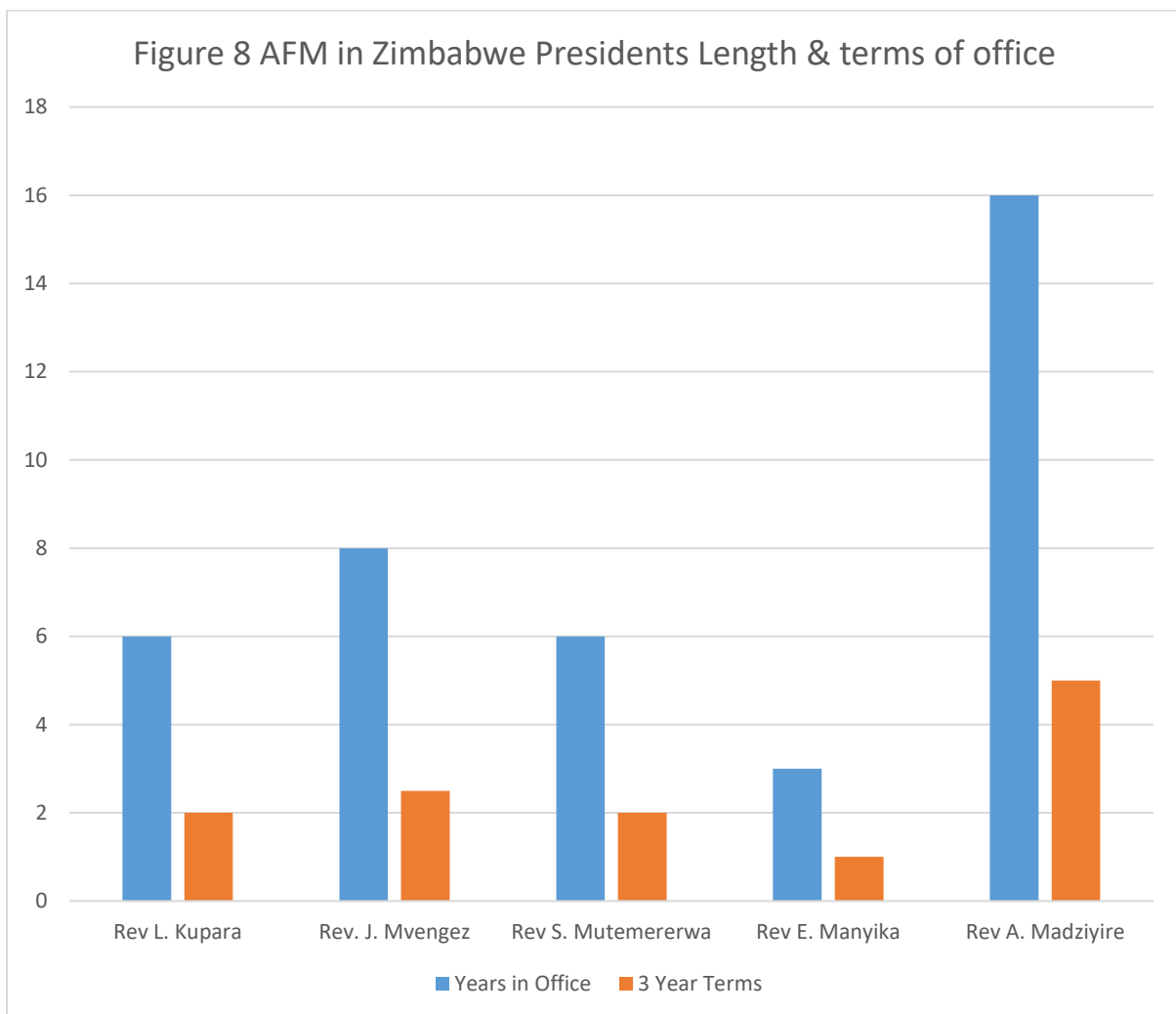
Figure 7 Full Generation of the AFM in Zimbabwe Presidents from 1983 to 2023



Source: Researcher' Field Survey 2021

From 1983 to 2022, it can be clearly stated that AFM in Zimbabwe church has been led by seven native leaders from since the takeover from South African white missionary superintendence. The first five led the united AFM in Zimbabwe church and the other two led the divided church after the split that occurred in 2019 at the end of the tenure of the fifth AFM President.

Below is an analysis of each of the AFM in Zimbabwe Presidents’ length in office. The information was obtained from interviews with participants and from archive documentary records. Figure 8 below presents in a chart the number of years served by each AFM in Zimbabwe President (in blue) against the 3-year terms each ran as President of the church (in orange).



Source: Researcher’ Field Survey 2021

From the above analysis, it is clear that the fifth AFM in Zimbabwe president served more years than anyone President before him. He served for sixteen years retaining the office for five consecutive three-year terms, an unprecedented phenomenon which subsequently split the church at the end of his fifth term. Data from participants reveal that he wanted to extend his term of office by amending the AFM in Zimbabwe church constitution's age limit from sixty-five (65) (which he had cloaked) to seventy-five (75). Participant C said;

Mudhara akaona kuti Constitution yaakumubudisa saka akati regai ndigadzirise Constitution first kuti ndirambe ndiripo. Ipapo ndopakatangira our problem kuti chechi itsemuke. Akadii kuita zve Constitution paakangopinda pachigaro why kumirira avakubuditswa neConstitution yakamupinza?

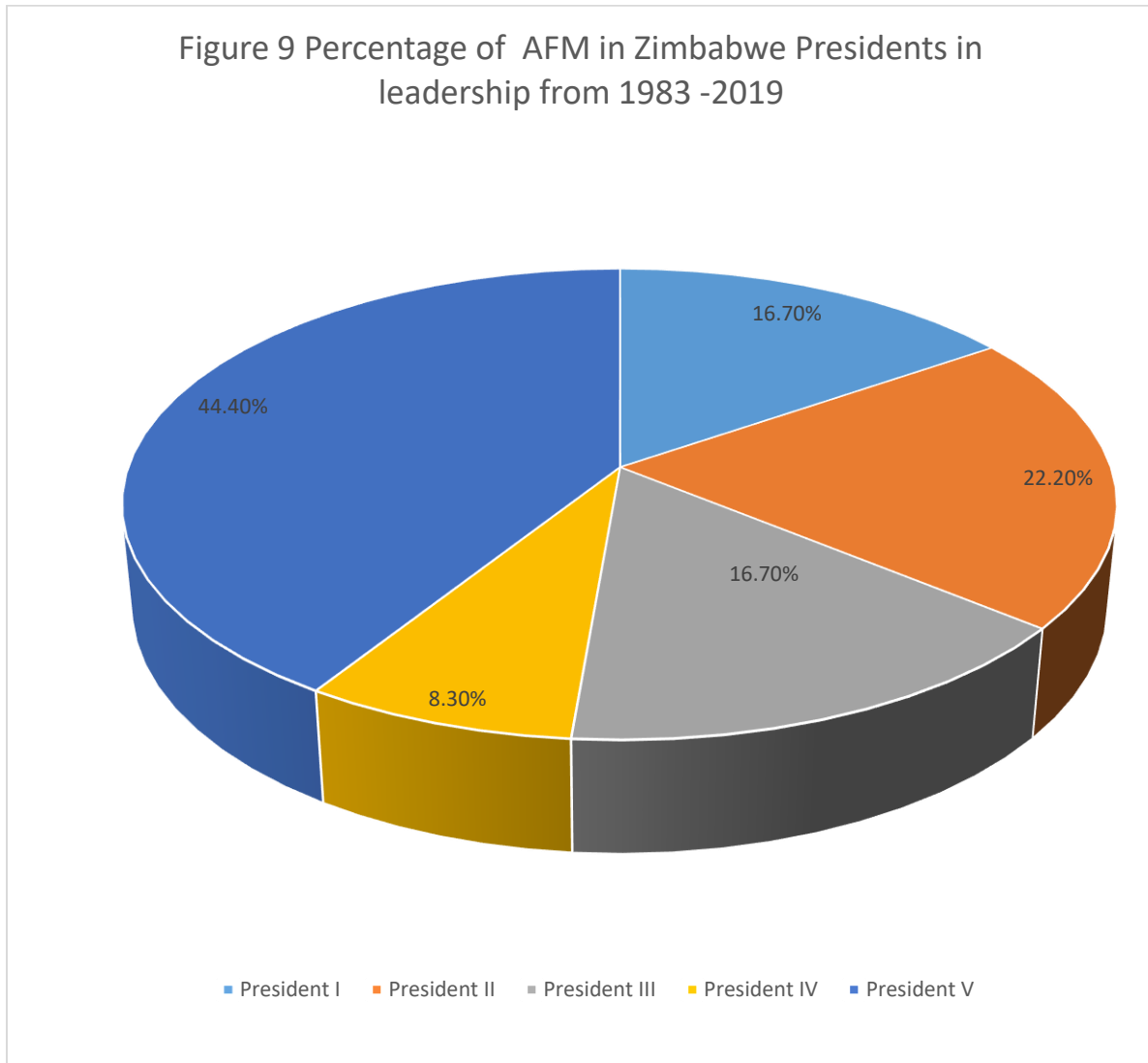
The old man discovered that the Constitution was disqualifying him so he decided to amend the Constitution first so that he would remain in power. That was the beginning of our problem to split the church. Why did he not amend the Constitution when he got into power and why wait to amend the Constitution that made him President? (Participant C Interview)

From the above Participant B's assertion, President V started to amend the Church Constitution at the end of his fifth term of office in order to extend his term of office, a tendency that Malunga (2006:2) condemns as African political tradition that leads to leadership crisis in Africa.

Research revealed that there were a total thirty-six years from 1983 to 2019 when AFFM in Zimbabwe was under African leadership. This was the period the church was united, growing numerically but deteriorating in its leadership capacity.

Figure 9 reveals that President I and III both led for 16.70% each during the thirty-six years under review, while President III covered 22.2%, President IV covered 8.3% and President V stayed almost half the period with 44.4%. Presidents I to IV belonged to the most senior age-group of the AFM in Zimbabwe pastors when they were selected to lead the church. However, President V was a very junior pastor both in age and experience when he was elected to lead the church, hence he was able to stay for five 3-year terms retaining the presidency of the church for sixteen years. President V thus took the longest time in the leadership of the AFM in Zimbabwe church under African leadership. This analysis will help in supporting theorization of Pentecostal leadership systems that are fused with traditional African political

practices. Figure 9 below presents the percentage taken in office by each AFM in Zimbabwe President leading the church in the thirty-six years under study.



Source: *Researcher' Field Survey 2021*

The following sections presents the biographies of the five AFM in Zimbabwe church Presidents that led the church from 1983 to 2019. The names are historically correct but the comments and presentations have been coded President I, II, III, IV and V in their order of succession. Data was gathered from AFM in Zimbabwe church archives, interviews, AFM church documents and oral history.

4.5.1.1 Rev Langton Kupara

Figure 10: Picture of Rev Langton Kupara (President I)



Source: AFM in Zimbabwe Church Archives

Rev Langton Kupara (Figure 10 above) was the first native pastor to lead AFM church in independent Zimbabwe at national level as ‘Superintendent’ in 1983. A senior serving member of the AFM in Zimbabwe Apostolic Council explains the background transitional history that caused the change of name from ‘AFM of South Africa’ to ‘AFM in Zimbabwe’;

Isu takapinda church ino ichinzi AFM of South Africa, ichinzi “Daughter-church” of South Africa. In 1982 all companies and institutions linked with Apartheid South African government would be banned in independent Zimbabwe, then the AFM of South Africa changed their constitution and name to AFM in Zimbabwe in 1982 to escape from AFM of South Africa (Key Informant I Interview).

We were members of this church when it was called AFM of South Africa, being a “Daughter-Church” of South Africa. In 1982 all companies and institutions linked with Apartheid South African government would be banned in independent Zimbabwe, then the AFM of South Africa changed their constitution and name to AFM in Zimbabwe in 1982 to escape from AFM of South Africa.

This explains how the name AFM in Zimbabwe came to be for a church which was an extension mission of the AFM of South Africa across the Limpopo. Rev Langton Kupara would become the first native leader of this AFM in Zimbabwe in independent Zimbabwe.

Documentary archives record that Langton Kupara was born in the Musana Communal area of Bindura District in a family of three boys and three girls. He attended his primary school at Mumvurwi, Bindura and reached standard five (the educational system was graded from Sub A, Sub B, Standard one, two, three, four, five and six, then Secondary was Form one to six). For an African boy under colonial rule, Rev Langton Kupara was amongst the elite educated who could access any vocational qualification of choice. He then trained as an auto-electrician.

Langton Kupara received Jesus Christ in the AFM church and got baptised on 8th May 1932. In 1936 he went to Harare where he worked as an auto-electrician for 15 years, got married and raised a family. He answered to God’s call and went to Kasupe Bible College in Zambia to train as an AFM pastor from 1957 to 1959. On return to Rhodesia (Zimbabwe), Rev Langton Kupara was ordained as a full-time minister in 1960 and first deployed to Dandara Rural Business center, in Murehwa Communal Lands, Mashonaland East Province.

The researcher visited Dandara business centre and observed the remains of the work started by the late Rev Langton Kupara (President I). The round hut is now preserved as a historical monument for the AFM in Zimbabwe church. Below are pictures of the current AFM church and a round hut that served as Rev Kupara’s house. The hut was constructed by him when he was the resident pastor in Dandara area. He built and established the AFM church in Dandara area.

Figure 11 Picture of the AFM Church at Dandara Business center, Murehwa, Mashonaland East Province



Source: Researcher's files June 2022

Figure 11 above shows the researcher pictured in front of the AFM in Zimbabwe church at Dandara business centre, Mashonaland East Province. The researcher toured the site and found the foundations of the small church building which Rev Kupara conducted services during his tenure as resident pastor there.

Below Figure 12 is a picture of the hut which served as the pastor's house at Dandara AFM in Zimbabwe church for years. Oral history obtained from local residents and participants point to Rev Langton Kupara as the one who built the hut and lived in it as the main pastor's house when he was resident pastor there. Over the years, successive pastors at Dandara have used the thatched hut as their pastor's house and later as their kitchen in honour of the apostolic legend, Rev L. Kupara. The researcher was privileged to visit the hut, enter into it and held some prayers inside, like any other pilgrim who visits this AFM Dandara house.

Figure 12 Researcher visits Dandara House at Dandara Business Center, Murehwa



Source: Researcher's files June 2022

Figure 12 above researcher pictured outside Dandara house, the thatched hut where Rev Langton Kupara built and lived when he pastored AFM in Zimbabwe, Dandara Assembly.

From Dandara, Murehwa, Rev Kupara was transferred to AFM Mbare assembly, Salisbury (Harare) where he pastored for over ten years. The AFM national conferences were held at Mbare then, and made him a bit elevated amongst his fellow native pastors serving under the colonial white leadership. Rev Langton Kupara pastored AFM Mbare, then AFM Highfields and subsequently moved to AFM Marlborough church in Harare.

According to AFM Centenary Publication (9 June 2015), under Rev Kupara's leadership as AFM in Zimbabwe national leader, a lot of AFM churches were built and acquired which include AFM Glen Norah, AFM Ngomakurira, AFM Mufakose, AFM Glenview, AFM Zengeza 3, AFM St Mary's, AFM Seke and AFM Waterfalls (which include a pastor's house along Jennifer Way, Waterfalls, Harare). Rev Kupara also established the famous '*Team Tende*', a Crusade Tent Ministry that travelled around the country preaching the gospel. One respondent who served as a pastor under the icon's leadership said;

Many great AFM in Zimbabwe pastors were born out of 'Team Tende'. These included Pastors Chiweshe, Masiyambiri and Mukwaira and others. He raised many famous pastors in our Church. (Participant H Interview).

Testimony from AFM in Zimbabwe pastor who worked under Rev Langton Kupara said;

He was an apostle of great faith endowed with the Holy Spirit. Above all he was greatly used of the Holy Ghost (Participant L Interview).

His leadership qualities gained him a socially constructed belief that he was a gift-given leader to the AFM in Zimbabwe church and is a powerful reference to the origin of the church. He is an icon father of the church. Like the legend King David in the Book of Kings, all AFM in Zimbabwe leaders are measured to his standard (2 kings 16:2);

2 Ahaz was twenty years old when he began his sixteen-year reign in Jerusalem. He did not do right in the sight of the Lord his God, like David his [forefather].

Rev Kupara, like King David, stands out as the model of leadership for the AFM in Zimbabwe church pastors after him. The church envies the icon's times when the AFM in Zimbabwe church commanded respect as the powerhouse of true Pentecostalism in Zimbabwe.

Rev Langton Kupara was spiritually gifted in singing, healings and miracles. In 1964, he prayed for her reportedly dead wife and dismissed mourners when she came back to life. One of his surviving children testified;

Baba vedu vakange vasipo pazvakaitika, pavadzoka vakawana vanhu vaungana mumba vachichema. Havana kuvhunduka kana kutomboita sevafirwa, vakangoudza vaichema kuti mukadzi wangu haana kufa. Vakati Mwari Havana kundiudza izvozvo. Ndoukuudza munhu wese kuti abude panze ndokunamata mumba kusvikira amai vamuka (Participant G Interview AFM Archives).

Our father (President 1) was away when mother died and he returned found the house full of mourners. He showed no grief like a bereaved person, but addressed the people that his wife was alive. He claimed that God had not informed him about the death. He then ordered mourners to go out of the room and fervently prayed till mother woke up.

Rev Langton Kupara lived a life that was directed by the Holy Spirit. Rev Kupara is popularly remembered for performing powerful miracles during conferences of the AFM in Zimbabwe church. This was testified by an elderly member of the church who personally experienced a miracle at a Conference held at AFM Zengeza 3 Suburb church, in Chitungwiza, outside Harare who said;

Mamwe manheru tiri pa Kota pa Zengeza 3 wakaipa akaedza kukanganisa ungoro manheru iwayo nedutu rakaipa. Mhepo yaive yakasimba zvekuti zitende reblue ne white raipindirwa raida kubvaruka. Nezwi guru President I vakaraira mhepo ipapo pakarepo kukati zii. Service yakaenderera mberi minana mizhinji ikaitika. (Participant G Interview AFM Archives).

At a Provincial Conference one evening at Zengeza 3, a fierce strong storm raised by the devil almost tore apart the huge white and blue tent used for service. President 1 rebuked in a loud voice and instantly it became calm. The church service proceeded with numerous miracles.

Many AFM in Zimbabwe members remember Rev Kupara for his songs. According to AFM in Zimbabwe Archives, he loved singing these AFM hymns - *Mwari Muri zuva redu, Vazhinji vanayo nhaka, Dombondipa meso ndione* and *Hosana Wokudenga*; and the choruses *Tinotakura Muchinjikwa* and *He Will Take You Through*.

As the AFM in Zimbabwe leader, Rev L. Kupara is on record for introducing use of public address systems and musical instruments in the Apostolic Faith Mission in Zimbabwe church services. This could have been a development he brought home from his tour to the United States of America during his leadership era. One respondent revealed that he brought instruments though some church members did not accept the new development and said;

Ndovakatanga zvema instruments mu church vachiti varikuitira vana varege kuenda kuma club. Izvi hazvina kugamuchirwa nevazhinji (Participant C Interview).

He allowed use of instruments in AFM church services saying to accommodate and prevent them from attraction of pubs. Many were not content with this development.

The use of instruments in the AFM in Zimbabwe church has been a controversial issue for a long time. It was revealed that the adoption of musical instruments during church services divided the church into ‘conservatives’ (the old members) versus the ‘modern’ (the youth and modernized elders). One scene that occurred in the early 1980s at AFM Matshobane assembly in Bulawayo city, Zimbabwe, where the conservative Elders and the youth clashed over use of musical instruments during service was revealed during the interviews by one respondent in Bulawayo who said;

Mumwe mutendi akatenga zviridzwa kuti zvishandiswe muchechi. Vavhangeri vaiti magitare anoshandiswa kunyika kufadza Satani saka hazvifanirwe kutenderwa mumba yaShe. VaKupara vadeedzwa kuzogadzirisa vakazoti magitare oridzwa pama korasi odzimwa pama hymn. Ndopakaperera gakava remagitare nemaoko mu AFM (Participant A Interview).

One member bought music instruments for use in church services. Elders associated music instruments with secular music to appease Satan thus they should not be used again in the house of the Lord. President 1 was called to settle the issue and he ordered that instruments be used during chorus singing and be switched off when hymns are sung. The issue of instruments and clapping of hands was thus settled in the AFM.

The tradition of clapping hands when singing hymns is slowly dying through-out the AFM in Zimbabwe church but it is held as a tradition by most conservatives especially in the rural communities who may not afford these expensive musical instruments coupled with lack of electricity and expertise to play them. Splitter apostolic sects from the AFM in Zimbabwe such as Mugodhi and Habakuk Apostolic churches have upheld this hands-clapping tradition and do not tolerate any musical instruments during worship services. They normally hold their services in the open grounds, under trees and mountains where there is no access of electricity.

The legend Rev Langton Kupara’s life on earth was cut short on 1 February 1988 while serving as the AFM in Zimbabwe Superintendent, pastor and Overseer of Mashonaland Province. Her daughter testifies that;

My father's funeral was attended by many people and I remember people continued flocking at Warren Hills cemetery after his body was buried. We are forever grateful for a befitting send-off for our father and AFM's father. (Participant G Interview).

Even the government of Zimbabwe state President Robert Mugabe paid condolences to this icon AFM in Zimbabwe first native leader and wrote;

It is with profound grief that I learnt of the death of Reverend Kupara on Saturday after a long illness. On behalf of the government and on my behalf, I extend to you the Kupara family and entire Apostolic Faith Mission my condolence on your bereavement. (AFM in Zimbabwe Archives).

The history of the AFM in Zimbabwe church would be incomplete without mentioning the name of this great man of God, Rev Langton Kupara.

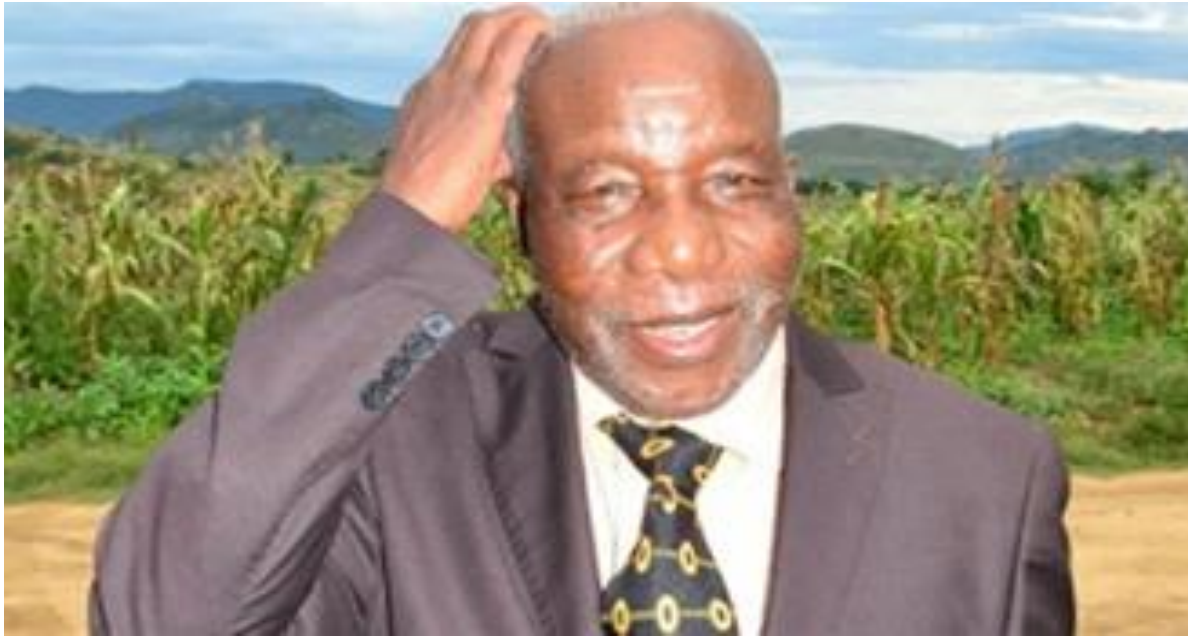
4.5.1.2 Rev Jeffrey Mvenge

Following the untimely death of Superintendent Rev Kupara in February 1988, Rev Jeffrey Mvenge became the second native church national leader. He was the first leader of the AFM in Zimbabwe to use the title 'President'. He is thus remembered as the first native President of the AFM in Zimbabwe.

The AFM Archive records the biography of Rev Dr Jeffrey Mvenge. Rev Jeffrey Mvenge was born on 10th February 1926 in Buhera communal lands under Chief Chimombe, Manicaland Province of Zimbabwe. In 1945 he got baptised in Mavhaire River near Murambinda, in Buhera after receiving Jesus Christ. Jeffrey Mvenge attended primary school in Buhera before proceeding to Gobatema School in Gwanda, Matebeleland, Zimbabwe, where he completed his Standard Six in 1953. He married Esnath Magadaire in 1953 and they raised a family. Between 1954 and 1960, he worked as a teacher in Rusape, Manicaland Province (AFM Archives).

Figure 13 below present the picture of Rev Jeffrey Mvenge

Figure 13: Picture of Rev Jeffrey Mvenge (President II)



Source: *The Manica Post* 23/10/2020

Rev Jeffrey Mvenge answered God's call to ministry and enrolled for theological training at Kasupe Bible College in Zambia with Rev Langton Kupara. Upon return he pastored AFM Rusape and AFM Sakubva Mutare in Manicaland Province. When he was appointed the Overseer for the Manicaland Province, Rev Mvenge expanded his ministry by crossing into Mozambique for missionary work where he started planting churches in that country between 1967 and 1970. He was appointed the Deputy Superintendent to Reverend Langton Kupara in 1983. After the death of Rev Langton Kupara in 1988, Rev Jeffrey Mvenge succeeded him as the AFM in Zimbabwe first President (AFM in Zimbabwe Archives).

A respondent who is a former Apostolic Council member of the AFM in Zimbabwe witnessed the Rev Jeffrey Mvenge's appointment as Deputy Superintendent to Superintendent Rev Langton Kupara and testified that;

President I vakasimuka in the Council vakati iwe Jeffrey Mvenge (President II) you are my Deputy; iwe Stephen Mutemererwa (President III), replacing a white Missionary called Diaga, you are my Treasurer (Key Informant I Interview).

President I (Superintendent) stood up in the Council and appointed saying you Jeffrey Mvenge, you are my Deputy; you Stephen Mutemererwa (replacing a white Missionary called Diaga), you are my Treasurer.

One respondent who was an eye-witness to the first succession of the AFM in Zimbabwe leadership after the death of Rev Langton Kupara testified that;

President II was not voted into Presidency but was ex-officio [Sic] appointed after the death of President I. Ex-officio [Sic] the deputy would naturally take over at the demise of the seating incumbent. President II then appointed Mutemererwa from General Treasurer (position) to Deputise him, and appointed Enos Manyika to be treasurer (Key Informant II Interview).

The history of leadership development of AFM in Zimbabwe started with Rev Kupara drawing trends from white colonial missionary style of leadership, passed on to his successor Rev Jeffreys Mvenge whom he personally picked up and appointed to deputise him. This was a seemingly archaic leadership succession style but however saved to solve the succession riddle since the native leadership was not yet developed except for a few pastors who have been hand-picked and developed by white colonial missionary leadership. An informant who was witness in that Apostolic Council that transferred leadership from Missionaries to natives in 1983 testified that;

Before then, AFM yaitungamirirwa nemamishinari varungu. After independence varungu vaiva vo feeler threatened and Gashwend said now President I chitungamira. vaPresident I was not a President but General Superintendent. Zvekuti President mukuru wechurch zvakanyatsouya 1996. So from 1983 President I vaingotungamirira pasina zvema elections izvi zvakazouyiswa ne change of governance. President One led from 1983 to January 1988. Elections became nzira yekutsemura church nekuti vazhinji vakange vasisade zvebasa raMwari asi zvehukuru vachi campaigner (Key Informant I Interview).

Before then AFM was being led by white missionaries. After Independence, whites felt threatened and Missionary Gashwend appointed President I to lead instead. President I was not a President but General Superintendent. The title of Church President was clearly introduced in 1996. So, from 1983 President I was leading with no elections which was brought by change of church governance. President One led from 1983 to January 1988. Elections became a way to split the church because of many campaigners with no heart for the work of God.

It was so clear that Rev Jeffreys Mvenge (President II) would succeed Rev Kupara (President I) even after the untimely death of the first General Superintendent. Rev Kupara could have been clearly prepared for the position through responsibilities he was given to lead the biggest

assemblies in the country and overseeing the assemblies in Mashonaland while his deputy Rev Mvenge was overseer of Manicaland (Hwata 2005). Rev Jeffreys Mvenge evolved the AFM in Zimbabwe church leadership from General Superintendence to Presidency. He himself did not get elected but his leadership developed the emergence of the Presidency. A testimony from one respondent, a senior pastor and member of the Apostolic Council who worked under Rev Mvenge testified about his character that;

He came to be first president of the AFM church when the church enjoyed stableness and spiritual peace from top to bottom. Rev Mvenge worked so much to establish the AFM in Mozambique (Interview Pastor Apostolic Council Member).

Many testified how Rev Mvenge solved many AFM church problem applying wisdom as a true father (Manica Post, 2020). A fellow AFM President testified that;

Sekuru (Grandfather) President II was humble, generous, gracious, kind, gentle, lover of peace, full of Godly wisdom and a man of few words who served well (Key Informant V Interview).

AFM in Zimbabwe archive records reveal that Rev Mvenge was a simple, fascinating, gentle leader who appealed to both the young and old. His advanced age and poor health did not deter his mind deeply exercised in spiritual things. Rev Mvenge retired in 1996 but maintained his respect inspiration the church and admonishing leaders to value AFM heritage and doctrine. Mvenge was awarded a doctorate degree in ministerial work amongst other honours. He died on the 19th October 2020 from complications of a stroke and diabetes. He was 94 years old. (The Manica Post, AFM Archives).

4.5.1.3 Rev Stephen Mutemererwa (1934 to 2005)

The third AFM in Zimbabwe leader on the row of succession was Rev Steven Peter Mutemererwa. Figure 14 presents that picture of Rev Stephen Mutemererwa obtained from the AFM archives.

Figure 14: Picture of Rev Stephen Mutemererwa (President III)



Source: AFM Archives

Rev Stephen Peter Mutemererwa was born 1934 at Muzogwi, Chibi now Chivi, in Masvingo Province to Peter Kupara Mutemererwa and Sarah Chitembure. He attended Muzogwi Primary School and later Chibi Mission School in Masvingo Province. In 1947 he worked as a Shopkeeper at Nharira, Chivhu before enrolling to train as a teacher in 1951. He married Rosina Manatsa in 1964 and they raised nine children (AFM Archives).

As a trained teacher, Stephen Mutemererwa taught at Chibi Mission School in Masvingo. In 1956 he answered God's call to Ministry, left the country in 1958 to Kasupe Bible College in Zambia where he trained as a pastor and graduated in 1960 together with Rev Kupara and Rev Mvenge. He returned home to pastor in his home area at Nyajena in Masvingo Province. He was elevated to be a marriage officer together with the Rev L. Kupara in 1965. He rose to be Deputy Overseer for Masvingo Province in 1966 and then Overseer in 1972. Rev Mutemererwa is on record for planting many AFM assemblies in Gutu, Chivi, Mberengwa, Chivhu and Chiredzi (Tshovani). His ministry emphasized on evangelism, deliverance, miracle works and faith healing (AFM Archives).

In 1983 while serving as Overseer for Masvingo Province, he was appointed National Treasurer by Rev Kupara in the first native National Committee of the AFM in Zimbabwe church after independence. The first native National Committee after independence was made up of the top four namely, Rev Langton Kupara as General Superintendent, Rev Jeffreys Mvenge as Deputy Superintendent, Rev Mabusa as Secretary General and him Rev Stephen Peter Mutemererwa as National Treasurer. This was confirmed by a key informant who was eye witness to the Apostolic Council in 1983 who testified that;

President I vakashanda na President II vari Deputy, President III vari, Treasurer navaMabusa General Secretary vaibva ku Gwanda. So President I vaingotungamirira pasina zvema elections from 1983 to January 1988 [when he died] nevanhu vavaiziva mostly from his class (Participant H Interview).

President I was working with President II as his Deputy, President II was Treasurer and Rev Mabusa [from Gwanda] as General Secretary. So, President I was leading with no elections from 1983 to 1988 [when he untimely died] with people he knew well mostly his class/school mates [from Kasupe Bible College in Zambia]

In 1988 Rev Stephen Mutemererwa was elected Deputy Superintendent to Rev Jeffreys Mvenge after the death of Rev Kupara. He succeeded President Mvenge in 1996 who had retired of age and he was elected President for a single three-year term. He was retired from the Presidency due to age limit at sixty-five in the year 2000. After retirement, Rev Stephen Mutemererwa was called to pastor Mbare Assembly in Harare where he worked to re-build the Mbare citadel until his death in 2005. His body was taken to rest at Muzogwi, Chibi in

Masvingo, his rural home. When Rev Stephen Mutemererwa stepped down due to age in 2000 proper elections were carried out for the President.

4.5.1.4 Rev Enos Manyika

Figure 15: Picture of Rev Enos Manyika (President IV)



Source: H-Metro Zimbabwe

Born 2nd October 1936, Rev Enos Manyika became the President of AFM in Zimbabwe church from 1990–2003. Rev Enos Manyika belongs to the first class of Zimbabwean native pastors to graduate from Kasupe Bible College in 1976. His classmates included Joshua Nyakudya, Joachim Masunda, Erasmus Zhira Gwaendepi Msipa, and Josiah Garamukanwa who are all late (Informant Pastor from Interview). In 1962, Rev Manyika started pastoral work at AFM Mufakose Assembly, Harare, covering Kambuzuma and Rugare assemblies until 1979. He then went to AFM Highfield covering Glen Norah, Glenview and Waterfalls suburbs of Harare from 1980 to 1984. In 1985, Rev Enos Manyika was appointed to be Overseer for Matebeleland North Province and transferred to pastor AFM Mpopoma Assembly in Bulawayo City.

He was elected President of the AFM in Zimbabwe church in 1990, after serving a term as Deputy President for Rev Mutemererwa who was retired from due to age limit of sixty-five. He served as AFM in Zimbabwe president until he was also retired due to age in 2003. All this time, he was pastoring Belleview and Hillside AFM assemblies in Bulawayo. After retirement, Rev Enos Manyika went to his home town to pastor AFM Shamar (Chipadze) assembly in the mining town of Bindura, Mashonaland Central Province till the time of this research. When the AFM in Zimbabwe church split in 2019, Rev Enos Manyika identified himself with the faction that rejected the new 'Reform' Constitution. In so doing, he went against the ideology and agenda pushed by his product, son and successor, President V.

4.5.1.5 Rev Aspher Madziyire

Figure 16: Picture of Rev Aspher Madziyire (President V)



Source: AFM Archives

Rev Aspher Madziyire (President V) was elected President of AFM in Zimbabwe in 2003 and served the longest term of office as President until 2019 when the leadership crisis of this church reached its peak and split the AFM in Zimbabwe into two. He rose to become the Deputy President of AFM International in April 2016 until 2018 (AFM Archives).

Born in 1956 in Manyene Communal area, Chivhu, Zimbabwe, Rev Aspher Madziyire trained as a pastor at Living Waters Theological Seminary, Harare and graduated in 1987. He served

his probation in Bulawayo under Rev Enos Manyika, who the Overseer for Matabeleland Province. He was assigned to pastor AFM Northend Assembly from 1988 to 2002 before he took over AFM Grace City Centre Assembly, both uptown AFM assemblies in the city of Bulawayo. Rev Madziyire became Provincial Secretary for Bulawayo province from 1997 to 2002, got elected to be an Overseer of the same Province in March of 2003 to 2008 and was re-elected AFM in Zimbabwe President for fifteen years. A respondent who has been a close associate to Rev Madziyire said;

In September 2018, a leadership chaos erupted leading to a vote of no confidence against him (President V) when he extended his stay in office whilst reforming the church constitution to accommodate himself and capturing the church to become a privately owned property (Participant P Interview).

Rev Aspher Madziyire served five three-year terms as church President and is the longest serving president-elect in the history of the AFM in Zimbabwe church since its establishment in the country (AFM Archives). At his exit, the biggest Pentecostal church in Zimbabwe split into two over a constitutional reform project he introduced, culminating into a serious leadership crisis that prompted this research. An article explaining summarizing the last days of Rev Madziyire's leadership in the AFM in Zimbabwe says;

According to practice as well as the constitution, elections were to be completed by the end of April 2018 which was the election year. Introducing a reform process in the eleventh hour of elections did not only appear mischievous but smacked of the highest governance disorder.... Of serious concern were electoral clauses which widened the gap for contestants of the presidency from 50 to 65 to 50 to 70 years. It was viewed with suspicion as it sought to extend the term of office of the incumbent president under whose leadership the church had stayed for 15 years (AFM in Zimbabwe Magazine Article 1, 2019:13).

The findings that emerged from the interviews answered positively that the participants generally have knowledge of the leadership of the Apostolic Faith Mission Church in Zimbabwe from 1983 to 2021.

4.5.2 What leadership styles were applied in Apostolic Faith mission in Zimbabwe Pentecostal Church from 1983 to 2019?

The following sections presents the data gathered pertaining what leadership styles were applied in the AFM in Zimbabwe church under African leaders from 1983 to 2019. This question was addressed by analysing all the first five leaders individually.

4.5.2.1 The AFM in Zimbabwe under Rev Langton Kupara's leadership

According to responds, it came out that Rev Langton Kupara was a highly respected iconic leader of the AFM in Zimbabwe whose name continues to be a reference of the original 'chipostori' (apostolic tradition'. His personality accompanied by spiritual gifting of healings and miracles qualified him to be the ideal Moses-type leader who not only replaced the despised white colonial leadership but led the church towards the 'promised land' in the independent Zimbabwe. The AFM in Zimbabwe can safely be called 'church wekwaKupara' (Kupara's church) and many members of this church are proud to be identified as 'vana vaKupara' (children of Kupara'. In leadership, Rev Langton Kupara was a founding leader who highly led the AFM in Zimbabwe church in such a style as though he was the 'founder' of this Pentecostal church.

One respondent who was present at the Workers Council at Rufaro in 1983 said;

Isu takanzi imbosarai pa tende ivo vakuru vakuru nevarungu ndokuenda kugomo kunonamata. Vakatora chinguva ndokuzovaona vodzoka vese tikati tavekuita ma elections. Vachisvika vaMvenge vakasimuka vakati, 'Vanababa vedare, isu naMweya Mutsvene tatenderana kuti vaKupara ndivo mutungamiri wedu saka munoti chii?' Munhu wese ndokungoti haaa ndizvo chaizvo (Key Informant II Interview).

We were told to remain in the tent when very senior pastors and the whites went up a mountain to pray. They took a while then we saw then all returning and we thought we were to conduct elections. On arrival, Rev Mvenge stood up and said, 'Councilors, we and the Holy Spirit have agreed that Rev Kupara is our leader so what do you say?' Everyone just agreed totally.

The saying 'the Holy Spirit and us' was traditionally borrowed from the first Jerusalem Church Council resolution in Acts 15:28 when the apostles claimed their decision was in congruent with the Holy Spirit. Just as this Jerusalem Council was resolutions was regarded

as rubber stamped by the Holy Spirit and thus binding to all church members without question, so is the socially constructed position with all AFM in Zimbabwe council resolutions.

But how was Rev Langton Kupara developed to be a leader? One senior pastor respondent who worked under Rev Kupara hints on the confidence the whites had on him when he explained how the white missionaries transferred the leadership power over to him;

Before then, AFM yaitungamirirwa nema mishinari varungu. After independence varung vaiva vo feeler threatened and Gashwend said now Kupara chitunngamira (Participant L Interview).

Before then AFM was led by white missionaries. After independence whites were feeling threatened and Rev Gashwend [white missionary] said Rev Kupara lead now.

Whites were feared by natives under the colonial government and their word was authoritative in the community and so in the church system. The appointment of Rev Kupara by Rev Gashwend, the white missionary, could mean transfer of ‘all the white missionary’ authority upon one of their own, Rev Langton Kupara who ‘would be black outside but white inside’. Nkomazana and Setume (2016:3) had noted that missionaries spread both Christian values and western civilization simultaneously.

To the white missionaries, Western civilization, Christianity, commerce and colonization were considered an inseparable package and a converted African Christian would be a ‘civilised African’. Selected elite ‘civilised Africans’ were favoured by the Western system and would get benefits such as being flown overseas for conferences and their children also flown abroad for schooling and better life. Such was the like of Rev Langton Kupara, who would fly to America for some months and was the proper candidate favoured to perpetuate the AFM work that the missionaries have established in Zimbabwe. That was the aim of the white AFM missionaries to reproduce their own Western culture and impose it on the Africans (Nkomazana & Setume, 2016:4). The first native AFM in Zimbabwe leader was thus a ‘civilised’ candidate suitable to take over from the missionary.

Rev Langton Kupara led the AFM in Zimbabwe church as the sole authority ‘appointed by God’ to lead his fellow native believers. He ‘mimicked’ his former missionary predecessors in using a hard approach that natives were used to during the colonial rule under the white

man. He, a native pastor, but appointed by a white man, had assumed the powers of a white man. One respondent pastor testifies his one-man band approach when he said;

NavaPresident I taive ne Episcopos type of governance where a word comes from a controller mumwe chete. President I was a one-man band. No consultations. And havana kuvhoterwa, vakaitwa zveku appointwa na Edigar Gashwend aititungamirira, murungu aibva ku Switzerland via South Africa, vakapihwa zi watch rainzi 'Seconder' 1983 paRufaro. Gashwend akasiira va President I kutungamirira (Key Informant I).

Under President I we had *Episcopos* type of governance where a word comes from one controller. Kupara was a one-man band. No consultations. And he was not voted [to lead] but he was in fact appointed by Edgar Gashwend [who was leading, a white man from Switzerland via South Africa]; he was handed over a big watch called 'Seconder' in 1983 at Rufaro [National Conference Center]. Gashwend left President I to lead.

Rev Langton Kupara was thus socially constructed to be God-appointed native man who assumed all the authority that the white man possessed. The handing over of a 'Seconder' watch symbolised the anointing, the passing on of the leadership baton and the assumption of all the authority the white man had. He was absolutely respected, honoured, feared and esteemed like his white predecessor though he was a native African. Even today, the name 'Kupara' carries with it a socially constructed religious weight not accorded to anyone in the Pentecostal circles of many Zimbabwean churches. When Rev Kupara took over as leader, he is on record to apply the same system used upon him by appointing his Executive lieutenants. A respondent senior pastor who was present on the day of the appointment testified that;

Va President I vakasimuka in the Council vakati iwe President II you are my Deputy, iwe President III [replacing a white Missionary called Diaga] you are my Treasurer (Key Informant II Interview).

President I then stood up in the Apostolic Council and declared you President II, you are my Deputy, you President III [replacing a White Missionary called Diaga] you are my Treasurer).

The action of appointing exhibited by Rev Kupara (President I) is evidence of an adopted white missionary style of leadership who inherently assumed an elevated social standing over the native populace due to the prevailing colonial system. Inherited by the first generation of native leadership after independence, this system would work for a while, or rather in their generation but would be found absolutely inapplicable in the coming generations.

Thus, African cultural challenges that affect the concept of leadership in African leaders everywhere are woven in colonial belief systems. As observed by Malunga (2006:2), “African cultural heritage, passed on from generation to generation, has been a source of guidance for communities.... It provides our foundation for leadership, problem-solving, decision making and hope for the future”. Rev Kupara was a product of a hybrid Africanity in which African traditional practices were mended to colonial Western system, a rather Christianised African Traditional practice. Because of how he rose to the helm of the AFM in Zimbabwe, Rev Kupara would not leave the position any soon. This is adopted to the African tradition where inheriting village heads, chiefs and kings’ rule for life. Such has been a general weakness for African leaders ignoring to respect term limits of office stipulated in the Constitutions that put them into office. Rev Kupara led from 1983 to January 1988 when he died.

It was thus established that the AFM in Zimbabwe inherited an episcopal system of church governance when leadership was handed over to natives after the independence of Zimbabwe in 1983. An educated conservative AFM elder informant condemned elections in the church in an interview when he said;

Unknowingly AFM used episcopos governance at first. Elections became nzira yekutsemura church nekuti vazhinji vakange vasisade zvebasa raMwari asi zvehukuru vachi campaigner (Participant C Interview).

Unknowingly using episcopal governance. Elections became a way of splitting the church because of many who did not have the work of God at heart but desired leadership positions through campaigning.

Under President I Rev Langton Kupara, the leadership style was inherited from the former white missionary style. The social constructions accorded to the former AFM missionary leaders were also ascribed and applied to President I. More so, President I adopted the leadership styles learnt and inherited from his preceding superiors who raised him to lead the church after them. The leadership style for Rev Kupara became the background for AFM in Zimbabwe leadership. He was a ‘father’ of the church. Rev Kupara became the founding father – leader of the AFM in Zimbabwe.

4.5.2.2 The AFM in Zimbabwe under Rev Jeffrey Mvenge's leadership

AFM in Zimbabwe governance system was never stipulated but assumed. It was based on the personality of the incumbent leader. Rev Langton Kupara was aggressive and confrontational. Under his leadership, the AFM in Zimbabwe adopted an Episcopalian style of governance. Most leaders raised under Rev Kupara have a serious tough approach in their pastoral delivery. However, Rev Jeffrey Mvenge was a soft character, 'simple, fascinating, gentle leader who appealed to both the young and old' (Manica Post 2020).

Under Rev President Mvenge, the AFM in Zimbabwe governance slipped to Presbyterian system because of the leader's consultative approach. An informant revealed that Rev Mvenge was leading with respect to elders of the church who were consulted in making a group decision. He was not power hungry as stated by one informant;

In 1995 he retired and left to his deputy President III. He said he was tired because he was in charge of both Zimbabwe and Mozambique (Informant F Interview).

Rev Jeffrey Mvenge continued to be a member of the AFM in Zimbabwe after he willingly left the post of President until his death in 2020. He handed over power to the young who were still able to run and bring new ideas. Rev Jeffrey Mvenge stands as the only AFM in Zimbabwe leader who handed over leadership of the church on his own accord and continued attending the church as an ordinary member.

4.5.2.3 The AFM in Zimbabwe under Rev Stephen Mutemererwa's leadership

Rev Stephen Mutemererwa came to national leadership by Rev Langton Kupara's appointment as National Treasurer in 1983. When Rev Jeffrey Mvenge became AFM President, he elevated Rev Stephen Mutemererwa to become his Deputy President. In 1995 Rev Stephen Mutemererwa became the President of AFM in Zimbabwe after the retirement of Rev Mvenge. There was no much difference in personality between Rev Mvenge and Rev Mutemererwa. It was revealed that Rev Stephen Mutemererwa continued leading as his predecessor using Presbyterian governance system through group / council decisions. The Presbyterian system is the adopted church governance system that the AFM in Zimbabwe church desires to follow, despite all other flaws to the system through everyday practices.

4.5.2.4 The AFM in Zimbabwe under Rev Enos Manyika's leadership

Rev Enos Manyika was President of AFM in Zimbabwe from 2000 to 2003. It was revealed in interviews that his deputy, Rev Mazadza won the elections at Rufaro National Conference Centre, in absentia due to ill health but sadly died in Harare on the same night when he was elected. The position of Deputy President was given to Rev Shumbambiri who had contested in the same election race. Under Rev Enos Manyika, the AFM in Zimbabwe began to build assembly capacities when national conferences were dominated by assembly ministries, like Belleview Choir. Thus, the AFM in Zimbabwe slipped into Congregational polity of governance.

There were infights amongst the top leadership resulting in the suspension of the General Secretary during this era. Much concentration turned to assembly by those disgruntled by the national leadership. It was also revealed that this was the era when factionalism started in the AFM in Zimbabwe church when one has to align with a particular leader. This was a creation of the top national leadership. The seeds of the 2019 split could have been sowed during this period. Leadership transcends across generations. What a leadership does in a generation will be reaped by the next generation after them.

4.5.2.5 The AFM in Zimbabwe under Rev Aspher Madziyire's leadership

Rev Aspher Madziyire (President V) succeeded his spiritual father Rev Enos Manyika (President IV) in 2003. They both came from Bulawayo province. It was revealed that in 2003, both President Enos Manyika and his Deputy Rev Shumbambiri has cloaked 65 years and the tradition of 'deputy succeeding' was inapplicable. New blood never in the traditional system would qualify to be elected to take up the leadership of the AFM in Zimbabwe church.

It was also revealed that the outgoing President did not allow the suspended General Secretary to contest leaving the election contest to newly appointed overseers most who were little known to the Workers Council;

Pakaitwa politics dzakaionekwa nemunhu wese vakabvisa zita raGS vanhu vakazongovhota zvekuti zvipere mudhara akange apedza basa rake (Informant N Interview)

There was politics plotted which was seen by everyone by removing the name of the General Secretary from the candidates and people then perfunctorily voted as the old man [President IV] had perfectly done his job well.

The Worker's Council then elected Rev Aspher Madziyire [President V], who had served one term as Bulawayo Overseer to be the President of the AFM in Zimbabwe.

An analysis reveal that President Aspher Madziyire trained as a pastor at Living Waters Theological Seminary, Harare and graduated in 1987. Consequently, during his term of office, he was leading an Apostolic Council [Council of Provincial Overseers] made up of his seniors in ministry. Some of the Overseers in the Apostolic Council that he chaired were actually his college lecturers.

The leadership style in the AFM in Zimbabwe church under Rev Aspher Madziyire was most unpredictable. Because most Provincial Overseers were senior to the President, authority shifted from Assemblies (Congregational Polity left by Rev Manyika) to the Provincial Overseers (Provincial Office). The Overseer became more authoritative and powerful than the President. Under the leadership of President Aspher Madziyire, Provincial Overseers employed, literally owned and paid all the pastors in his province. Overseers controlled and could even chase away pastors from his province at will who did not submit under their authority. It was revealed that some overseers would split stronger assemblies or transfer influential pastors to diffuse their power.

Many AFM in Zimbabwe Overseers would manipulate pastors towards election year in order to be retained, thus forcing inter-provincial transfers on those he thought were stubborn to submit and vote for him. Most senior pastors suffered this plight. It was revealed that because of their seniority in ministry to the incumbent President, many overseers did not even report to the President Aspher Madziyire. President Aspher Madziyire reacted by splitting provinces that he also thought were stubborn to submit and vote for him, just as overseers were doing to assemblies. During his leadership, President Aspher Madziyire doubled the number of AFM in Zimbabwe provinces to create a new breed of overseers who could pay allegiance to his leadership.

However, it is not amazing why President Aspher Madziyire was retained as President AFM in Zimbabwe church for five three-year terms by the Electoral College which was created from Provincial Councils controlled by the Overseers. It was revealed in the interview that President Madziyire had lost control of leading the church leading to the subsequent split of the AFM in Zimbabwe church when he introduced a controversial constitutional reform. It

can be seen that the church was under capture. Vultures were feasting upon the innocent sheep of God, hyenas clothed in sheep skin. The leadership style under President Aspher Madziyire was not episcopal, neither was it Presbyterian nor congregational. It was Church capture.

4.5.2.6. Analysis of Leadership styles of AFM in Zimbabwe Presidents

This section discusses issues of styles of leadership employed by the AFM in Zimbabwe church leaders during the period under study. The researcher made these observations from the historical data collected and interviews conducted. As presented by one respondent, the leaders employed various leadership styles ‘unknowingly’.

It was established in this study that the AFM in Zimbabwe church governance system was never stipulated but assumed from the onset. It was based on the personality of the incumbent leader. Rev Langton Kupara was aggressive and confrontational but Rev Jeffreys Mvenge and Rev Stephen Mutemererwa were simple and humble. The AFM in Zimbabwe church created social constructions for each leader as God-given and offered total respect to these founding fathers. However, amongst the membership, some suggest that AFM in Zimbabwe has lagged behind in leadership strategy. This was point was raised by one informant;

Unoona zvirikuitwa mu board nharo dzemangamnga- hapana SWOT analysis, hapana ma smart goals, hapana strategic planning, izvezvi chechi yedu vision statement yayo ndiani? Church yedu inonzi Apostolic Faith Mission asi Mission statement yayo ndiani? What are our strengths, weakness, what are our opportunities and threats; what are our smart goals. You cannot run an organization muri naked kudaro – Saka munonyangirwa. AFM system of governance needs a revisitation (Key Informant I Interview).

You see what is happening in (church) board just clueless arguments – there is no SWOT analysis, no smart goals, no strategic planning, even now what the vision statement is. Our church is called Apostolic Faith Mission but what is its Mission statement? What are our strengths, weakness, what are our opportunities and threats; what are our smart goals. You cannot run an organization just naked like that. So, you are way-laid. AFM system of governance that needs a revisiting.

There is need for a strategic plan that spells out the AFM in Zimbabwe church mission and vision which every leader who takes over must follow and uphold.

As stated, before in this research, the AFM in Zimbabwe church operated under Episcopalian leadership during the time of Rev Langton Kupara (President I). This was an authoritarian system inherited from the colonial oppressive white missionary leadership where the native people were generally regarded as second-class citizens under colonial government. Leadership positions were through appointments, not by votes.

Rev Jeffreys Mvenge was cool and non-aggressive. This affected his leadership style and subsequently introduced a Presbyterian leadership style in the AFM in Zimbabwe. His successor, Rev Stephen Mutemererwa slipped the AFM in Zimbabwe church from Rev Jeffreys Mvenge's Presbyterian style into a Congregational polity; a governance system where AFM assemblies had power to call and fire a pastor. Under President Mutemererwa, AFM in Zimbabwe assemblies began to be localized if they have capacity to administer their affairs without Provincial assistance, particularly finances.

Because of congregational system, the AFM in Zimbabwe pastorate became competitive to with favour for calling by localized well-to-do assemblies. This continued under President Manyika's leadership. Then came Rev Madziyire in 2003, who a junior pastor commanding his seniors; he failed to control the senior Provincial Overseers and power ended up centered at the province. To correct this anomaly, Rev Madziyire introduced a constitutional reform document that led to the split of the AFM in Zimbabwe church. This has seen changes of leadership styles of AFM in Zimbabwe presidents from autocratic to laissez-faire.

As discussed above, Pentecostal church leaders operate using various leadership styles based on their personality and gifting. The following discussion explains and applies three styles of leadership to the AFM in Zimbabwe leadership namely; democratic, laissez-faire and autocratic.

The following discusses how these styles of leadership were applied by the AFM presidents.

- a. Democratic leadership is participative or team-leadership style, "...involves all members of a team in identifying essential objectives, developing strategies and procedures to accomplish those objectives. The focus is to create commitment, consensus and innovation" (Amukobole 2011:1). For the AFM in Zimbabwe, democratic leadership style

was used on Provincial and National Workers Councils because the members participated in the decision-making process. The researcher observed that there was a significant amount of power in the hands of lay persons who could speak, vote and make National absolute decisions.

The strengths of this Christian democratic leadership style were that in the AFM in Zimbabwe church, it contributed to higher productivity and better participation from the members of the Provincial and National Councils than other leadership styles. Members generally preferred to participate rather than just being observers. When properly implemented, it led to an improved group morale because members were involved to share their ideas and opinions about issues in their church. The AFM in Zimbabwe church pastors/leaders however, retained the final say when it came to final decisions as the traditional / spiritual father. This was often seen as the preferred leadership style in the AFM in Zimbabwe throughout the church's tradition. This style of leadership participation was adaptive to all leaders regardless of gender.

Many African men in Zimbabwe still do not accept a woman 'above' them. Also, in the AFM in Zimbabwe church, women have not yet found it easy to break new ground in the church's top leadership. There were a mixed perception as regards to acceptability of women as leaders in the AFM in Zimbabwe church. Democratic leadership would mean the majority (who are women) should be allowed to vote and have their voice in the choice of the church top leadership.

The findings on the gender issue in the AFM in Zimbabwe church was fully discussed in Chapter 5.2.2.

- b. In the laissez-faire leadership style, the leader surrenders power to make decisions to the whole group and offers little or no control to the group (Amukobole 2011:2). In the AFM in Zimbabwe leaders followed a hands-off approach and allowed church boards, councils or factional groups to make the decisions for them. According to an expert respondent outside the AFM church;

This is where the leader is just there but as a dead head. Most churches run on this style are less effective as true leadership which is expected to provide vision and direction is dead- a dead fish which decays from the head before the whole body. (Key Informant) IX).

Based on the above sentiments, laissez-faire leadership was not ideal for the AFM in Zimbabwe church and any other church system because congregation members (the sheep), need a shepherd (leader) for most of them lack knowledge or expertise for making decisions. When the AFM in Zimbabwe church members (elders and deacons) took over leadership from the pastors (shepherds) they displayed incapacity to management of spiritual matters and solving problems on their own. Therefore, it was revealed that this style would not work in the AFM in Zimbabwe church.

- c. Authoritarian leadership (Autocratic) leadership is a style where leaders "...provide clear expectations—what needs to be done, when it should be done, how it should be done. Decisions are made with little to no participation from the group" (Amukobole 2011:3). The autocratic /authoritarian leadership style in the AFM in Zimbabwe church was experienced when presidents, overseers and pastors made absolute decision for the church without consultation. AFM autocratic leaders typically made choices based on their own ideas and judgements, rarely inviting advice from Councils, committees or followers of the church. This leadership style involved absolute, authoritarian control over the church and the councillors were not consulted even though they were affected by the leader's decisions. Some AFM in Zimbabwe church presidents employed this style as they made decisions by themselves without consulting councils. This style was used successfully by Rev Langton Kupara. It was insinuated that Rev Aspher Madziyire attempted to use this style towards the end of his reign but eventually led to the schism of the AFM in Zimbabwe church in 2019.

According to a respondent pastor from Mashonaland Central Province, it was revealed that:

We have some pastors who are too hard and authoritative and *vanototyisa kunge vakaromba* [they are fearsome like they have acquired demonic enabling powers]. Most do not want to be opposed even challenged when they are wrong. Worse still they no one can stand with them on elections, you die. (Participant G Interview).

Generally autocratic type leaders of the AFM in Zimbabwe church serve their personal interests and not God or the church. Most have turned to be corrupt and abusive in their positions. Such breed of toxic leadership was reported to be mostly among the AFM in Zimbabwe Provincial Overseers who take advantage of the pastor-employment powers delegated to them by the National office. This privilege gives the Overseers impetus to assume authoritarian powers over the junior pastors employed by the AFM church under them. It was revealed the AFM in Zimbabwe Overseers have powers to transfer, post and suspend full-time pastors in their Province (Participant O Interview).

In the same vein, church politics and power wrangles took centre stage within the AFM in Zimbabwe church which gravely affect leadership styles from assembly, provincial to national level. This was divulged by a respondent church member from Mashonaland West who pointed out that:

Politics dzanyanya nekupesana kumapasta mazuvano mu AFM. Kunetsana kwema leaders echechi hakufanirwi kuita kunge kwevanhu vepolitics (Participant K Interview).

Nowadays there is too much politics and conflicts among AFM pastor. Church leadership conflicts must not be equalled to secular politics.

The tendency of politicking in the AFM church under study was a sign that the leadership were intoxicated by corruption, power hunger and lost from what the bible demands of them. Servanthood is the true form of Christian leadership exemplified by Jesus Christ the ultimate role model of servant leadership as head of the Church. Those who follow Jesus cannot compromise on integrity (1 Tim 3). Thus, leadership styles affected the succession styles in the AFM in Zimbabwe church (Nhumburudzi, 2016).

4.5.3 What is the nature and extent of damage suffered by AFM in Zimbabwe church members due to the leadership crisis?

This section discusses the data obtained on the third research question: What is the nature and extent of damage suffered by AFM in Zimbabwe church members due to the leadership crisis? The data gathered shows that permanent extensive damage was done to this church. After the split, AFM in Zimbabwe church was left factionalised on both sides.

One respondent complained;

Mweya wekubuda unoberekewo vana vanongoramba vachibuda. Most break-away churches continue to break as they go and that is why tiine these numerous unending line of new churches starting every week. (Participant G Interview).

The spirit of breaking away gives birth to children who continues to break away. Most break away churches continue to break as they go and that is why we have this innumerable unending line of new churches starting every week.

The essence of leadership in any given entity is that there should be cohesion, unity of purpose, the spirit of working together for a common goal and cause. The AFM in Zimbabwe church members suffered extensive damage due to a leadership crisis. The church management had slipped into in what one respondent pointed out as, “*Mazvake mazvake*” (each man for himself) approach. Historically, the AFM in Zimbabwe church gave birth to many popular denominations in the country such as United Family International Church, Heartfelt International Ministries, Apostolic Flame Ministries due to leadership crisis in the church. During the interviews, one respondent revealed how the leadership damaged the general members of the AFM in Zimbabwe church;

Isu patinoenda kuchurch we are not exactly in touch with some of the leadership problems that may be going on as takazongoonawo nekufamba kwenguva kuti panenge pane challenge yapinda muchurch medu. Leadership crisis iyi yakonzeresa kushorana sevanhu vamwe chete vanowadzana pamwe chete. Dzaimbova shamwari kana kuonanana havachaonani because of the leadership crisis. (Participant O Interview).

When we go to church, we are not exactly in touch with some of the leadership problems that may be going on as but we then heard with time that there is a challenge that has crept in our church. This leadership crisis has caused undermining between people who fellowship together. Old friends now do not see each other because of the leadership crisis.

This reveals that relationships were destroyed between life-long friends and AFM in Zimbabwe church members who were united in the church fellowship. The leadership crisis damaged the social unity in the church and society throughout the country. Members who fellowship together are closely knitted than blood relationships as the

Bible in Proverbs 18:24 teaches, “One who has unreliable friends soon comes to ruin, but there is a friend who sticks closer than a brother” (ESV).

The Zimbabwean society was suffering from disintegration due to partisan politics. Zimbabwean politics has a history of violence amongst members of different political views⁶ (Human Rights Watch <https://www.hrw.org/report/2008/06/09/bullets-each-you/state-sponsored-violence-zimbabwes-march-29-elections>). This tradition was viewed as the same with what was adopted in the AFM in Zimbabwe church. In fact the AFM church draws its membership from the same society that suffers from a violent political populace. One participant clearly pointed the resemblance of the damage caused by Zimbabwean politics to what AFM in Zimbabwe church was suffering due to church politics.

It reminds me of the political environment where there may be cases that people who belong from different parties can never see eye to eye or have a mature conversation as adults and this breaks my heart (Participant J Interview).

The fundamental purpose of going to church is to build relationships vertically with God and horizontally with fellow worshippers of the same congregation. This was brought up clearly by Participant O who said;

Pationoenda kuchurch our hope is to find solace and respite so that we unburden ourselves from life challenges and demands asi ndipo paunoona kuti kuchurch kwacho kwakutowedzera dambudziko in your life and this boggles the mind (Participant O Interview).

When we go to church our hope is to find solace and respite so that we unburden ourselves from life challenges and demands but now you realise that the church is in fact multiplying burdens in your life and this boggles the mind.

⁶ Partisan secular politics in Zimbabwe bring memories of hurtful division, in-fighting, hatred and even killings between rival members of opposing political parties. The AFM in Zimbabwe church leadership crisis thus adopted the traditional Zimbabwean secular political scenario, bringing a mental stressful damage within the church with permanent damage to relationships. (<https://www.amnesty.org/en/latest/news/2023/01/zimbabwe-violent-attacks-against-political-opposition-supporters/>).

The 'Jesus' Manifesto' spells out the essence of the church being to heal, comfort, restore and bring hope to followers of Christ in Luke 4:18 when Jesus Christ declared;

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised..., (King James Version).

These aspects are the expectations of AFM in Zimbabwe church members when they go to attend services.

The study reveal that tensions arise in AFM in Zimbabwe church election period. The election period creates heated competition amongst leaders from assembly to national level. This research revealed that from the year 2000, threats of expulsion, intimidation and persecutions were the norm towards election times in the AFM in Zimbabwe church. Revelations during the interviews with one participant quoted this particular incident;

This happened in AFM 2016 June Workers council when some pastors objected to the dictates of the leadership and were threatened with excommunication. The top leadership had assumed absolute powers over the church (Participant T Interview).

In light of the above, respondents from Masvingo, Bulawayo and Manicaland provinces insinuated that the AFM in Zimbabwe church leadership crisis ushered in a painful period equivalent to the persecution era during the first and third centuries of church history. There were cases of forced transfers, confiscation of church property, legal disputes over leadership roles and character assassination in the press. Most infights involved pastors, elders and deacons, the primary leaders of the AFM church. These church in-fights resulted the two opposing factions getting media to publish these humiliating happenings that attacked the character of pastors, thereby affecting gravely the congregants he/she pastored.

A respondent from Masvingo and Manicaland provinces revealed that the AFM in Zimbabwe church "... encountered a multitude of head-on conflict situations involving pastors and elders at assemblies arising from allegations mostly of sexual immorality, forced transfers, misappropriation of church funds, confiscation of church property, and disputes over

leadership roles” (Participant N and Participant E Interviews). This was the state of damaging environment that a corrupted church leadership created.

The leadership of the AFM in Zimbabwe church lost control of retaining the respect, legacy of the apostolic heritage passed on to them by their founding fathers especially from the year 2000 onwards. Sentiments from the respondents throughout Zimbabwe’s ten provinces reveal that the AFM in Zimbabwe church congregants have suffered immensely due to a selfish leadership. The church that was so much respected for its faith, doctrine and integrity began to feature the headlines of the daily newspapers due to their unchristian behaviour. The leadership failed to manage administrative situations that would develop into in-fights at national, provincial and assembly level (Participant I, Q, & S).

The researcher compiled a huge selection of daily and weekly newspapers that carried adverse publications of AFM in Zimbabwe church legal conflicts, allegations of sexual immorality against a pastor, abuse of church funds and suspension or forced transfer of pastor.

4.5.3.1 Case of V Province

A case involving allegations of sexual immorality and embezzlement of church funds levelled against a pastor from the lay elders was revealed by a concerned Informant M. The V Provincial decision was to dismiss the accused pastor. The result was a damaging hurtful exchange of insults amongst the V Provincial Councillors. This issue divided the church into three factions; one supporting the concerned pastor, the other pushing for expulsion of the pastor and the other refrained themselves from involvement into this conflict.

A respondent from Masvingo province pointed out the following:

Innocently, some of us come to church so that tinobatsirwa uye tinowana kuwadzana nevamwe to better our lives. However, it is surprising and frightening to hear that pastor nhingi vakazowanikwa vari pacompromising position nemudzimai we congregant. This is an embarrassing situation zvinotinayidzisa as a church. Reading about these issues in the daily press makes you boil with anger and embarrassment. Raini rese rinoswera rave kukutaura kuti, ndimi ka munopinda church yemhombwe and this is sad and bad (Participant N Interview).

Innocently, some of us come to church so that to get help, fellowship with others and to better our lives. However, it is surprising and frightening to hear that pastor so and so was found in a compromising position congregant's wife. This is an embarrassing situation which humiliates us as a church. Reading about these issues in the daily press makes you boil with anger and embarrassment. The whole community spend the day pointing at us that we attend an adulterer's church and this is sad and bad.

The case of V Province reveals how the AFM in Zimbabwe church leadership crisis damaged the membership and smooth administration of the Church of God. The Magistrate's court acquitted the accused pastor of all allegations, ordering his re-instatement to his job and this decision amazed the membership in the AFM V Province. Such was the relationship amongst the leadership as they continued to hold Spiritual Provincial Conferences for the Ladies, Youths, Children's Ministry and General AFM in Zimbabwe members in that province.

Jesus Christ does not promote grieved worshippers to present themselves and offer sacrifices to God unless they first repair their relationships. Generally, if a Christian has a conflict with other believers, this conflict can cause a conflict between the Christian and God. In Matthew 5:24b Lord Jesus Christ commands;

... First be reconciled to your brother, and then come and offer your gift (World English Bible) [emphasis mine].

It is therefore against God's principle of worship to continue with worship services while the parishioners are fighting against each other. Such nominal gatherings in the name of 'Spiritual Conferences' are a mockery to God which He hate and despise as echoed by the prophet;

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. **Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols** (Amos 5:21-23 King James Version) [emphasis mine].

Traditionally AFM church being Pentecostal makes a lot of 'noise' in songs and prayers but sadly the Lord God flatly refuses to accept such worship from a sinful, unjust conflicting group of worshippers in Amos 5:18.

This expose of the spiritual injury the AFM in Zimbabwe church leadership caused to the membership. God denied their offerings and despised their singing, gathering and prayers. Instead of gathering for light, love, joy and glory of God, darkness, hate, fighting and curse was their portion at their Conferences.

4.5.3.2 Case of W Province

‘W Province’ is here used as a pseudonym to hide the real AFM Church Province in Zimbabwe. Another damaging situation of a pastor’s adultery case in W Province made headlines in the press. The case was unearthed through leaked grapevine newspaper reports. After their investigations, the Provincial Committee suspended the alleged pastor for one year from his pastoral duties. Naturally, the assembly was divided over the case and the sheep suffered from deterioration of the AFM in Zimbabwe leadership capabilities.

The extent of AFM in Zimbabwe church leadership deterioration was that the fish head was rotten first before body and the tail. The leadership was at fault while the general congregates upheld the AFM and Godly standards. It was revealed in the interviews that serious allegations of promiscuity involving Provincial Overseers (who form the Apostolic Council of the AFM in Zimbabwe church) were unearthed. The researcher accessed two confidential documentary records revealing investigations, resolution and appeals involving Overseers which were handled by the President and Members of the Apostolic Council. Even though such cases were hidden from the public domain, concerned and affected congregates ended up resorting to publishing the issues in newspapers to expose and sanction such Overseers from serving as church fathers. One senior informant pastor from the Mashonaland Central Province stated the following:

In as much as there may never be any evidence to pin down some of these church elders and their engagement and involvement in acts of promiscuity and other social ills, the mere fact that it has been mentioned creates a challenge in the church. Congregants begin to lose faith in their leaders and this creates the impetus for congregants to leave and for other power-hungry elders to grab the opportunity to gain support and overthrow the said leaders engaged in such acts. So ini hangu (myself) I would say that, it is the congregant at most who suffers the brunt of such vile behaviour portrayed by church leaders and hence the reason why AFM has lost popularity and has therefore split into two hostile

camps which is not expected in religious institutions who are expected to be the social pillars and houses of relief (Informant H Interview).

This observation summarised the negative effects of the AFM in Zimbabwe church leadership crisis. When two elephants fight, the grass suffers the worst effects of the fight. In as much, when the leadership of the AFM in Zimbabwe church fought, the ordinary congregant suffered the worst effects of the conflict.

In the early 2000s the AFM in Zimbabwe leadership deteriorated by framing factionalism where every pastor and lay leader was aligned to a particular national or former national leader. It was revealed that those who were neutral suffered in the crossfire between factions together the church congregates. Several AFM in Zimbabwe leaders from grass-roots to National would take sides and fight as long as the one of their factions was attacked. Tensions occurred following allegations of embezzling church finances as audits were blocked to protect Provincial Overseers and the President of the Church.

4.5.3.3 Case of an Overseer in X Province

'X Province is used here as a pseudonym for a real AFM in Zimbabwe church province. In January 2003, the Zimbabwe Republic Police were alarmed to attend to a crisis at the church premises in X Province where the Overseer lived. Recommendations from the Province X were made to the National office but no action was taken. A formal police report of misappropriation of funds and other crimes led to the arrest of the Overseer. Factional fighting followed between those who supported the Overseer and those who accused him. The Daily News newspaper reported that the police arrested the Provincial Overseer who appeared in court facing allegations of embezzlement of church funds (Daily News, Tuesday 28 January 2013).

According to a respondent, the alleged Provincial Overseer converted church money to his own use. He had initially given a soft loan to a member from church coffers which was repaid within seven days. The Overseer could have taken advantage and misappropriated the returned cash. This case did not affect the position, status and duty of the said Overseer to the amazement of many especially AFM in Zimbabwe elders and deacons (Participant D Interview).

The intoxicated AFM leadership decision divided the alleged Overseer's congregation; one side supporting the Overseer who based his legality to remain at the assembly from the Apostolic Council's decision, against those who supported the Provincial Council's decision to remove the soiled Overseer from office. They fought physically at the church premises over control of worship services and four youth members were arrested by the police for malicious injury to property when the church vehicle was allegedly driven on flattened tyres. This shows how the leadership in the AFM in Zimbabwe church had been grossly intoxicated by corruption beyond acceptable standards of Christianity in a secular violent political fashion, and the church suffered it all as this case unveiled.

It was further revealed that the alleged Provincial Overseer was acquitted by the Apostolic Council who lifted all the charges and his suspension imposed by his X Province. The Apostolic Council demanded the Provincial Council to put into effect its decision and restore the Overseer. Serious tensions were aggravated by this national decision to impose this Province a leader whom they had disowned and handed over to highest authorities to deal with. Consequently, the Apostolic Council's resolution was rejected through majority vote by the Provincial Council who demanded that the Overseer be relieved of his pastoral duties and be transferred to the national office because they liked him with his dirty dealings. In retaliation, the X Provincial Committee rejected the Apostolic Council's decision; a leadership crisis that showed the decay of the situation in the AFM in Zimbabwe church.

The extent of the damage caused by the AFM in Zimbabwe's leadership deterioration was also revealed by one informant said the AFM problem was a leadership problem;

VaKupara varipo hapana all this nonsense dzaimboitwa. Issue yapedzwa wangonzwa chete pa fone vachiti ndoda kuwana pastor iwe watuta twako twose wastsvaira imba waenda kumusha kwako. Ndirikuuya nemumwe mufundisi to replace you. This is the church of God that Jesus Christ died for. And for sure vatendi maitozonzwa nemakuhwa pastor atoenda kubudiswa chifundisi navaKupara (Key Informant III)

When Rev Kupara (President I) was there would be none of all this nonsense. The issue would be finalised on the telephone telling the pastor to pack all his belongings, sweep the house and leave for his rural home. 'I am bringing another pastor to replace you. This is the church of God that Jesus Christ died for'. And for sure congregants

would know through grapevine but the pastor would have long gone and dismissed from pastoral work by Rev Kupara.

Interviews revealed that the AFM in Zimbabwe leadership capacity to handle challenges that came up had deteriorated that even congregates had lost confidence in their leadership as whole.

4.5.3.4 Case of Y Province

‘Y Province’ is a pseudonym for a real AFM in Zimbabwe church province. Interview investigations revealed a case in Y Province where tension occurred involving an AFM in Zimbabwe assembly which levelled allegations of extra-marital affairs against their pastor. The report was presented to the Provincial Committee by the assembly elders but the accused pastor denied the allegations. A resolution was made to transfer the pastor to another congregation within the same province by the Provincial Committee and the case was closed. These sentiments by a respondent from Y Province expose the damaged nature of leadership crisis beyond Christian expectations:

Nyaya dzacho hadzitongeki. Apa evidence itoripo asi vakuru vacho vanokavhirana. Unotoona achibva kutongwa next month otransfeyewa ave pa next assembly then next conference anenge achitokuparidzirai. Kuti uzoitaura futi nyaya yacho unosara waveiwe satan wacho. Kuzvipedza kungosiya zvechechi yacho (Participant K Interview).

The issues cannot be resolved. With evidence available, the leaders cover for each other. You see after an accused pastor is transferred to your neighbouring assembly after trial and you will see him preaching in the next Provincial Conference. To raise up his issues will expose you as the actual devil. The best solution is to leave the church.

This is a very sad scenario where believers go to church for salvation but get injured due to leadership deterioration. The church as a gathering of Christians need to echo louder the call of the Master who invites the burdened to off-load when they go to Christ;

Come unto me, all ye that labour and are heavy laden, and I will give you rest...For my yoke is easy, and my burden is light (Matthew 11:28-30 King James Version).

The church is thus called upon to be a haven and nest that provides comfort, peace, love, joy and assurance to all who attend the gathering of Christians.

4.5.3.5 Damage to Pastors

The leadership crisis has affected not only congregants but damaged the work-horse of the denomination who is the pastor. It was revealed that most conflicting cases that expose the leadership crisis in the church are centred upon the pastor. Pastors in the AFM church in Zimbabwe were full-time employees of the organisation/institution and were paid based on the assembly's economic abilities where they were stationed. AFM pastors in Zimbabwe were amongst the worst poorly remunerated Pentecostal full-time workers especially the juniors in ministry and those pastoring poor communities such as farms and rural areas. While ministering in the context of poverty, the pastors were also swimming deep in poverty as the church could not remunerate them fairly. While it is accepted that ministry is a vocation where God's people ought to be a priority, the pastor has to eat in order that the work be done smoothly.

This research revealed that most pastors involved in allegations of theft of church funds, confiscating church property or extra-marital affairs were mostly those pastors who lacked but got hooked up in their bid for survival. This exposed the lack of the church to care for its full-time workers properly, leaving them in the vulnerable hands of their assembly members who first feed them and then later manipulate them to compromise God's word. Consequently, those pastors on financially better assemblies also faced the envy from the church senior leadership.

4.5.3.6 Case Z of a Pastor fighting for a rich assembly

It was revealed in this research how young pastor in a Harare suburb fell victim to this intoxicated leadership crisis in 2012. Following good progressive reports to the Provincial Overseer, the Provincial Committee revealed allegations of a rape case which was published in the newspapers. The matter created a wrangle over the control of the rich urban assembly between a Senior Pastor who was a Provincial Committee member and the junior accused resident pastor. Tension at the assembly occurred following a decision by the Provincial Committee to replace the junior pastor with the Provincial Committee senior pastor. As

pressure mounted from the Provincial Committee emphasising the pending rape case, the junior pastor who had support of a large part of the congregation decided to unceremoniously leave the AFM in Zimbabwe church and founded a denomination of his own. The senior pastor successfully replaced the vacant left by the junior pastor with a considerable AFM loyalist though the majority congregants went away with the junior pastor to form a new denomination (Participant D Interview).

One informant condemned the deterioration of the leadership in the AFM in Zimbabwe church and said;

What I have observed over the years that I have been a leader is this. There is increased rise of allegations levelled against pastors is alarming. To me it only signifies one thing and one thing only which is that the leadership crisis in AFM has created a vicious circle of “witch hunts” where one leader would speculate and create stories that denigrate and disparage another leader in the same church and congregation so that the latter will be removed from leadership post. The framer would then be the ideal candidate who castigates and assumes leadership in the name of creating stability in the church. This is the damaging nature of the leadership crisis which characterised the AFM church over the years with the ordinary church members suffering the most damage over such issues and cases (Key Informant IX Interview).

This reveals the damage and extent caused by the leadership crisis in AFM in Zimbabwe amongst the pastors, who are divinely called leaders in God’s vineyard. It depicts serious levels of toxic leadership where pastors fixate on material and power instead of preaching God’s word and caring for the church, the society and the country as a whole.

Jesus Christ expected his followers to heal the world by good works through exemplary self-service as the salt and light of the world in Mat 5:13, 20.

Church leaders are called upon to show the light by being Christ-like in the nature of their leadership. By being exalted above other fellow Christians, church leaders are actually lights that are placed above to shine for everyone in and outside the church to receive light. Thus, their light must shine to all people so that by their good visible leadership work in the house of God, the secular will copy thus giving glory to God in heaven who called and leads the church leader.

4.5.3.7 Damage from AFM in Zimbabwe Split

During the period under study, the AFM in Zimbabwe church has experienced splits by disgruntled AFM pastors who broke away to form their own denominations. It was established through interviews that the break-away AFM in Zimbabwe pastors had issues with the church leadership. Most of the newly established churches claimed to be revival movements of AFM in Zimbabwe church injured souls. The breakaway AFM pastors started their denominations with AFM members who sympathised with them following these leadership conflicts. United Family International Church (UFIC), Heartfelt International Ministries (HIM), Apostolic Flame Ministries (AFM) and several smaller ministries split out of the AFM in Zimbabwe Church during the period 2000 to 2019.

A respondent from Matebeleland North Province pointed out that;

It has come to my attention and knowledge that in these break-away ministries most pastors running assemblies are former members of the AFM. This has affected the members of the parent AFM church who have been emotionally, psychologically, spiritually and economically affected by the leadership crisis and have created antagonism among church members. (Participant Q Interview).

It was revealed that the AFM in Zimbabwe church splits negatively affected assemblies in that it left poor leadership, loss of financially successful membership and broken relationships between those going away and remaining. The breakaway pastors were raised in the church leadership from provincial to national levels. When these disgruntled leaders broke away, they dumped all the AFM church projects which they had initiated during their era of leadership. Most of these projects were never finished by the AFM in Zimbabwe church after the initiators left the church. It was insinuated that the AFM in Zimbabwe church leadership associated the project with the renegade pastors and therefore dumped them. This reveals how the leadership crisis of the AFM in Zimbabwe church splits effected the church. The church's leadership problem has prevented community development in Zimbabwe.

An interview conducted with one lay leader, a deaconess, revealed the following with regards to the nature and extent of damage done to AFM in Zimbabwe church members by the leadership crisis:

In my view, AFM splits caused the body of Christ to suffer. We are no longer a family. The famous AFM is now a laughing stoke. We hate each other and how can we preach the gospel of Christ? (Participant S Interview).

In agreement, one of the pastors' wives responded concerning the damage of the leadership crisis in AFM in Zimbabwe church revealed that:

Nekuda kwehondo hondo idzi muchurch ino ye AFM, vatungamiriri vechurch have set a wrong tone and pace, vavevkukonzera ruvengo pakati pema members edu muchurch ino. Ini chaiye ndave kubatwa nekuseri kweruoko nekuda kwekuti ndiri mudzimai wamufundisi. Madzimai mamwe ave kutondiona sekunge ndiri honzeri panyaya dzehutungamiriri idzi muno MuProvince medu. Unoona patinoenda kuma meeting kuti patove nekusawirirana and kutaura nezwi rimwe chete hakusisipo. Problem iyi yakonzera kuparara kwedzimba, kwema branches edu mudunhu muno and tatove chisekwo chenyika yose because nyaya iyi yakataurwa yataurwa zve muma newspaper and muma TV (Participant M Interview).

Because of these fights in this AFM church, church leaders have set a wrong tone and pace, they are causing enmity amongst our church members. I am being despised because I am a pastor's wife. Some women now view me as a perpetrator of leadership crisis here in our Province. You observe when we go for meetings that there are tensions and there is no longer speaking with one voice. This problem has caused families to broke, of our branches in this region and we have become a lough stock of the countrywide because this issue has repeatedly been talked of in the newspapers and television.

It is in this vein that this study sought to ascertain the extent of the damage suffered by the church membership due to the leadership crisis of the AFM in Zimbabwe. It was noted that church members who were once friends to each other were divided because of the leadership crisis. They began to see the other faction as lost and being instruments of the devil because of the particular leadership expectations. Pastors who used to be close friends became enemies. Those who continued to associate themselves with pastors from the other faction were persecuted for befriending enemies. Factions began to take videos and pictures for evidence of who were attending their church's service. One participant pastor interviewed revealed the following:

We no longer attend each other's funerals or weddings. Imagine how this would mean to an aggrieved church member who still goes to the old AFM church and finds that old friend who have since joined other churches cannot attend a funeral or burial of another AFM member all because of leadership mishaps? (Participant L Interview).

This shows how bad the relationships had broken between former 'fellowshippers' because of this AFM in Zimbabwe leadership crisis.

Pastors' wives interviewed revealed of great suffering to pastors and their families from both factions across the AFM in Zimbabwe church due to this leadership crisis. Some pastors ended up disposing personal property to sustain their assemblies with the hope that they would grow back to old time status. Most pastors' families plunged into poverty with children failing to go to school. One faction of pastors adopted Meshach, Shadrach and Abednego experience before king Nebuchadnezzar "*Kurwirwa kana kusarwirwa*" mantra (To be delivered or not) taken from Daniel 3:17 -18.

This reveals a desperate situation where pastors put their lives and families on line for the sake of their faith. However, this situation was created by their AFM in Zimbabwe church leadership. It was a wave of AFM church persecution in Zimbabwe. A handful of pastors left the AFM church during this time to start their own denominations. Some churches were closed by the police and court orders when in-fights over control of the property escalated into violence. Many members back-slid or moved on to other denominations because of the AFM in Zimbabwe church crisis. However, many remained steadfast and stood with their pastors and assemblies as they fell prey to the pain, suffering and losses caused by the split.

This study revealed that church conflicts bring desperation to members who have voluntarily joined to find fellowship and hope. Affected congregates began to move from AFM church seeking another place to worship. Many never found a better church they wanted. The following sentiments of the damage which leadership crisis creates were echoed by one respondent from Midlands Province;

Vana edu vazhinji vakaenda kune mamwe masangano vachitiza hondo. But ikoko haaa varikusvikoparadzwa nemapere anovanyepera nekuvaporofita vovatorera mari mweya yavo yatofa (Participant P Interview).

Many of our followers went to other ministries running away from this AFM warring but they are running into hyenas who prophesy lies to get money from them and their souls have died.

Most respondents were in consensus that it is destructive when Christian leaders use the church as an instrument to acquire supremacy and power at the expense of other Christian virtues. Church conflicts or church closures discourage and put off would-be Christians thus repel many people from joining the faith. Such conflicts attract the media, giving negative publicity of the church, thus tarnishing the image of the God. The AFM in Zimbabwe church crisis affected negatively the Great Commission (Matthew 28:19) where believers have been commanded to evangelize and bring many people to the Christian faith.

4.5.4 The Relationship between the Traditional African Leadership processes and AFM in Zimbabwe Church Leadership style

This section addresses the fourth objective of the research on the relationship between traditional African leadership processes and the AFM in Zimbabwe church leadership styles.

The African traditional patriarchal system is the background that determines leadership processes in the AFM in Zimbabwe church. Research found out that in the AFM in Zimbabwe church, there is a culture that structurally discriminates against women in leadership qualification (Nhumburudzi 2012). African cultural leadership styles have been guiding the Apostolic Faith Mission in Zimbabwe (AFM) church in choosing and replacing leaders. Sande (2016:58-59) calls for that equality in leadership positions the AFM in Zimbabwe church because the ‘... majority membership are women and girls’ (Nhumburudzi 2018:36). It is submitted here that gender imbalance in leadership is a cause of concern to the AFM in Zimbabwe church which need to be addressed.

The Apostolic Faith mission in Zimbabwe upholds the position of the father in leadership of the church. This patriarchal system is the tradition that is evident to the names used for main assembly board, provincial and national workers councils, *Dare ravana Baba* (Board of Fathers). Even though some few women are now infiltrating these church boards at all levels, they are well proud to be identified as members of the board of fathers. This and former studies

by this researcher have revealed that there has never been woman who was a member of the Apostolic Council, which is the council all provincial overseers of the AFM in Zimbabwe church. This Council operates like the cabinet headed by the President when the National Workers Council is like the Parliament or National Assembly. By virtue that women are traditionally disqualified to contest for the post of overseer at Provincial level, consequently no woman can be found in the Apostolic Council. Henceforth, no woman would be an AFM President any sooner because a president must have served as provincial overseer to qualify for presidential election. This patristic tradition of selecting and qualifying fathers for leadership is borrowed from African tradition.

It was revealed that the term '*Baba – Father*' is used to refer to the AFM church President in Zimbabwe and all other leaders of the church. This is a religious social construction employed by AFM church in Zimbabwe to every selected, appointed or elected male leader who assumes the position of a 'spiritual' father. Culturally and traditionally, fathers must be honoured (Exodus 20:12), and you invite a curse from God if you do anything disrespectful like challenging, confronting or correcting your father. The concept of father is being abused in the church by indoctrinating myth that leadership cannot be challenged; or rather the church socially constructs a serious fear to even challenge the wrong things and styles of leadership destroying the AFM church in Zimbabwe. This is a demonstration of toxic masculinities by the leadership in the church. Masculinities does not only instil fear in the minds of women, but in the minds of men as well (Baloyi 2022:1-7).

It was revealed that this traditional African socially constructed philosophy of the father is so strongly created in the AFM Church in Zimbabwe which leaves a lot of leadership wrongs unquestioned because they are done by 'Fathers'. Consequently, so-called democratic elections and the Presbyterian processes of choosing leaders were mere formalities controlled by African traditional social constructions and dispositions of sacredness of fatherhood. This approach has caused a lot of challenges to the AFM in Zimbabwe church as it has done to the political processes of the secular systems of Zimbabwe.

Some negative attributes that have been observed on African leadership styles like President Mobuto Seseseko of Congo, President Robert Mugabe of Zimbabwe, President Teodoro

Obiang Nguema of Guinea, and Uganda's President Yoweri Museveni have also been found on the leadership of the AFM church in Zimbabwe. Lifelong style leadership or ruling 'till death', rigging elections, nepotism, favouritisms along ethnic lines, poor or no succession planning, corruption, personalization of public or corporate resources, non-accountability and no audit of financial books are evils found in African leadership across all sectors including Christian churches (Nhumburuzi, 2018). It was revealed that there are several resemblances between the African political leadership system and the leadership styles employed by the men that led the AFM Church in Zimbabwe.

This research looked at the leadership systems employed by the Apostolic Faith Mission in Zimbabwe church from 1983 to 2019, the period when native Africans took over leadership of the church from white missionaries after the attainment of Zimbabwean political independence from colonial rule. It was revealed in this study that when Rev Langton Kupara was appointed to take over, he ruled without any limit to his term of office. He ruled till death, though an untimely death. Traditionally in an African system, leaders like village heads and chiefs' rule 'till death'.

He selected his lieutenants alone and appointed them into office. The process was not guided by any constitution but was acceptable as an African culture when a father has the liberty to choose whom to work with. This tradition worked well for three generations of AFM in Zimbabwe leaders from Rev Langton Kupara to Rev Stephen Mutemererwa. These leaders were confirmed through the interviews that they belonged to the first generation of native AFM Pastors in Zimbabwe who went to Zambia at Kasupe Bible College for training. The system of appointment has also a biblical backing in selection of leaders when Jesus Christ appointed Peter to be the first leader of His church in Matthew 16:18-19.

This research established that because of their seniority, the church regarded the generation of Kupara, Mvenge and Mutemererwa as fathers of the church. Their leadership and guidance were respected and thereby followed by many in the church because they were sound and in line with the objectives of the mission of the church.

However, when these elders were out of the leadership playfield, elections were introduced in the AFM in Zimbabwe church. Campaigns, character assassinations, vote rigging, factionalism and ethnic / regional divisions developed in the AFM in Zimbabwe church at the same level of the secular politics. One respondent revealed that it was easy to copy from the secular because elections were introduced in the AFM in Zimbabwe church at the same time when opposition politics in Zimbabwe was rising. Thus, there was a close relationship between AFM in Zimbabwe church politics and secular Zimbabwean party politics.

It was revealed that leadership crisis in the AFM in Zimbabwe church started when elections were introduced in the church. This was clearly stated by one respondent;

Unknowingly AFM used episcopos governance at first. Elections became nzira yekutsemura church nekuti vazhinji vakange vasisade zvebasa raMwari asi zvehukuru vachi campaigner (Key Informant II).

Unknowingly using episcopal governance. Elections became a way of splitting the church because of many who did not have the work of God at heart but desired leadership positions through campaigning.

It seems most conservative members of the AFM in Zimbabwe church resent elections and they resort to fasting and prayers for God to select the right leader. Most of these pre-election vigil prayers come up with a candidate which they claim has been revealed by the Holy Spirit. These prophecies are usually used to campaign or de-campaign prospective contestants for the top leadership posts at all levels of the church, as revealed in the study. This spiritual consultation is an African process of choosing leadership, for an African leader must be confirmed by the ancestral spirits so with the President and Overseer in the AFM in Zimbabwe church.

The other observation noted by this research is that most African leaders are first generation leaders who according to Ruzivo (2014) have not passed the test of time through successive leadership. The country Zimbabwe has been under oppressive colonial rulers since 1890 to 1980 (Chitando *et al* 2014:15). The century long European colonial rule has deprived leadership roles to native Africans in every sector including the churches. At independence in 1980, white colonial rule ended in Zimbabwe and most whites fled in fear of revenge action

from the new native political government. This departure by whites created a leadership vacuum. A key informant source who witnessed the transition confirmed this development:

At Independence in 1980, most whites escaped to South Africa in fear of victimization by the new Native Government. In 1982 all companies and institutions linked with Apartheid South African government would be banned in independent Zimbabwe, then the AFM of South Africa changed their constitution and name to AFM in Zimbabwe in 1982 (Key Informant I Interview).

The natives who were not qualified took over the leadership positions with no training and experience. This research established that this was the time when the AFM in Zimbabwe church started having native leaders. The socio-political, economic, religious and technological environment of the independent Zimbabwean was the context in which church leaders operated, determined and developed leadership theories. This was the relationship between the external traditional African leadership processes elsewhere and the internal AFM in Zimbabwe Church leadership processes.

A close observation to the development of the leadership crisis of the AFM in Zimbabwe church can reveal that serious major problems started after the year 2000 when the old and mature generation of leaders have gone and the young began to lead. Apostle Paul warned Timothy on selection of church leaders to avoid the novice pointing out that they are quickly affect by pride (1 Timothy 3:6).

The study revealed that there is a nexus between the novice and immoral leader. Chitando *et al* (2014:10) have observed that generally most of the large Zimbabwean Pentecostal and African Initiated Churches are run by individuals of weak leadership principles. Could this be what happened in the AFM in Zimbabwe from 2000 when the leadership of this church became intoxicated uncontrollably until they split it in 2018? The novice and those of weak leadership morals were disqualified from church leadership by Apostle Paul. This explains why the African traditional leadership processes prefer the tried, mature and tested to be leaders as guided by Apostle Paul for Christian leaders in 1 Timothy 3. It is submitted that when African traditional processes (*nzira dzamadzibaba* – the ways of the fathers) were disregarded in the AFM in Zimbabwe leadership selection, the new generation puffed up by

power and wealth (1 Timothy 3:6) manipulated the church turning it into a ‘den of robbers’ or their personal property.

The research has established that the AFM in Zimbabwe church smoothly passed through four successions of leaders from Rev Langton Kupara, Rev Jeffreys Mvenge, through Rev Stephen Mutemererwa and Rev Enos Manyika. All these four AFM in Zimbabwe Presidents led the church on short terms from 1983 to 2003 passing the leadership button to another without conflict or election. However, from 2003 to 2018 a young leader who had served just one term as Provincial overseer won the presidential elections and became the President for the church until he was given a ‘vote of no confidence’ over a Constitutional amendment that he sought to perpetuate his long reign over the church (Staff Reporter, 2015, ‘Overstaying AFM leader splits church’, NewZimbabwe.com). The AFM in Zimbabwe church constitutional reform conflict led to the culmination of the leadership crisis which split the AFM church of Zimbabwe.

4.5.5 What transparent, responsible and accountable leadership systems can the AFM in Zimbabwe Church employ to avert further leadership crisis?

This section presents the suggestions obtained from interviews and documentary evidence on the fifth objective: What transparent, responsible and accountable leadership systems can the AFM in Zimbabwe Church employ to avert further leadership crisis? Most of the suggestions were linked to the stipulations of the Constitution of the AFM in Zimbabwe church which the as referred as used as a guideline for church leadership qualifications. The suggestions obtained from the respondents are included in Chapter 6 which deals with recommendations for the church solutions.

4.5.6 The need for preparation of church leaders as successors for continuity of the African founded church movements

This objective sought suggestions on how the AFM in Zimbabwe church could prepare her church leaders as successors for continuity of the church. The responses obtained on this section are covered in Chapter 6 which deals with recommendations for this church solutions.

4.6 Succession planning in the AFM in Zimbabwe church

This section reviews succession planning in the AFM in Zimbabwe. It looks at how this church has prepared leaders for succession. The fact that leaders in the AFM in Zimbabwe church has a three-year constitutional term demands for a succession plan in place.

Succession planning focuses on identifying and growing talent to fill leadership positions in the future. Respondents were of the opinion that AFM in Zimbabwe church need a clear manpower planning program covering issues of recruitment, development of employees in order to fill managerial positions. AFM in Zimbabwe church succession plan should identify and develop potential future leaders to fill church critical roles. The aim should be to fill key roles effectively when a current post holder leaves. It was argued that having God's calling and spiritual gifting should not be the basis for one to be elevated to managerial and top positions of leadership. A close look at the AFM in Zimbabwe church presidents, overseers and youth leaders at provincial and national level reveal that spiritual gifting formed the basis for selecting these leaders.

It was established that President IV (Rev Enos Manyika) marked the end of the first generation of native pastors who were groomed by the white missionary colonial regime. Their tradition was to appoint each other into the top four national offices of President, Deputy, General Secretary and National Treasurer. It was traditional that the Deputy would take over after the departure of the sitting President as revealed by a respondent, "Ex-officio [Sic] the deputy would naturally take over at the demise of the seating incumbent".

This trend was started by Rev Langton Kupara (President I) who appointed Rev Jeffreys Mvenge (President I) to deputise him. When Rev Kupara died, Rev Mvenge took over as President and appointed Rev Stephen Mutemererwa (President III) to deputise him. More so, when Rev Mvenge retired due to age, Rev Mutemererwa took over as President and as well had Rev Enos Manyika (former National treasurer) traditionally elevated to deputise him. Subsequently, Rev Enos Manyika (President IV) took over from Rev Mutemererwa at the retirement of the later. The chapter of the first generation of leaders closed when Rev Enos Manyika was retired by age and then succession conflicts in the AFM in Zimbabwe church started with the new generation of leaders.

It seems the eggs of this succession conflict were laid during the time of President Stephen Mutemmerwa as alluded by on key informant Pastor who said;

In 1988 President III cloaked 65 retirement age akapfuuridza leading President IV ari deputy, [Rev] X ari General Secretary taking over from [Rev] Y. Allegations that a love-letter was written to the President III because apfuura makore and there started the conflict] (Key Informant III Interview).

In 1988 President III cloaked 65 retirement age and continued leading with President IV as Deputy President and Rev X as General Secretary taking over from Rev Y [who had also retired by age]. It is alleged that a letter of notice reminding President III to retire due to age [lover-letter] was originated [from with the top four] because the limit age had been passed; and there started the [the succession] conflict.

The history of the AFM leadership development should be clearly started here. There were no elections upon the first (Rev Langton Kupara), second (Rev Jeffreys Mvenge) and third (Rev Stephen Mutemmerwa). All assumed office through appointment by the virtue of having served as deputy for the top post during the term of the preceding leader. In that sense, it could be traditionally be assumed the deputy was well developed to take over when the president leaves. The researcher found this very well planned and AFM in Zimbabwe smoothly passed on the button without tensions of succession. It was revealed that elections started in 1995 when a deputy for President Mutemmerwa was sought;

AFM then started elections to choose his [President III's] deputy because the old senior class was all gone through retirement and/or death. The deputy was to come from this first class. President IV was elected the deputy president. (Key Informant I).

Many interviewed pointed out that the leadership succession plan was broken by Rev Madziyire's election in 2003 when he succeeded President Enos Manyika. One respondent, a senior AFM in Zimbabwe respected pastor said;

Church yedu yakafira pakapinda President V. He was young asati akwanisa 50 years dzaidiwa for president saka paakatora chigaro aizogara makore akawanda achiripo. Vamwe vese vaipinda vaine one or two terms vobva vabuda ne age (Key Informant I Interview).

Our church (system) died when President V entered (position of president). He was young, below 50 years required for one to be elected President, so when he took the post, it meant he would stay for many years. All other (Presidents) would enter the position with one or two terms then they leave due to age.

From the above interview, it was found out that problems in AFM in Zimbabwe succession started when the tradition and Constitution was violated. The system of elections was abused to violate the church constitution and then succession problems started.

The succession tradition of the AFM in Zimbabwe church followed seniority in ministry and age. It was ascertained in this research that Rev Shumbambiri was President Manyika's deputy during the elections of 2003. The tradition of the church was that Rev Shumbambiri was supposed to take over in the same manner that Rev Manyika took over from Rev Mutemererwa, Rev Mutemererwa took over from Rev Mvenge and Rev Mvenge took over from Rev Kupara. All successive Presidents were elevated after having been groomed as deputy president. It is the finding of this research that the office of deputy president was meant to prepare the successor of the sitting president in the AFM in Zimbabwe church. Thus, it was revealed that when an ungroomed president took over, the church experienced its worst leadership crisis and split due to poor leadership.

The first-generation leaders in the AFM in Zimbabwe church were highly gifted. Accordingly, their high level of gifting qualified them to lead the church.

Vana baba vedu vaive vakazodzwa kuti vatungamire church yaMwari. Baba President I, President II, President III vaiporofita, vaporesa vanorwa vaiita minana. VanaChihari vaiti vakasvika pamusha vakaimba, nyanga dzaidonha, varoyi vaibatwa. Ndovatumamiri vatakanga tiinavo makarekare (Participant J Interview).

Our fathers were anointed to lead this church of God. President I, President II, President III (all) were prophesying, healing the sick, performing miracles. Such like Chihari would come to a homestead when he sang (a hymn) horns (used in witchcraft) would fall, witches exposed. Those were the kind of leaders we had those past days.

This view was widely held by the membership of AFM in Zimbabwe. It was established that Rev Langton Kupara was highly spiritually gifted in miracles, healings, singing and was a charismatic preacher. From his class, he appointed Rev Jeffreys Mvenge (gifted in prophecy and evangelism) and Rev Stephen Mutemererwa who was an evangelist and spiritual healer. These three were identified and groomed by the missionaries and they passed the leadership button peacefully from one to another.

It was ascertained that spiritual gifting still forms the basis for top leadership qualification in the AFM in Zimbabwe. This respondent made it clear the church is in scrambling for spiritually gifted leaders.

Unoona paye patinoenda kuma elections, anenge achidiwa nevakuru unoona anopihwa opportunity kuti aviratidze kuti anei. Ndovaye vanoparidza pama conference peak time imi mobvumaka kuti anezvinhu zvaMwari atopinda pachigaro (Participant E Interview).

You see when we go for elections, the one preferred by the elders (Leaders) you recognise who is given an opportunity to show case what he has. These preach at conferences on peak time and you will agree that he possesses things of God qualifying him for the leadership post.

This was viewed as a misdirected way for identifying gifting because charismatic preaching becomes the measurement for leadership qualification in the AFM in Zimbabwe church. This study has observed that charismatic preachers like Rev Marufu, Chitauro, Chiweshe, Makandiwa, Utabwashe, and President V have been elevated to AFM in Zimbabwe leadership with little or no leadership training and qualifications.

Spiritually gifted leaders are favoured since they already attract followers in the AFM in Zimbabwe church. Charismatic preaching in the AFM in Zimbabwe church is viewed as an divine call to the church leadership. In this study, this was challenged as inadequate in times of crisis and succession of the AFM church. Charismatic gifting has problems of ‘transmitability’ to successors. What can be transmitted are knowledge, attitudes and skills as was in the case of Joshua, apostles, Timothy and Titus in the bible;

In Joshua 1, it was inferred Joshua acquired leadership knowledge and skill from his predecessor Moses but probably lacked the attitude to take over the Israeli leadership. God had to over emphasise that Joshua be courageous, strong and take up the leadership using the knowledge and skills (the Law) left to him by Moses [in verse 8] (Joshua 1:1-9).

Joshua was Moses’ student who had learnt what God wanted and God chose the right - spirited person to finish the work left by Moses.

Besides anointing, successors in the AFM in Zimbabwe church need more knowledge and skills from their predecessors just like exhibited in Apostle Peter and John in Acts 4. Boldness was an attitude acquired from Jesus Christ, more so knowledge ‘unfettered eloquence’ they

found exhibited by ‘common men’ of no educational background in the Graeco-Roman society (Acts 4:13).

It is thus submitted that merely ability to deliver a charismatic sermon and to cast away two or three demons should not qualify anyone to be an overseer managing over twenty pastors on assemblies. Those individuals who have under-studied the preceding leader and groomed should qualify for leadership succession. This was the Apostle Paul refers to Timothy as his ‘son’ because he had passed unto the young pastor his attitudes, knowledge and skills capable to delegate his apostolic duties with ‘... trust to you, Timothy, my son’ (1 Timothy 1:2, 18).

Not every called pastor is called to leadership; neither is every pastor eligible to preach at conference gatherings. More so, position of leadership in the church does not qualify one to be a conference preacher. It was observed AFM in Zimbabwe church conferences gather multitudes of thousands particularly national conferences go up to over ten thousand people (AFM Magazine 2015). Presenting a candidate at a conference before elections for leadership candidature is manipulation of the succession system in the church and abuse of congregates. A sad such scenario that was observed by an AFM in Zimbabwe member at one provincial conference in an election year said;

Sa (name supplied) hapana zvaakamboparidza but vakuru vaida kuti aonekwe semunhu aisazivikanwa saka mangwana acho akabva aitwa Youth leader. The whole line up yema preachers vaipihwa mikana to campaign (Participant F Interview).

Like (name supplied) preached nothing but the leaders wanted him to be seen as a little-known person so the next day he was made a Youth leader. The whole line up for the preachers were being given opportunities to campaign.

This succession system has ulterior motives than to pursue the mission of Jesus Christ.

Pastoral training in the AFM in Zimbabwe church is done by their stipulated theological seminaries who conduct a three-year theoretical teaching to prepare the required product to fit into the pastoral work of the church. It was observed the basic entry requirement is calling by God, a determinant that can only be understood by the candidate called but inferred by outsiders through the signs of the Holy Spirit. Educational qualifications are an added advantage. One senior educated elder in the AFM in Zimbabwe church revealed the general expectation of the church;

You know what pastor; the general expectation of this church is not a degreed pastor or somewhat; but the AFM church is presently satisfied with this diploma pastor as long akangopedza three years dzake akapasa kupinda muministry achigona hake kugaridza achiita zvinodiwa ne church (Participant B Interview).

You know what pastor; the general expectation of this church is not a degreed pastor or somewhat; but the AFM church is presently satisfied with this diploma pastor as long as he completes the three years successfully qualifying to enter ministry able to preach doing what is required by the church.

These trained pastors would one day find themselves serving as the leaders of the church, most without any further training. It was revealed the rest of the AFM in Zimbabwe church pastors do not return to their seminaries for any further training except for a very elite few who voluntarily return for Executive diplomas and Degrees to pursue personal education. Furthermore, the tradition of learning is far from the general practising qualified AFM in Zimbabwe pastors. This leaves the race for leadership succession open to a variety of qualification ranging from campaigning, vote buying, buying favours, corruption of all kind. Baloyi, (2020:6) reiterates the importance of high moral values among church leaders. It has been emphasised by Ahmad, Gao and Hail (2017:10) that, “Leadership without ethics and integrity can be harmful both for the organizational stakeholders and society”.

It had been established by this research that the Presbyterian three-year leadership term limits adopted for the AFM in Zimbabwe church in her Constitution is a very well commendable Christian basis for governing African founded Pentecostal churches. The system removes the evils of African politics that uses public leadership position as a way to get personal riches. In the AFM in Zimbabwe church system, all eligible pastors can have their opportunity to lead if proper succession plan is well put in place like what Rev Langton Kupara, Rev Jeffreys Mvenge and Rev Stephen Mutemererwa did. Knowing that he had served enough his chance, Rev Mvenge left to his deserving colleague Rev Mutemererwa to lead as he stepped down with respect. It is the lesson that the latter generation of AFM in Zimbabwe church leadership failed to learn from their predecessors.

It was suggested that there is need for continuous training of pastors and lay leaders of the AFM in Zimbabwe church in order to share the mission, values and aims for clear succession plans in various leadership posts. Delegation of leadership duties with trust are essential to fulfilling succession process. Senior pastors with bigger and established assemblies were

encouraged to groom junior pastors to eventually succeed when the age limit removes them from holding active church posts.

Other respondents pointed out lack of financial support for retiring leaders as that leads to cronyism in succession practices. Nepotism, cronyism with a tendency to favour charismatic personalities underscore smooth transition and the lack of a systematic plan for succession at higher levels of the church. Retiring leaders need financial security to continue a standard life they lived when they were in office, otherwise they will temper with the constitution to extend their terms of office or 'rule till death'.

It was also established that as an African cultural polity, the AFM in Zimbabwe church operates a gender-based leadership system where *vana Baba* (Fathers) and *vana Mai* (Mothers) operate separate leadership structures. Assemblies and Provinces have recently adopted women in their fathers' leadership side but no woman has ever entered the national fathers' committees. As per African tradition, women in the AFM in Zimbabwe church enjoy their feminine monopoly as they absolutely occupy all leadership posts from assembly to national level in the ladies' department. It was inferred that the creation of the Ladies Department in the AFM in Zimbabwe justified the patristic leadership tradition by giving women their space for leadership practice from grass-roots to national level without men's interference. This was how the leadership succession and gender in the AFM in Zimbabwe church stood at the time of this research.

4.7 Conclusion

This chapter covered data presentation, analysis and discussion of the research findings. The demographic data for the research participants was presented first. The data gathered was presented in tables, pie charts, bar charts, pictures, percentages, and figures. Interview responses from the participants were in accordance to the research questions which were derived from the research objectives. The presentation of the research findings was followed by an interpretation of their significance as required in historical research. The chapter developed thematic lines from the research questions. The themes and sub themes developed from the research questions as they referred to the objectives which controlled the discussions.

The discussion and analysis generated theories drawn from their implications to the study of leadership development crisis in the case of AFM in Zimbabwe church from 1983 to 2019.

The following Chapter 5 presents an application of the research findings to the theoretical framework used in this historical study of the AFM in Zimbabwe church leadership during the period 1983 to 2019.

CHAPTER FIVE

THE APPLICATION OF LEADERSHIP THEORIES AND THEORETICAL FRAMEWORK TO THE HISTORICAL STUDY OF THE AFM IN ZIMBABWE CHURCH LEADERSHIP

5.0 Introduction

This chapter deals with leadership theories and the theoretical framework used to the historical study of leadership of AFM church in Zimbabwe during the period 1983 to 2019. It presents theoretical analysis of this research findings.

The research focused on identification and analysis of the leadership styles applied in the Apostolic Faith Mission church in Zimbabwe from 1983 to 2019. There is a general perception from this study that the AFM in Zimbabwe problem was a leadership problem. The study employed Berger and Luckmann's (1966) social constructionist model of analysis which falls within the post-structuralism paradigm purporting that our world can be socially constructed through our practices but at the same time be defined as if its natural and pre-given or fixed, in this case, by God.

5.1 Applying the theory of Social Constructivism to the AFM in Zimbabwe church

The research applied Berger and Luckmann (1966) social constructivist theoretical framework. Social constructivism theory was preferred for it enriched the theories of leadership constructed in religious leadership, continuity and succession of the AFM in Zimbabwe church. The social constructionist approach was applied in the various models of

leadership used in the AFM in Zimbabwe leadership style particularly the presidents and provincial overseers of the church.

Berger and Luckmann (1966) explored reality creation and the influence of individual meaning based on life experiences, societal and cultural expectations, rules and norms, which they termed 'social constructionism'. In the context of this research study, social construction theory gives the research study the individuals' view of the world of the church's leadership. The leadership of the AFM in Zimbabwe church was understood from its natural religious constructions which is basically spiritually related and God-determined. The fear of God grapples the Apostolic Faith Mission in Zimbabwe church. This fear is satisfied in rendering awe and respect to all those who assume leadership positions to minister the word of God in the church from grass-roots level to the top. It was established all leaders in the AFM in Zimbabwe church are socially constructed as God-given deserving all reverence as derived from the teachings of the Didache (Chapter 11. Concerning Teachers, Apostles, and Prophets) which reads:

Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. ... if he teaches so as to increase righteousness and the knowledge of the Lord, **receive him as the Lord**. Let every apostle that comes to you be **received as the Lord** [emphasis is mine] (Didache Chapter 11 Paragraph a).

It was inferred that this teaching, though not written as part of the AFM in Zimbabwe church constitution, has been traditionally taught and upheld reverently by the general membership of this Pentecostal church. Consequently, the AFM tradition of receiving apostles, pastors, teachers and church leaders 'as the Lord' has been adopted by all daughter Pentecostal denominations that have roots in her. Pentecostal leaders in Zimbabwe and Southern Africa have traditionally enjoyed the privilege not to be judged by the church members during their tenure in God's service as specifically prescribed by the Didache which commands that false prophets who teach what they do not practice shall be judged by God alone and not by the congregation as was the tradition from the past.

This explains why leaders in the AFM in Zimbabwe church could violate the constitution, rig elections and continue to be in office regardless of several allegations peddled against them. They would 'not be judged among you' and the solution was left to God as alluded by several respondents. The judgement of ancient prophets was left to God alone to deal with them not

to the general populace. This was clearly revealed in 1 Samuel 2 when the young priests Hophni and Phinehas sinned greatly by profaning the offering of the Yahweh. The general worshippers of Yahweh endured the burdensome leadership of Priest Eli's house until the Lord declared that;

30 ... Be it far from Me. For those who honor Me I will honor, and those who despise Me shall be lightly esteemed. 33 ... but all the increase of your house shall die in their best years. 34 And what befalls your two sons, Hophni and Phinehas, shall be a sign to you—in one day they both shall die (1 Sam 2:30-34 NIV).

Surely the judgement proclaimed by God upon these ancient priests was fulfilled in I Samuel 4:17, 18 when the priest Eli and his two sons all dies in one day. It may be inferred the spiritually grounded AFM in Zimbabwe church followers believes God will still deal with their church leaders the way he did in the Old Testament times.

However, if all had access to the original Didache document that seem to originate this social construction of treating their church leaders as 'unto the Lord', it is also stated in the Didache that, "... if the teacher himself turn and teach another doctrine to the destruction of this, hear him not" (Didache 11 Paragraph 1b).

This study argues that it is also the duty of the church to disown, condemn and discipline those of their leaders who have departed from the orthodox doctrine and tenants of their denomination. As experienced in the AFM in Zimbabwe church, some leaders left the church to form self-ministries after having been condemned by the church leadership. Their former exalted status as venerable pastors of the AFM in Zimbabwe church was socially turned into agents of the devil by the same leadership that exalted and praised them. In this sense, 'social construction theory posits that the world/environment can be socially constructed by social (religious) leadership practices but at the same time it will be experienced as if its nature is pre-given and fixed or rather God – given' (Berger and Luckmann 1966). Thus, social constructions play a critical role in pushing up and pulling down religious leaders in the Apostolic Faith Mission in Zimbabwe.

The above assertion was fully expounded by Teater (2014:74) who derived three theories from the social constructionism firstly that social constructionism which holds that reality is constructed in the society (social group) through language use, mixing with others, culture

and historical experience. It was found that language is the major vehicle used to glorify or demonise a person into or out of leadership in the AFM in Zimbabwe church. Every elected or appointed leader of this church becomes *baba / amai* (father / mother) and these identities are withdrawn whenever that person leaves office. These language identities are thus transferable through religious social constructionism in the Apostolic Faith Mission in Zimbabwe. Language formations have been found to be the major social construction tool for leadership creations and destructions.

Secondly, Teater (2014:74) says, “Constructivism which holds that reality is constructed through cognitive and biological development processes of the individual being” a theory that looks at mental developments due to age. Mental representations in social constructivism take time to develop through acquiring new ideas, experience or social guidance. In the AFM in Zimbabwe church, the old generation are optimistic, faithful and passive awaiting the intervention of the Lord in the church affairs while the young are realistic, practical and confrontational. The social constructions in the church are affected by cognition and biological development processes.

Lastly, Teater (2014:74) developed a theory that social constructivism combines elements of social constructionism and constructivism in reality construction. In the AFM in Zimbabwe church reality construction is a combination of religious, cultural, economic and political forces prevailing in this ailing Southern African country. The problems faced in the AFM in Zimbabwe church are closely related to the politico-socio-economic constructions of the Zimbabwean society.

This research took place in a realistic environment impacted with liberation politics and a struggling economy. Religion has played a crucial role to comfort the suffering Zimbabweans for several decades. Many people have flocked the church for hope as they adjust to the pressures at home and work. It is the view of this research that the leadership problems encountered by AFM in Zimbabwe church are basically human ones though they may be religiously constructed as spiritual and divine. It is also revealed that cognitive developments will also affect social constructions about AFM in Zimbabwe church leaders, individual attitudes, beliefs and experiences that shape and re-shape the denominational cultures, doctrines as well as practices. Global developments have imparted a lot on how God is viewed

and the position of church leaders. In the AFM in Zimbabwe church, it was revealed that leadership still retain their spiritual position which earns them respect from the following. Leadership constructions are very strong in the AFM in Zimbabwe church.

Galbin (2014:83) argued that some social constructionists believe that there is no truth out there but only a temporal reality continuously changing. This research totally agrees with this position when applied to the historical developments of AFM in Zimbabwe church leadership changes. One leader enjoys his time and goes away from AFM in Zimbabwe leadership. There is no accountability, continuity and hand-over take-over between leaders. The one riding the horse has the vision and is socially constructed to be God's chosen. This belief is based on predestination; that calling to leadership is pre-given and fixed by divine. Such tradition has been found as a socially constructed religious practice that is subject to reconstruction from time to time.

Chilisa and Kawulich (2012:51-61) submit that reality is the result of constructive processes. It was therefore observed that 'reality' in the AFM in Zimbabwe church is socially and personally constructed by the believers who are actively involved in 'reality construction'. Thus, all AFM in Zimbabwe church leaders are socially constructed as pre-ordained and God-given in religious reality though they voted into office through a church constitution.

DeLamater *et al* (2015:272) point out that meanings are transmitted through language. People use symbols in form of words, rules and roles to give meaning and to make sense of the world. Members of the AFM in Zimbabwe Church interact within each other and the society assigning their socially constructed meanings and symbols which ends being the 'reality'. The church thus determines its leadership and present them to the society. The society continues to adjust to the never-ending changes of the AFM in Zimbabwe church leadership whose membership ascribe very strong symbolic meanings from their social constructions.

The AFM in Zimbabwe church operates on three levels of leadership namely, grass-roots assembly level, middle level provincial level and top national level. Pastors mostly rise from being an ordinary assembly pastor, to middle level overseer then to national top leadership. Social formations are originated at assembly level and are normal family level father / mother constructions where the pastor has no competition with anyone.

Uncertainty, expectations and speculation develops as the pastors reach middle level leadership at the province where they fight to make decisions that influence change both the lower assembly levels and the top national leadership of the church. The uncertainty in the middle-leadership in the AFM in Zimbabwe church implies that unexpected situations arise in the church when leadership changes. It was established that middle-level leadership are at the forefront formulating social constructions that detect the direction of church politics in the AFM in Zimbabwe church. Since candidates for national leadership are raised by provinces, it was revealed that much campaigning, vote buying, and underground meetings happen in almost each AFM in Zimbabwe province to determine the president and national leaders.

It is the controversy of this research whether AFM in Zimbabwe church leadership is a social construct as suggested by Peregrine *et al* (2004:145-149) who argue that “religion... is something invented by society, in order to regulate its citizenry”. Pastors are at the centre of formulating theological social constructs ‘but at the same time it will be experienced as if its nature is pre-given and fixed or rather God – given’ (Berger and Luckmann 1966).

However, AFM in Zimbabwe church is a power institution premised upon real religious power vested in leaders of material substance. It gets recognition and support from like power institutions that depend of social constructions like political parties and governments which produce order in various sectors of the society.

5.2 Application of the literature review to AFM in Zimbabwe church historical leadership

This section re-visits the literature review and relates it to the study of the AFM in Zimbabwe church’s leadership from 1983 to 2019. It links the fieldwork findings to the literature review in Chapter 2. Sections of the literature review are applied to the present situation of the AFM in Zimbabwe church in attempt to communicate an understanding of the past in light of the present. Leedy and Ormrod (2010:164) advised that the core of historical research is not mere historical narrative and accumulation of collected facts but the interpretation of the collected facts. Therefore, this section will involve connection and interpretation of gathered historical facts about the AFM in Zimbabwe Church leadership which Verma and Mallick (1999:74) call “...viewing today, retrospectively”.

5.2.1 The roots of the AFM in Zimbabwe church

The study established the AFM Church in Zimbabwe church traces its origin from the Pentecostal outpour of the Holy Spirit that was experienced on 9th April 1906 at Number 312, Azusa Street, Los Angeles, United States of America William Joseph Seymour (Murefu 2015:23). Maxwell (2016:182-183) detailed the establishment of AFM church in Johannesburg, South African by Rev John Graham Lake and Rev Thomas Hezmalhalch on 25th May 1908. Amongst the early converts of the AFM church in South Africa were migrant workers from Zimbabwe (Rhodesia) who according to Gomba (2013) research, brought AFM teachings to Matebeland South Province by the Christmas of 1908. The church spread throughout the country north of the Limpopo River like a veld fire through migrant workers from South Africa but there was no coordination of the missionary work by untrained evangelists zealous to preach the newly found Pentecostal gospel.

Murefu (2015:38) records that AFM of South African church leadership, who have been making efforts to regulate the Rhodesian expansion work, subsequently assigned Rev L. Kruger to register the AFM church with the Rhodesian government in 1948 (Pavari 2011:48). After formal registration, the AFM in Rhodesia (Zimbabwe) became a daughter church of the AFM of South Africa under the supervision of white missionaries led by Rev Willard Wilson from 1948 to 1983 when Zimbabwe got independence from white colonial rule (Murefu 2015:38). Native pastors who had been denied leadership opportunities under the colonial government, took up positions left by whites fleeing back revolution confirmed through interviews and recorded by Madziyire and Risinamhodzi (2015:29). Like any other institution under the new government, the church adopted the name AFM in Zimbabwe (Interview from Informant P Pastor).

The literature of the AFM in Zimbabwe church from 1983 to 2019 was corroborated by several respondents during the research interviews. Several researches on Pentecostal activities in Zimbabwe reveal that there are several eye witnesses to the historical events of the AFM in Zimbabwe church leadership (Researcher's Field work). Most of the AFM in Zimbabwe church historical narratives obtained through secondary written data of the National Archives of Zimbabwe (NAZ), AFM in Zimbabwe Church Council minutes and magazine reports were corroborated by participants during the research interviews.

It was established the AFM in Zimbabwe Church's roots are linked through South Africa to Azusa Street Los Angeles second outpouring of the Holy Spirit, which gave birth to present day Pentecostalism (Murefu 2001:8; Murefu 2015:23; Nhumburudzi 2018:16). This history is of little importance to most members of this church who put much emphasis to the traditional narratives that tell the origins of present-day Zimbabwean Pentecostalism from South Africa through migrant workers returning home for holidays (Gomba 2013:1-6). More so, little is known and talked about John Graham Lake (1870-1935) and Thomas Hezmalhalch (1847–1934) who founded the AFM church in South Africa as revealed in Chapter 2. The Zimbabwean AFM church has remained a daughter-church of the AFM of South Africa. Constitutionally South Africa provided leadership while on the ground the missionary work was done by native Zimbabweans most of who were not theologically trained but spiritually gifted. This study revealed a leadership gap that persisted during the colonial era until white missionaries were forced to hand over the leadership to the natives after independence in 1983. This marked the beginning of a new era of African leadership.

5.2.2 The beginning of native African leadership in the AFM in Zimbabwe

Most old senior pastor-respondents particularly were present at the hand-over Workers Council at Rufaro Conference centre, Gutu, Masvingo as recorded by Madziyire and Risinamhodzi (2015:29). The AFM in Zimbabwe church leadership adopted theological social constructions like *baba/ubaba* (Father) to refer to the Superintendent, Overseer, pastor or any leader in the church. These constructions were applied to the revered former white colonial church leaders who were appointed in South Africa and sent to minister in Rhodesia (Zimbabwe) without any consultation of the natives. Like all other colonial sectors, leadership belonged to the white colonial master and this also applied to the AFM church. To be white in any way meant to be elevated above fellow natives even in the church. Therefore, when then the new generation of African native AFM in Zimbabwe church leaders took over former white missionary leadership positions they naturally "... mimicked their English predecessor missionaries but the strength of African cultural habits, assumptions, institutions and values resulted in the production of a mockery of the original Pentecostalism mixed with African cultural-traditional practice (Ashcroft, Griffiths, and Tiffin 2007:25). This study revealed that some native Africanist AFM in Zimbabwe church leadership broke away possibly due to the

feeling that they deserved total independence and freedom from the AFM colonial system now perpetuated by their fellow native leadership in the church (Togarasei 2016:1).

Colonial titles adopted by the native AFM in Zimbabwe church such as ‘Superintendent’ and ‘Overseer’ are derived from autocratic systems of leadership. The white AFM church colonial missionary predecessors ‘superintended’ over AFM work in Rhodesia (Zimbabwe) under South African presidency and set ‘overseers’ to autocratically control the interests of the church governance system. The first generation of native leaders were groomed by the colonial system. They applied autocratic Episcopalian governance systems which they revealed in appointment of the church national and provincial leadership. Gripped by African traditional and cultural guidelines, the value of respect for elders led to a blind loyalty to old colonial leadership ideas that could have been stopped working at the attainment of independence by the AFM in Zimbabwe church.

5.2.3 Toxic leadership in the AFM in Zimbabwe Church

The church adopted a poor church constitution that did not limit the powers of the church President and the Overseers. This would eventually see the creeping in of toxic leadership that destroyed the AFM in Zimbabwe church starting the early 2000s. Toxic leaders “...engage in gravely destructive behaviours and exhibit dysfunctional personal qualities, inflicting severe physical and psychological damage to those being led and undermine the interest of the organisation” (Baloyi 2020:3). It was established that the AFM in Zimbabwe church leadership was toxic from the year 2000 until the height of the leadership crisis which subsequently split the church between the President and his deputy. Chivasa (2014:3) had noticed the toxic leadership traits among AFM in Zimbabwe church senior pastors and elders.

Toxic AFM in Zimbabwe church leadership took advantage of the innocent following of the flock of God by manipulating and personalizing the church of God as a personal business while advancing personal agenda in abusing congregates. At the height of the leadership crisis, these church leaders exhibited deceit, cunning, carnality yet being highly respected by the AFM church followers but cleverly concealing deceit. They lacked leadership integrity, honesty, moral philosophy, confidence and competence (Pelletier 2010:882). Toxic leadership is a dangerous style of leadership associated with ‘destructive’ traits (eds. Samier

& Schmidt 2010:125). The AFM in Zimbabwe church leadership destroyed the church of God. Baloyi (2020:6) reiterated that “Leadership without ethics and integrity can be harmful both for the organizational stakeholders and society”. The AFM in Zimbabwe crisis was a leadership crisis.

Jesus Christ warned the church against such toxic leadership in Matthew 7:15-20 when He said;

15 Beware of false prophets, who come to you dressed as sheep, but inside they are devouring wolves. 17 Even so, every healthy (sound) tree bears good fruit [worthy of admiration], but the sickly (decaying, worthless) tree bears bad (worthless) fruit. 20 Therefore, you will fully know them by their fruits (Matthew 7: 15-20 Amplified).

The fruits of toxic leadership in the church were seen in the hateful fights amongst the factions of the AFM in Zimbabwe church in 2018-9 that attracted intervention of government security forces to stop church services as a measure to control violence amongst Christian members. These painful experiences were expressed by several respondents from both sides of the AFM factions during field interviews. Most of the fierce sad scenes that the AFM in Zimbabwe church members experienced were still fresh in their memories during the conducting of this study. Some fights were still going on by August 2022 with churches closed to avert further clashes between the opposing factions. Baloyi (2020:4) observed that “It is also important to note that whilst people may regard toxic leaders as poisonous..., some regard them as their heroes ... they are still regarded with respect by some of their followers”. So, the followers still fight for their leader’s cause. This was what happened in the AFM in Zimbabwe church under study when during the splitting period.

5.2.4 Leadership succession Styles in Pentecostalism

This study adopted Vanderbloemen (2014) suggested leadership succession plan for church leaders and spells out that;

- a. Secure the outgoing senior pastor’s new pastoral identity;
- b. Establish the financial security of both the outgoing and incoming pastor;
- c. Create an emergency succession plan (in case of unexpected departure of the pastor).

Given the uncertainty and complexity of the African Pentecostal churches, research has shown that the succession of leadership process takes a ‘tacit’ route or just ‘evolves’ when time

subsequently comes (Carlock and Ward 2001; Moore and Sonsino 2003, Steier 2001(a), (b)). Thus, according to Poza (2004), the forms of succession may be as many as they are different types of founder church leaders.

The Scriptures clearly show that an orderly, gradual transition of leadership taking place. The outgoing leader Moses was concerned about Israel's future and so appealed to the Lord for development and appointment of his successor Joshua (Gaebelein 1990). Abram (Gen.12:1-5), Moses (Exod. 3:6; Chp18), Joshua (Numbers 27:15-21), the Lord Jesus Christ (John 17:4) are samples of biblical leadership. Similarly, prophets such as Elijah mentored Elisha before he was taken up heaven (1 Kings 19:16). In the New Testament Jesus Christ developed and transferred his mission to His followers (Matt. 28:18-20). When church leaders sell the vision very well to the succeeding generation, the work they started will be accomplished even after their departure.

In this study, the relationship between succeeding leaders in the AFM in Zimbabwe church was closely scrutinised as it forms the key to stability of the church from one leadership generation to another. The relationship between Moses and Joshua typifies that leadership is dependent on developing successors for the nation to ultimately reach the Promised Land. Nhumburuzi (2018) has noted that even though Moses was not reaching Canaan, he still provided the vision for his successor. Some African church leaders would prefer to fail the whole church because they know they will personally not make it to the Promised Land.

The ability of church leaders to function effectively into the next generation depends on how well they are prepared to face the future. Church leaders have a duty to find and groom their successors to carry their vision into the next generation. Paul developed his mentee Timothy and said, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (2 Tim. 2:2; 2 Tim. 4:1-7). African churches in Zimbabwe have to utilize the giftedness and skills of their junior members to create next generation leaders.

5.2.5 Leadership and the Gender Dimension in the AFM in Zimbabwe Church

Leadership and gender social constructions in the AFM in Zimbabwe church are derived from the African cultural society in which the church exist. It was revealed in this research that the

AFM church was biased towards patriarchy (Chivasa 2017:4). The church relies on the Old Testament Jewish patriarchal models in its leadership hierarchy (Exodus 18:13-24) and marriage teachings by Paul in the New Testament (Ephesians 5:22) where women must unquestionably submit under the leadership of their husbands. Consequently, apostolic leadership was socially constructed when Jesus Christ chose only men as His apostles (Mark 3:16-19). AFM thus adopts this apostolic model of leadership.

The denomination adopts a traditional discrimination against women in qualification for the AFM in Zimbabwe church leadership and in 2012, out of the total 800 pastors employed by the church, only 20 were ladies (Nhumburudzi 2012). Social constructions are that these lady-pastors assume *baba / ubaba* (father) title when they are appointed to lead Local Boards of Elders at the assembly they lead. Thus, it was established that women in this church were occupying decoration and other hospitable offices, while men took up the president, chairperson, secretary and administration posts (Muzvidziwa 2001).

5.3 Conclusion

This chapter applied social constructivism theoretical framework to the findings, literature review and gender dimension to the historical study of the leadership used by the AFM in Zimbabwe church during the period 1983 to 2019. Chapter 6 concludes the study by discussing summary of findings, conclusions of the study and further discusses its limitations, and makes recommendations for practice and further research.

CHAPTER SIX

CONCLUSIONS, SUMMARY AND RECOMMENDATIONS

6.0 Introduction

This chapter derives conclusions from the historical analysis, arguments developed and the issues examined throughout the study. The major concern is the development of leadership of the Apostolic Faith Mission in Zimbabwe church from 1983 to 2019 after the independence of Zimbabwe from colonial rule. Underlining this historical study are the social constructions developed upon the leadership as pre-destined and given by God, guided by Luckmann and Burger 1966 social constructivism theory.

The recommendations are indeed suggestions for preventing a recurrence of leadership crisis in the AFM Church and for the retention of servant leadership modelled by Jesus Christ. This chapter also suggests areas for further research in the related field. The following section constitutes the conclusions.

6.1 Conclusions of Chapters

This section presents analytical conclusions of the chapters of this study.

Chapter One provided the background and direction of the whole research study. The chapter presented the context of the study which is in Zimbabwe, a landlocked country in Southern Africa (Annexure 6), studying the leadership crisis for a Pentecostal church called the AFM in Zimbabwe. The chapter covers background to the research, the research problem, research objectives, key research questions, significance of the study, assumptions, delimitations, limitations, theoretical framework and definition of terms.

Chapter Two outlined the methodology for this study. The chapter explains the research design, methodology, population and sample, sampling methods, data collection, data presentation and analysis, validity and reliability and ethical considerations used in this study.

Chapter Three presents literature survey, overview of related materials, an interactive argument and critical discussion on the implications of leadership in religious institutions.

Chapter Four covered field work. This chapter summarizes the key concepts and challenges derived from the research findings and discussions of the fieldwork, interviews, observations, surveys, case studies and documentary sources. A presentation, discussion and comparison of the research findings was conducted. The research findings and discussions were guided by the literature review and social construction theoretical framework.

Chapter 5 covers the application of leadership theories and theoretical framework to the historical study of the AFM in Zimbabwe church leadership. This chapter applies leadership theories and the theoretical framework used to the historical study of the church leadership during the period 1983 to 2019. It presents theoretical analysis of this research findings.

Chapter 6 presents the summary, conclusions, recommendations and areas for further research which involve drawing up conclusions from the research findings and recommendations to answer to the challenges identified in the research. This chapter highlights the key learnings from the study and identifies the limitations of this study.

6.2 Summary Findings

The summary findings of this study confirmed that there was a leadership challenge within the governing and regulatory structures of the Apostolic Faith Mission in Zimbabwe (AFM) Church that culminated into the split of the church in 2019.

The findings presented below show reveal the study has satisfactorily addressed the research aim, objectives and questions as outlined in Chapter 1.4 and 1.5 of this study respectively.

6.2.1 Knowledge of the leadership of the Apostolic Faith Mission Church in Zimbabwe from 1983 to 2019

The data collected reveal that AFM in Zimbabwe church members had some knowledge of the generation leadership of their church from 1983-2019. The full generation of AFM church leaders from 1983 to 2019 in Zimbabwe church was confirmed as follows; 1983 to January 1988 Rev Langton Kupara (President 1); 1988 to 1995 Rev Jeffreys Mvenge (President II); 1995- 2000 Rev Stephen Mutemererwa (President III); 2000-2003 Rev Enos Manyika (President IV); 2003- 2019 Rev Aspher Madziyire (President V); 2019 to date Rev Cossam Chiangwa and Rev Amon Dubie Madawo.

The church was led by seven leaders after the Independence of Zimbabwe starting 1983 when natives took over the church leadership from white missionaries. All the church presidents led for a maximum of two three-year terms, but the fifth went up to five three-year continuous terms as leader of the AFM in Zimbabwe church. It was at the end of the last term of his reign that the church deteriorated into a leadership crisis that led to the split the denomination over the constitutional amendment process. The schism created two AFM churches, one retaining the name AFM in Zimbabwe and the other calling themselves AFM of Zimbabwe from which the 6th and 7th presidents join the generation of AFM church leaders in Zimbabwe.

The research detailed the oral and documentary genealogies as well as field visits of the first five presidents of the church who led the united AFM church in Zimbabwe. The research revealed that the first four leaders came from the old-aged generation of native pastors who were raised by the white missionaries while the fifth, sixth and seventh presidents were of the second younger generation. The fifth president followed the footsteps of Rehoboam son of Solomon who divided the kingdom of Israel by preferring the leadership model of the young and despised the old generation (Kings 12:1-19).

Charismatic gifting was factors much in choosing AFM in Zimbabwe church leadership. However, this criteria of selecting leaders is challenged as inadequate by Curran and Blackburn (1991:67) who noted problems of ‘transmitability’ when successors lack the personality and charismatic characteristics of the former leaders. It was established that first four leaders namely, Rev Langton Kupara, Rev Jeffrey Mvenge, Rev Stephen Mutemererwa and Rev Enos Manyika are regarded as the fathers of the AFM church in Zimbabwe.

6.2.2 What leadership styles were applied in Apostolic Faith mission in Zimbabwe Pentecostal Church from 1983 to 2019?

It was established that Rev Langton Kupara as the first native leader, commanded highly respect as the iconic leader of the AFM in Zimbabwe church. He had a personality inherited from former colonial white missionary leadership style, which was accompanied by spiritual giftings of healing and miracles that made him the ideal biblical Moses-type of a leader who led the church in a charismatic autocratic style. He was appointed to lead the church by the outgoing missionaries thus he was socially construed to have assumed all missionary powers over the church. Rev Langton Kupara was just ‘black outside but white inside’ as a student of

white-colonial missionary leadership (Nkomazana and Setume 2016:3). He thus introduced many reforms in the church which were resisted during colonial leadership such as use of instruments in the church.

Under Rev Jeffreys Mvenge's leadership, the AFM in Zimbabwe church adopted an Episcopalian style of governance due to his soft character, described by the Manica Post (2020) as 'simple, fascinating, gentle leader who appealed to both the young and old'. Presbyterian leadership system is a form of church leadership that utilises consultative approach. Rev Mvenge had great respect to the council elders of the church who were consulted in making a group decision. He was not power hungry and left office to support his successors even to the fifth president of the church.

Under Rev Stephen Mutemererwa the third president of AFM in Zimbabwe, the Presbyterian governance system through council decisions continued. There was no much difference in personalities between Rev Mvenge and Rev Mutemererwa.

Under Rev Enos Manyika the fourth president, the AFM in Zimbabwe church began to build assembly capacities. Power went down to the grassroots as National AFM Conferences were dominated by assembly ministries, like Belleview Choir where he was the local pastor. The church slipped from a well-defined Presbyterian left by Rev Mvenge and Rev Mutemererwa into a hazy Congregational polity of governance due to the president's leadership style. During his era, in-fights amongst the top leadership of the church turned much concentration from the President's leadership to their assemblies, thus, making his leadership style *laissez faire*. This study revealed that revealed open factionalism matured in the AFM in Zimbabwe church when pastors and members had to align themselves with a particular leader from National, provincial to assembly level. This research established that the seeds of the 2019 split were sown during this era because what a leadership does in one generation will be reaped by the next generation. Leadership transcends across generations.

Under the fifth president Rev Aspher Madziyire, the leadership style was unpredictable. He inherited a factionalised church. He became the first youngest president of the AFM church in Zimbabwe who was accused of manipulating the electoral system to remain in power (<https://www.zimeye.net/2015/04/14/nikuv-elections-rip-afm-church-apart-members/> Zimeye 2015b). He successfully served five terms retaining the presidency of the AFM church

in Zimbabwe up to the split when a disgruntled group passed a vote of no confidence when he still wanted to continue despite reaching the age limit. He was applying situational leadership style which put him into the controversial constitutional crisis as he had to continuously amend the Church Constitution to justify situations in his leadership.

It was also established that Rev Madziyire led an Apostolic Council (Council of Provincial Overseer) composed of members who were very senior and older than him, which made overseers more authoritative and powerful than the President. Power shifted from the National to the Province in all respects. The fifth president survived by tactics of manipulation in situational style of leadership. It was insinuated that Rev Aspher Madziyire attempted to use autocratic leadership style towards the end of his reign but eventually led to the schism of the AFM in Zimbabwe church in 2019.

6.2.3 The nature and extent of damage suffered by AFM in Zimbabwe church members due to the leadership crisis

The data gathered in this research clearly point out that the leadership crisis gravely caused permanent extensive damage to the AFM Church in Zimbabwe and AFM church everywhere.

Firstly, the leadership crisis bred factionalism that led to the church splitting the body of Christ as members took sides with the church leaders. Apostle Paul had fore-warned the Corinthian church against factionalising the body of Christ by following individual church leaders instead of Christ alone labelling them canal and immature (1 Corinthians 3:3-5). Thus, the split of the AFM church in Zimbabwe left the congregants more divided with in-fights every day.

Secondly the management of the AFM church in Zimbabwe had slipped into in what one respondent pointed out as, “*Mazvake mazvake*” (each man for himself) approach because they have lost confidence in the top leadership. When the top leadership fail, the whole organisation crumbles and everyone start to do what seems ‘right in his own eyes’ as was the scenario in Israel when there was no king; “In those days there was no king in Israel. Everyone did what was right in his own eyes”. (Judges 17:6; 18.1; 19:1; 21:25 NIV).

This researcher observed that this was the period when individual pastors began to give personalised names to the AFM assemblies and putting posters with their personal pictures (Appendix Ten). This shows an attempt to own, individualise or personalise the Apostolic

Faith Mission property rights by the pastors who put their faces on the church property. The poster or billboard sends a message that one has to identify the particular AFM assembly with the face on the poster. This culture breed seeds of starting individual ministry especially when the top management decides to transfer the pastor whose face and name is on the poster to another assembly.

It was established in this study that several AFM pastors in Zimbabwe started their ministries from AFM assemblies during this leadership crisis era in the church such as Rev Emmanuel Makandiwa (United Family International Church), Rev T. Utabwashe (Heartfelt International Ministries) and Rev E. Chipunza (Apostolic Flame Ministries). Where have anyone seen the face of a priest / reverend on the Roman Catholic Church, Anglican, or Methodist except on individual ministries mostly started by break-away ministers? The founder of the AFM church, John Graham Lake did not name this church after himself or put his face on the church logo but made it the Apostolic Faith Mission without his face on it but represented by the Cross of Jesus Christ (Appendix Five AFM church logo).

Thirdly, relationships were destroyed which existed between life-long friends and members of the AFM church who were before united in fellowship. The social unity in the church as body of Christ was damaged by the leadership crisis. The Church is pictured in Scripture existing in total unity as the 'Body of Christ', with many organs which need each other that work in unison to form a complete body (1 Corinthians 12:12, 21, 25, 27).

The leadership crisis brought into the church Zimbabwean secular political scenario. Partisan secular politics in Zimbabwe is brings memories of division, in-fighting, hate and even killings against rival members of political parties, a mental stressful damage with the effect to permanently seer deep relationships (Amnesty International News 2023/01). When people go to church their hope is to find solace from life challenges and demands and not to get burdens from the church.

This research revealed that conflicts in AFM in Zimbabwe church increase before, during and after every election period in the local assembly, provincial and national elections. AFM church in Zimbabwe elections create personal oppositions amongst the leaders who view those not supporting them return as their enemies (ZimEye News 14 April 2015, stories,

‘AFM church in dirty election rigging: Court papers’; ‘AFM church hires NIKUV to rig pastors’ elections - Members’).

Fourthly the ordinary membership of the AFM church in Zimbabwe lost the reverence and respect of their leadership. When the church leadership lost the respect and legacy of the apostolic heritage passed on to them by their founding fathers, they also lost to command respect from their followers, especially from the year 2000 onwards. I was revealed congregants suffered immensely due to a selfish leadership of the AFM church in Zimbabwe and they could not take it anymore. The leadership failed to manage administrative situations which developed into public infights at national, provincial and assembly level (Participant I, Q, & S). As a result, the church that was so much respected for its faith and doctrine and lost its integrity when it began to feature in the headlines of the daily newspapers due to un-Christian behaviour of the leadership.

Fifthly, many AFM members left the church, backslid or went to other denominations because of the leadership crisis. Negative reports about the pastors and violence which erupted during the peak of the split made many members to resent being associated with the AFM church. Some non-believing husbands withdrew their wives and children from the AFM church after receiving the negative news of what their families were exposed to.

6.2.3.1 The nature and extent of damage suffered by AFM in Zimbabwe church

Pastors due to the leadership crisis

The leadership crisis of the AFM church in Zimbabwe has affected not only congregants but had the greatest negative impact on the pastor and his family. It was revealed that pastors in the AFM church in Zimbabwe are amongst the worst damaged the work-horse in the body of Christ. All the conflicts emanating from this leadership crisis were centred upon and exposed the pastor and his family.

Firstly, AFM in Zimbabwe pastors are poorly and unfairly remunerated full-time employees of this church who minister in the context of poverty and the majority of the pastors live in deep poverty. The research reveal that the church leadership took advantage of the pastors’ situation to manipulate them to their political advantage during the period under study.

Consequently, it was established by this research that most pastors exposed in allegations of theft of church funds, confiscating church property or extra-marital affairs were mostly those pastors who lacked but got hooked up in their bid for survival. The failure of the AFM church in Zimbabwe to take good care for its pastors left them exposed and vulnerable to the leadership/members who manipulated the weak/poor pastors to their advantage.

Secondly, it was revealed those pastors placed on financially better assemblies also suffered the envy from the church senior leadership. These were the pastors who featured most in scandalous cases which were exposed, framed or created to removed them and replace with another pastor. The research unearthed shenanigans plotted by AFM in Zimbabwe church leadership in cohort with local assembly members to outwit local pastors at financially able assemblies who were not in favour with the leadership. Several AFM pastors left the denomination to start their ministries during this period due to the leadership greediness and persecution thereto.

Thirdly, most pastors during the split were exposed to choose the side with a leader based on the benefits they would get by following him and not on their conviction as called servants of God. It was revealed many pastors lost incomes, employment benefits, assembly support, and property once given to them before the schism. The research found that hundreds of AFM pastors were evicted from parsonages through court orders. Pastors' families were humiliated, chased from school, left without food as the pastors were served with immediate termination letters. Those who replaced them found no support from local members who were attached to their former but now dismissed pastor and still suffered the same as the other. Some AFM members stood with their pastors and supported them. The leadership crisis of the AFM church in Zimbabwe exposed the pastor and his family to shame.

Fourthly, many pastors lost the sheep of God they were tending for years and some for life. This was exactly prophesied by Zechariah 13:7 quoted by Jesus Christ in Matthew 26:31;

... "You will all fall away because of Me this night [disillusioned about Me, confused, and some even ashamed of Me], for it is written [in the Scriptures], 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK WILL BE SCATTERED.'
(Amplified Bible)

It was established that a sense of betrayal still affects many pastors who found out that some followers could not be on their side after the split. This was damaging to many pastors.

6.2.4 The Relationship between the Traditional African Leadership processes and AFM Church Leadership in Zimbabwe

The study revealed that the Apostolic Faith mission church in Zimbabwe upholds the position of the father in the church leadership in line with the African traditional custom. The AFM church in Zimbabwe leadership from assembly board, provincial and national workers councils are called *Dare ravana Baba* (Board of Fathers) even though a few women are found within those hierarchies. This patristic tradition of selecting and qualifying fathers for leadership is a borrowed from tradition African leadership systems.

It was revealed that the term '*Baba* – Father' used for the AFM church President and all other leaders of the church is a religious social construction of the position of a 'spiritual' father used in African societies. This study exposed how the concept of father was being abused by the AFM church leadership who assumed the traditional myth that African fathers cannot be challenged by their wives and children. This demonstration of toxic masculinities by the leadership in the church cannot be tolerated. Baloyi 2022 condemned toxic masculinities which do not only instil fear in the minds of women, but in the minds of men as well. As a result, the democratic Presbyterian processes of electing leaders were mere formalities controlled by African traditional social constructions and dispositions of sacredness of fatherhood in the AFM church.

6.2.5 Succession planning in the AFM in Zimbabwe church

The research established that there was no clearly spelt succession plan in the AFM church in Zimbabwe except the brief provisions on the election of the President and various office bearers at National, Provincial and Assembly levels (Constitution for the Apostolic Faith Mission in Zimbabwe Chapter 12.13, 13.3).

It was revealed that there were no procedural elections upon the first three presidents who assumed office and took over through appointment. President II and III served as deputy presidents thus naturally took over upon departure of the president. It was assumed the deputy office was a training office to take over when the president leaves. AFM church in Zimbabwe Presidents were traditionally elevated after having been groomed as deputy presidents. The research found this very well planned as the AFM church in Zimbabwe smoothly passed on

the button of succession without tensions from President I to President III. It was revealed that the succession tradition also was adopted when democratic elections were effected in 1995 following seniority in ministry and age. It is the finding of this research that the office of deputy was meant to prepare the incumbent to succeed the sitting president, overseer or chairperson in the church. The sentiments from interviewed participants pointed out that the AFM church traditional leadership succession plan was broken in 2003 when a very junior overseer was controversially elected to succeed as President of the church. This young president subsequently split the church at the end of his 15-year reign over the AFM in Zimbabwe church.

6.3 Limitations of the Study

Regardless of how well research is planned and conducted, limitations are always available that affect the end results, conclusions or determine the extent the study will go.

In this study, the COVID-19 pandemic that introduced shut downs and travelling restrictions Worldwide affected fieldwork data gathering especially personal in-depth interviews and documentary inspections. The researcher had to resort on alternative electronic means like cell phone interviews and electronic questionnaires.

The disbursement of bursary funds during the 2019-2020 COVID-19 period was erratic which derailed progress of the study. Lastly, there was little or no previous scholarly researched material on the leaders of the AFM in Zimbabwe church. The research thus grounded most theological perceptions from data gathered from the participants, documents and observations. However, necessary precautions were made to eliminate the limitations through triangulation and improvising where resources lacked.

6.4 Recommendations to the AFM Church in Zimbabwe

This researcher has derived the following recommendations from the data collected and findings presented in this study.

1. The AFM church in Zimbabwe should come up with a succession system clearly spelt out in the Church Constitution to avoid speculative expectations which end up brewing

competition amongst church leaders. An analysis of the Church's Constitution reveal that it only lists the basic qualifications for the leadership candidates. Article 4.5.1 of the AFM in Zimbabwe Church Constitution states that the leaders' qualifications are specified in 1 Timothy 3:1–13 and Titus 1:5–9. By standard, the church constitution is an inadequate instrument to provide a clear succession procedure, leaving a vacuum for abuse by those who get the opportunity to be given powers to lead the church.

2. The church should select its president from amongst the most senior capable pastors to retain the fatherly dignity, respect, exemplary role modelled by the founding AFM in Zimbabwe fathers. The researcher suggests to raise the qualifying age to sixty so that those elected to lead the church will focus on leaving a legacy rather than joining in completion with the young pastors.
3. In line with the contemporary literate environment in which the AFM church in Zimbabwe is operating, this researcher recommends to raise the minimum educational qualifications for its pastors (who are predominantly the church leaders) from diploma level to degree level for assembly leader, from diploma to master's degree for provincial overseers who form the Apostolic Council and from a mere diploma to a doctorate degree for the President. Recent AFM in Zimbabwe presidents were addressed as Doctors of Philosophy just to ascribe some weight, in fact pointing to what the church expects them to be. It is my assumption that an educated leadership will deliver an enlightened leadership service, using theories that can evolve the potentials of this church to greater heights.
4. To avoid abuse of office, the church is encouraged to limit maximum terms of office for the president and Overseer, preferably to a maximum of two terms. This will give others an opportunity to lead. This has been a tradition of the first four native AFM church leaders which saw the smooth flow of succession and the fathers still commanded respect long after leaving office.

5. The church should drop the patriarchal tradition in its leadership and be gender sensitive in line with contemporary systems of governance. Female pastors are traditionally deprived from contesting for the post of overseer at Provincial level and consequently no woman can be found in the Apostolic Council. Henceforth, no woman would be an AFM President in Zimbabwe any sooner because a president must have served as provincial overseer to qualify for presidential election. This and former studies by this researcher have revealed that there has never been woman who was a member of the Apostolic Council in Zimbabwe in a church whose majority are women.
6. The research established that the order of elections in the AFM in Zimbabwe church should be first assembly, followed by provincial and lastly national. The order makes sense because the assemblies germinate candidates that make provincial councils for all boards. The structures at the assemblies continue at provincial and national level. It is recommended that under normal circumstances, a leader cannot be voted or appointed to take up a provincial post if that person does not qualify at assembly level; more so a leader cannot qualify for national election if that person does not qualify at provincial or assembly level.
7. The church should come up with a leadership training tri-annually after elections to induct all newly appointed / elected leadership and impart the vision, values, skills, expectations and aspirations of the church. Ignorance, competition and *mazvake mazvake* (each man on his own) in the AFM church in Zimbabwe shows inadequacy of the leadership.
8. The church should come up with a team of experts from various fields of practice to conduct a healing exercise for the spiritually maimed pastors and members of the AFM church in Zimbabwe who suffered damage during the leadership crisis.
9. The AFM church in Zimbabwe should come up with a strategic plan which must guide its leadership when they assume office. Not everyone who gets a position should come

up with his / her plan to be followed by the church. Leaders come and go but the church remains forever. Those who come in should not twist the church to their personal interests.

10. It is recommended that the church leadership should pay and take care of its pastors adequately and not leave their welfare to assemblies or well-wishing church members. More so, it must come up with a dignified retirement package that attracts senior leadership to vacate offices and leave the church to incoming leadership. Most senior and old pastors do not want to leave office or retire in fear of uncertainty facing them outside the leadership post. Vanderbloemen (2014:29) had noted that leadership replacements is challenging to discuss when a pastor/leader is sixty-five years old and realizing that he has no pension, no house to retire into, or medical and funeral insurance. Dumping the outgoing leadership is insecurely putting the leader's future unstable and difficult. This was found to be the force behind most Pentecostal leaders ruling 'till death' since there is no support outside the post.

6.5 Future Research

Even though the AFM church in Zimbabwe has been in existence for over a century as the mother of Zimbabwean Pentecostalism (Chivasa 2016), it is sad to note that there is little research that has been done on this massive old church. Through this study which has laid a historical foundation to the development of a leadership crisis in this church, further research is recommended in the following areas:

1. An analysis of the constitution and regulations of the AFM church in Zimbabwe. This document was the source of the conflict and leadership crisis that led to the split of the church.
2. Paying the AFM Pastor. This issue needs urgent attention because the condition in which the AFM pastor in Zimbabwe is pitiful. While it was bad before the split, it has worsened after the schism. There is need care for the labourers of God for Paul quoting

Deuteronomy 25:4 reiterates, “Do not muzzle an ox while it is treading out the grain,” and “The labourer deserves his wages” (1 Timothy 5:18 ESV).

3. The future of the AFM Church in Zimbabwe. Whether there shall be twin AFM churches existing alongside or there are prospects of re-uniting them to be one AFM church again. This predictive research needs to build from this historical study of the development of the leadership crisis that led to the schism.

4. The impact of the AFM in Zimbabwe schism. The split has effects not in Zimbabwe only but also in countries and continents where the Zimbabwe mission started churches. Even the global AFM International church has received shock waves of the division and it took two days discussing the Zimbabwean schism at its 2022 General Conference in Botswana.

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ANNEXURES

Annexure One

[Interview templet for Pastors and general AFM Church Members]

UNIVERSITY OF SOUTH AFRICA [UNISA]

FACULTY OF HUMANITIES

DEPARTMENT OF THEOLOGY [PRACTICAL THEOLOGY]

Interview templet for Pastors and general AFM Church Members

Interview Number

Introduction

I am **Loshick Nhumburudzi [Student Number: 66320305]** a Doctor in Theology student at University of South Africa. I am carrying out research on **African Pentecostal leadership crisis: A historical study of the AFM in Zimbabwe church leadership from 1983-2019.**

The aim of the study is to evaluate the capacity of the African leadership of the Apostolic Faith Mission in Zimbabwe church after taking over from Europeans who led until colonial independence in 1983. The study seeks to trace the historical development of the Apostolic Faith Mission Church leadership in Zimbabwe; to identify and analyse the leadership styles applied in Apostolic Faith Mission in Zimbabwe Pentecostal Church from 1983 to 2019; and to assess the nature and extent of damage done to AFM in Zimbabwe church members by the leadership crisis. I kindly request you assist by providing required information freely and voluntarily. Your contributions are valued and shall be treated with respect and confidentiality. Please note that the data shall be used for academic purposes only.

Are you willing to participate in the study? [If yes tick in the appropriate box]

Yes No

Thank you very much for your cooperation in advance. Be free to answer all the questions, tick appropriate box and to provide any additional information that you may have. Do not write your name.

Date.....

Name of Province.....

Name of Assembly.....

Start time..... End time.....

Section A: Personal details

1. Age.....

2. Sex Male Female

3. Highest level of education	Degree & above	Diploma	Certificate
	Secondary	Primary	Other

4. Positions held in the church

.....

5. How many years have you been a member of AFM in Zimbabwe church?

Section B: Who were the leaders of the Apostolic Faith Mission Church in Zimbabwe from 1983 to 2019?

6. Who was the first native President/Superintendent of the AFM in Zimbabwe church?

.....

7. Who was the second National leader of your church?

.....

8. Who was the third National leader?

9. Who was the fourth?

10. Who was the fifth?

11. Were you involved in choosing your national church leaders? Explain.

.....

Section C: What leadership styles were applied in Apostolic Faith mission in Zimbabwe Pentecostal Church from 1983 to 2019?

12. How were National leaders chosen?

.....

13. What kind of leaders were they?

.....

14. How would you prefer the national leaders to behave in the AFM in Zimbabwe church?

.....

.....

15. What is your comment on the behaviour of national leaders of the AFM in Zimbabwe church from 1983 to 2021?

.....
.....

Section D: What is the nature and extent of damage suffered by AFM in Zimbabwe church members due to the leadership crisis?

16. Were you affected in any way by the AFM in Zimbabwe leadership crisis?

.....

17. What do you regard as the main cause (s) of the AFM in Zimbabwe church split?

.....

18. Which side of the AFM in Zimbabwe church split faction did you take?

.....

Why?

19. What benefits did you get after the split of the AFM in Zimbabwe church?

.....

20. What did you lose because of the split?

21. What damage was suffered by AFM in Zimbabwe church members due to the leadership crisis?

22. How can the damage caused by the leadership crisis be repaired or reversed?

.....

23. Is there any resemblance between the AFM Church in Zimbabwe leadership style to any leadership style outside the church system?

Explain

.....
.....

24. Can you suggest leadership systems for the AFM in Zimbabwe Church to prevent further leadership crisis?

.....

25. How can AFM in Zimbabwe church leaders prepare for their Presidential successors?

.....

.....

26. Any further comment on the subject under study

.....

Thank You

Please return to: **LOSHICK NHUMBURUDZI [Rev] Student Number: 66320305**

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Email loshick@gmail.com/ 66320305@mylife.unisa.ac.za

Annexure Two

[Interview Guide for Former and Current AFM Church Presidents and Vice Presidents]

UNIVERSITY OF SOUTH AFRICA [UNISA]

FACULTY OF HUMANITIES

DEPARTMENT OF THEOLOGY [PRACTICAL THEOLOGY]

Interview Guide for Former and Current AFM Church Presidents and Vice Presidents

Interview Number

Introduction

I am **Loshick Nhumburudzi [Student Number: 66320305]** a Doctor in Theology student at University of South Africa. I am carrying out research on **African Pentecostal leadership**

crisis: A historical study of the AFM in Zimbabwe church leadership crisis from 1983-2019. The aim of the study is to evaluate the capacity of the African leadership of the Apostolic Faith Mission in Zimbabwe church after taking over from Europeans who led until colonial independence in 1983. The study seeks to trace the historical development of the Apostolic Faith Mission Church leadership in Zimbabwe; to identify and analyse the leadership styles applied in Apostolic Faith Mission in Zimbabwe Pentecostal Church from 1983 to 2019; and to assess the nature and extent of damage done to AFM in Zimbabwe church members by the leadership crisis. I kindly request you assist by providing required information freely and voluntarily. Your contributions are valued and shall be treated with respect and confidentiality. Please note that the data shall be used for academic purposes only.

Are you willing to participate in the study? [If yes tick in the appropriate box]

Yes No

SECTION A: BIOGRAPHICAL DATA OF PARTICIPANTS

1. How old are you?
2. What is your highest level of education?
3. What is your occupation?
4. What is your position in the Church?

SECTION B: THE LEADERSHIP CRISIS OF THE AFM IN ZIMBABWE CHURCH

Interview is guided by these Key Research Questions of the study:

10. Who were the leaders of the Apostolic Faith Mission Church in Zimbabwe from 1983 to 2019?
11. What leadership styles were applied in Apostolic Faith Mission in Zimbabwe Church from 1983 to 2019?
12. What was the cause of the 2019 split?
13. What is the nature and extent of damage suffered by AFM in Zimbabwe church members due to the leadership crisis?
14. What is the relationship between the Traditional African Leadership processes and AFM Church leadership in Zimbabwe?

15. What transparent, responsible and accountable leadership systems can the AFM in Zimbabwe Church employ to avert further leadership crisis?
16. How can African Pentecostal church leaders prepare for their successors for continuity of their church movements?

Thank you

Please return to: **LOSHICK NHUMBURUDZI [Rev] Student Number: 66320305**

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Annexure Three

[Interview Guide for Key Informants outside AFM in Zimbabwe Church]

UNIVERSITY OF SOUTH AFRICA [UNISA]

FACULTY OF HUMANITIES

DEPARTMENT OF THEOLOGY [PRACTICAL THEOLOGY]

Interview Guide for Key Informants outside AFM in Zimbabwe Church

Interview Number

Introduction

I am **Loshick Nhumburudzi [Student Number: 66320305]** a Doctor in Theology student at University of South Africa. I am carrying out research on **African Pentecostal leadership crisis: A historical study of the AFM in Zimbabwe church leadership crisis from 1983-2019**. The aim of the study is to evaluate the capacity of the African leadership of the

Apostolic Faith Mission in Zimbabwe church after taking over from Europeans who led until colonial independence in 1983. The study seeks to trace the historical development of the Apostolic Faith Mission Church leadership in Zimbabwe; to identify and analyse the leadership styles applied in Apostolic Faith Mission in Zimbabwe Pentecostal Church from 1983 to 2019; and to assess the nature and extent of damage done to AFM in Zimbabwe church members by the leadership crisis. I kindly request you assist by providing required information freely and voluntarily. Your contributions are valued and shall be treated with respect and confidentiality. Please note that the data shall be used for academic purposes only.

Are you willing to participate in the study? [If yes tick in the appropriate box]

Yes No

SECTION A: BIOGRAPHICAL DATA OF PARTICIPANTS

1. How old are you?
2. What is your highest level of education and qualifications?
3. What is your occupation?
4. What is your position?

SECTION B: THE LEADERSHIP CRISIS OF THE AFM IN ZIMBABWE CHURCH

Interview is guided by these Key Research Questions of the study:

7. Do you have knowledge about the successive leaders of the Apostolic Faith Mission Church in Zimbabwe from 1983 to 2019?
8. What leadership styles were applied in Apostolic Faith Mission in Zimbabwe Church from 1983 to 2019?
9. What do you view as the cause of the 2019 AFM in Zimbabwe split?
10. What is the nature and extent of damage suffered by church members due to the leadership crises?
11. What is the relationship between the Traditional African Leadership processes and AFM Church leadership in Zimbabwe?
12. What leadership systems can the AFM in Zimbabwe Church employ to avert further leadership crises?
13. How can African Pentecostal church leaders prepare for their successors for continuity of their church movements?

Thank you

Please return to: **LOSHICK NHUMBURUDZI [Rev] Student Number: 66320305**

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Annexure Four

[INFORMED CONSENT FORM]

UNIVERSITY OF SOUTH AFRICA [UNISA]

FACULTY OF HUMANITIES

DEPARTMENT OF THEOLOGY [PRACTICAL THEOLOGY]

INFORMED CONSENT FORM

I..... volunteer to take part in this research freely. I have been informed of my right to withdraw at any stage without penalties. I am not obliged to answer questions which I feel uncomfortable with. Penalty.

The nature and purpose of this research has been fully explained to me and how results will be used. The researcher shall to use pseudo names in his report and no outsider except myself and the researcher shall have access to the raw data I provide.

I declare this conscientiously believing the same to be true.

Signature of participant

Place where interview conducted

.....

.....

Date: Consent Form completed

.....

(For Researcher's use only)

Witness

Date.....

Signature

Date.....

Please return to: **LOSHICK NHUMBURUDZI [Rev] Student Number: 66320305**

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Appendix Five AFM Church Logos used in Zimbabwe

1.AFM International Logo



2. AFM in Zimbabwe Logo



3. AFM of Zimbabwe Logo



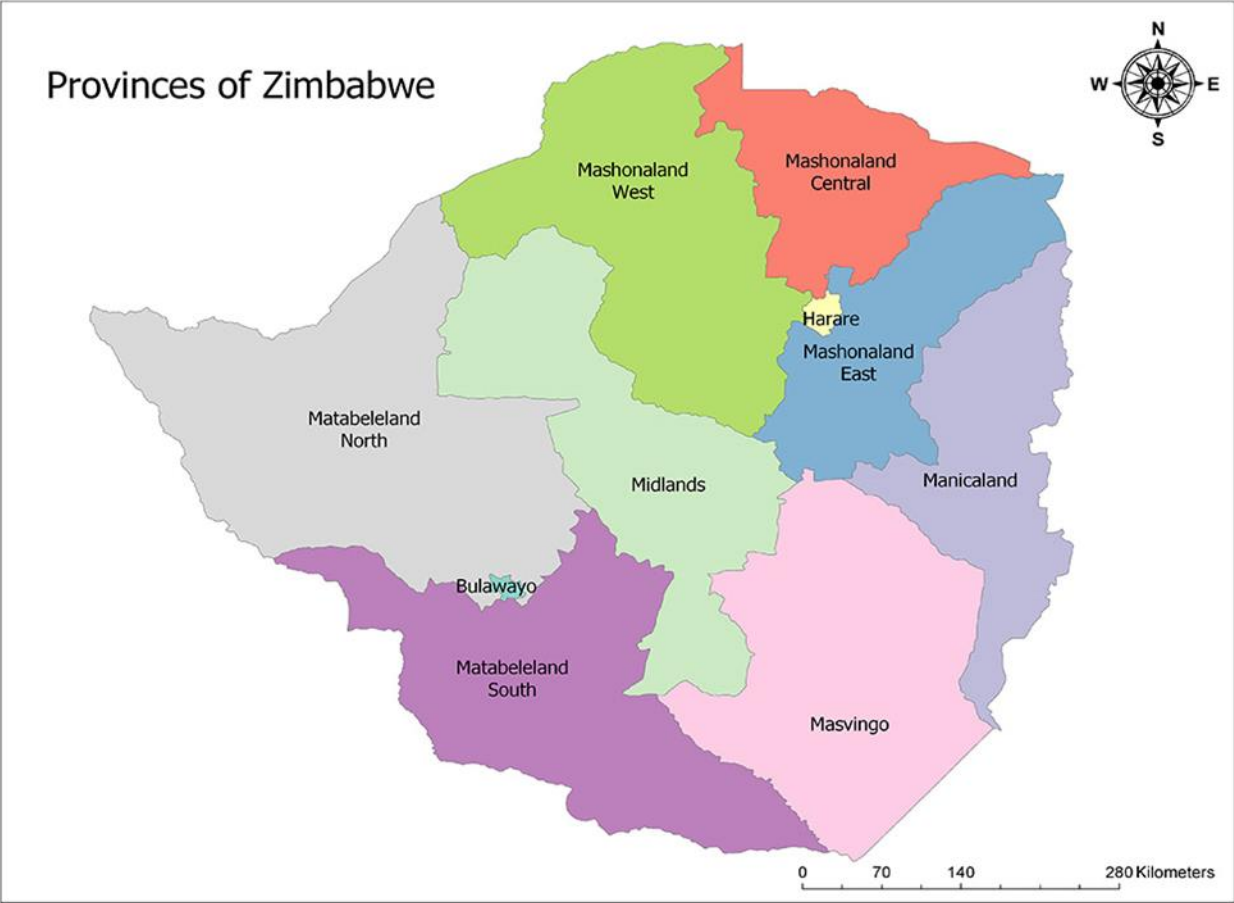
Appendix Six

Scope of Study-Country Zimbabwe in Southern Africa



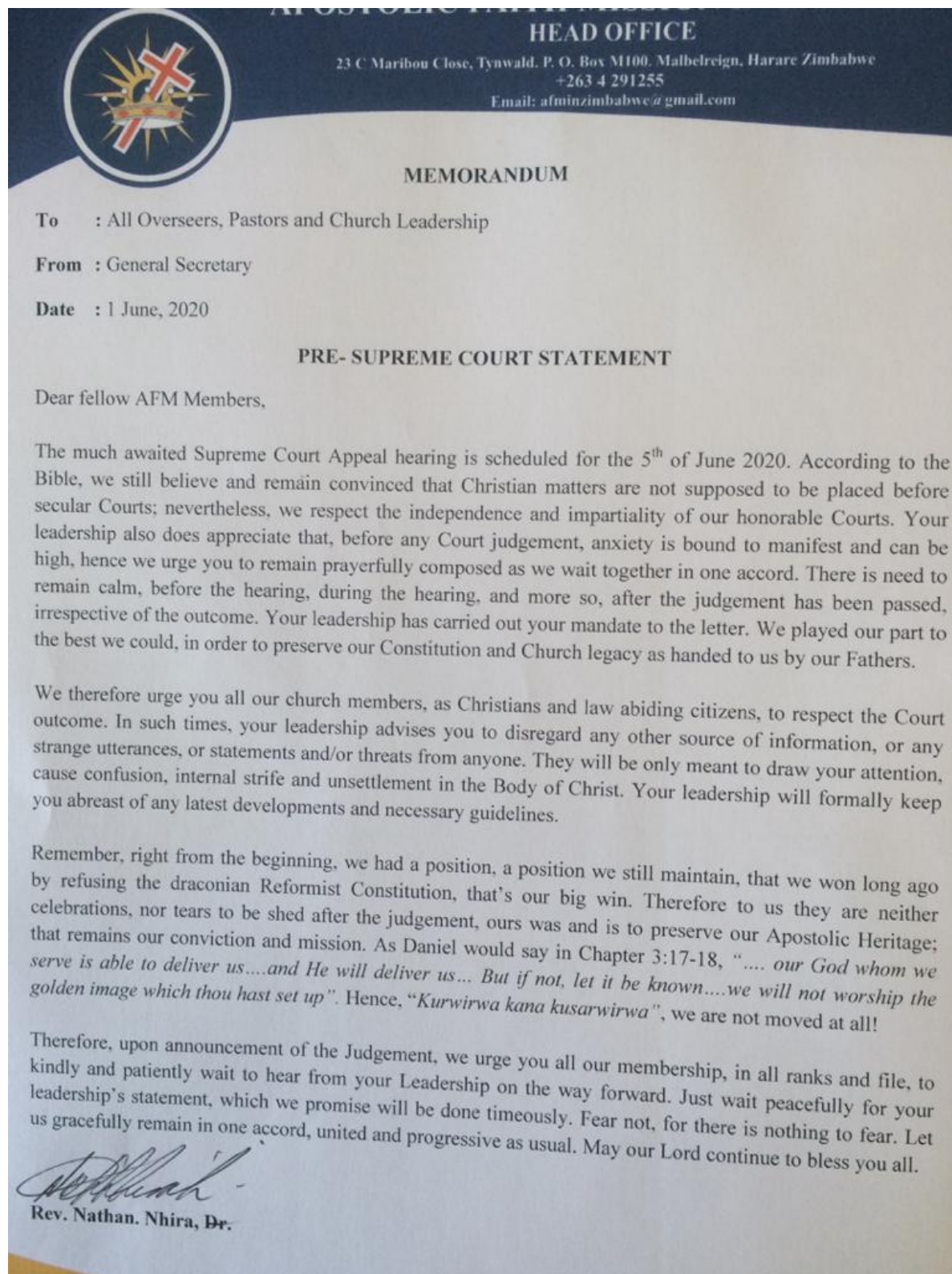
Source: <https://www.mappr.co/political-maps/southern/africa/>

Appendix Seven Zimbabwe map showing the Ten Provinces in Zimbabwe



Source: <https://www.mappr.co/political-maps/zimbabwe/>

Appendix Eight Letter from Secretary General of one faction waiting for Court Judgement



Appendix Nine AFM church Supreme Court Judgement

Judgment No. SC 67/21
Civil Appeal No. SC 510/19

REPORTABLE (65)

(1) COSSAM CHIANGWA (2) AMON CHINYEMBA (3) NATHAN NHIRA (4) SHEPHERD SEBATA (5) APOSTOLIC FAITH MISSION IN ZIMBABWE (6) DONARD MDONI (7) ARTHUR NHAMBURO (8) M. MASHUMBA

(1) APOSTOLIC FAITH MISSION IN ZIMBABWE (2) ASPHER MADZIYIRE (3) AMON DUBIE MADAWO (4) MUNYARADZI SHUMBA (5) TAWANDA NYAMBIRAI (6) CLEVER MUPAKAIDZWA (7) BRITON TEMBO (8) CHRISTOPHER CEMBERE

SUPREME COURT OF ZIMBABWE
MAVANGIRA JA, MAKONI JA & KUDYA AJA
HARARE: 5 JUNE, 2020 & 28 MAY 2021



T. Magwaliba and L. Madhuku, for the appellants

F. Girach and Ms. F. Mahere, for the respondents

KUDYA AJA: This is an appeal against the entire judgment of the High Court dated 4 September 2019, in which the court *a quo* granted a *declaratur* and consequential relief sought by the respondents against the appellants and dismissed the application for a *declaratur* sought by the appellants against the respondents.

The order of the court *a quo* erroneously confirmed the terms of a provisional order of the initial urgent chamber application that had by consent of the parties been removed from the roll of urgent chamber matters on 8 October 2018, and enlisted on the opposed roll. The provisional

Appendix Ten Sample of AFM Assembly Posters



Resident Pastors: Rabbi B. & Pastor C. Denga

INFO: +263 77 438 5915 |   

Appendix Eleven WHATSAAP MESSAGE AFTER SUPREME COURT JUDGEMENT WAS RELEASED

APPENDIX 11 [WHATSAAP POST AFM FACTION AFTER WINNING COURT JUDGEMENT 4/6/21]

Good morning vana baba, hereinwith the discussions with AFMI:

Virtual Meeting with AFMI 3 JUNE 2021 AT 1400HRS

AFMI accepted the court ruling and mentioned that they respect the ruling and regard AFM in Zimbabwe and its leadership as the legitimate leadership of the church.

To which we responded that as a church we are going ahead in implementing the SC ruling but follow due processes as we implement the ruling

AFMI, sought to know how the church plan to move forward, for example if there is any room for Abraham/Lot separation, they explained that by Abraham/Lot separation they meant that is the church leadership going to arrange for a meeting with the Chiangwa team to know their way forward and also discuss the handover takeover of assets and probably make arrangements to rent some premises to them for a period whilst they look for alternative places of worship.

We informed them that AFM in Zimbabwe has not excommunicated any member but has opened its doors to all members who want to remain with AFM in Zimbabwe but the issue is with the dismissed pastors, there are some technicalities which need to be looked into though these dismissed pastors are welcome as only members of AFM in Zimbabwe.

We told them that the door for discussions with the Chiangwa team was closed since their Supreme Court appeal. We will be dealing with individual pastors who are coming back as Afm members.

We inform them that we heard that they have constituted themselves as a new organization.

They told us that they are going to meet with Chiangwa team and inform them that AFMI is respecting the outcome of the Supreme Court judgment, they will encourage them to surrender all AFM in Zimbabwe assets .