TOPIC: JOHANNE MARANGE CHURCH AND POLITICAL ACTIVISM IN ZIMBABWE. A CASE OF TROJAN MINE COMPOUND, BINDURA.

A RESEARCH SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS OF AN (HONOURS DEGREE) IN PEACE AND GOVERNANCE.

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RELEASE FORM

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DEDICATION
This work is mostly dedicated to my parents Mr. L Mutefura and Mrs. M Mutefura who have sacrificed a great deal towards the attainment of my education and standing by my side during trying moments and supporting me all the way. I also specially dedicate this work to my husband Mr. A Manto and my loving daughter Nomthandazo Maita Manto who would have loved to spend time with me but had to endure during the times that I had to work on this project, thank you both for your love and support. This work is also dedicated to my sisters, my one and only brother as well as my in-laws, the Manto family for their unwavering support.

To you all I recompense love, respect and gratitude.
ABSTRACT

The study sought to examine Johanne Marange Apostolic Church and political activism in Zimbabwe. The study was conducted in Trojan Mine Compound in Bindura with a sample of thirty people. The study followed the exploratory approach while questionnaires and key informant interviews with the Johanne Marange Apostolic Church leaders were used as data collection methods. The findings of the study showed that Johanne Marange Apostolic Church is politically active and this is due to different reasons such as gaining a certain status as an apostolic sect that never existed before, impacting upon the nation’s affairs, gaining political coverage, freedom of worship and material benefits.
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Firstly allow me to extend my hearty gratitude to the almighty powers above. Through the almighty I have managed to be the “piece of elegance,” that I am today.

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CHAPTER 1

1.0 Introduction

Most religious and political scholars suggest that religion and politics cannot be separated. Most Zimbabwean churches are now dominated by politics. A case of a point is that of the Johanne Marange church whose political activism has been on the rise since post-independence. This chapter looks at the background of the study, statement of the problem, objectives of the study, research questions, and significance of the study, limitations, delimitations, ethical confidence and definition of key terms.

1.1 Background to the study

The Johanne Marange Apostolic church has become an influential space for political activities. Members of the Johanne Marange Apostolic Church actively participate in politics and this has impacted on how the church conducts its business. According to Mukonyora (2009) the church was founded in 1931 by a man called Muchabaya Momberume at Mafararikwa village in Manicaland province, Zimbabwe. The church was named Johanne Marange because the founder testified to have had deep religious experiences similar to that of John the Baptist from the bible and the congregants became known as “vapositori” or apostles. After his death in 1963 the movement continued to spread even up to this day.

Johanne Marange Apostolic Church is important in Zimbabwe as it is an African Indigenous Church or African Initiated Church or African Instituted Church (AICs), which are churches established by African initiative rather than by foreign missionary agendas (Oduro 2006: 1). This also means AICs such as Johanne Marange Apostolic church constitute a large number of following in Zimbabwe and even in some African countries. The Johanne Marange is a very popular church which is considered even in many national activities as well as recognized by the state as one of the largest church body in Zimbabwe hence it participates in some political activities.
Presently members of the Johanne Marange openly support politicians who come to their shrines seeking votes. The members of Johanne Marange church are active in many political processes such as attending national political gatherings, even clad in their garments. During election period they secure party cards, they support campaigning candidates and they do participate in voting.

It should be noted that the Johanne Marange church is even going to be more active in politics as they want to actively participate in fostering new ideologies in the country such as polygamy, teen marriages and refraining from immunization which the political leaders who visit their shrines claim they will take into consideration. In political activities the Johanne Marange receive whatever politics bring for their benefit such as farming land and equipment, clothing mainly t-shirts and wrappers for women notable people such as church leaders may benefit more for example cars and farms. The study is important to find the reasons for the activism of the people of Johanne Marange in politics.

1.2 Statement of the problem
The sanctity of the church must be respected all the time. It is usually said that religion and politics cannot be separated but when political stance in the church has been ever increasingly rising and gone beyond its borders in the church and the church seems to be cooperating there is need to find out the major drivers of political activism within the church.

1.3 Assumptions of the study
The study is based on the assumption that Johanne Marange Church is highly participating in politics. The study also assumes that the church is benefiting a lot from participating in politics.

1.4 Objectives of the study
1. To identify the motivation of Johanne Marange Members in politics
2. To evaluate the extent to which Johanne Marange church members have benefited from giving their support to politicians
3. To evaluate the extent to which church leaders have impacted on their church members to partake political activities.
1.5 **Research questions**

The research seeks to answer the following questions:

- What motivates the members of the Johanne Marange to be politically active?

- Have Johanne Marange church members benefited from giving their support to politicians?

- Which role has the church leaders play in motivating their congregants to participate in politics?

1.6 **Significance of the study**

The study shall be important to the following:

To the researcher: The study shall be important to the researcher understanding the concepts between religion and politics in a deep manner and aid information as well as analytical skills as a case to the study of peace and governance that the researcher is currently doing.

To scholars and researchers: The research will help scholars and researchers information on the link between religion and politics as well as understand the Johanne Marange Church as it was taken as the case study.

To Bindura University: The research will enable the University library to be equipped with information that shall aid other students who may want to carry out a similar research.

1.7 **Limitations to the study**

The period that the researcher was required to carry out the research was short and often the researcher had to travel to the area where the research was being undertaken as the researcher did not live in that area as a result the researcher made use of questionnaires and interviews while utilizing every minute correctly and wisely to get much information on the day of data collection.

Lack of education affecting clarity of the response as some of the respondents were uneducated especially regarding female participants.
Some of the key informants were not willing to disclose information for fear of being labeled as disrespecting the church hence the researcher had to convince them that the information they gave was strictly confidential and for academic use only.

1.8 Delimitations to the study

The research was restricted to Johanne Marange Church in Trojan Mine Compound from the period 2013 to 2014.

1.9 Ethical Considerations

The researcher was guided by the epistemic imperative of science and obtained the agreement of respondents at all times. In the research report the anonymity, confidentiality and dignity of the respondents was highly protected. No attempts were made to implicate any particular individual or organization in the study and participants would be generous to the final report. The researcher sought the informal consent of all respondents and it was clarified to the participants that their participation was voluntary and that they were free to discontinue their participation at any time during the research process.

1.10 Definition of key terms

Political activism: According to Verba and Niel (2013), these are activities by private citizens that are more or less directly aimed at influencing the selection of government personnel and it also involves voting, working on campaigns contracting officials, attending rallies and being a member of a political party.

Politics: Activities associated with the governance of a country or area, especially the parties having power thus according to the oxford dictionary (2014).

Politician: Gruhl (2011) postulates that this is a person who is involved in influencing public policy and decision making and these include people who hold decision making positions in government and people who seek these positions whether by means of an election or a coup de’tat.

Religion: Is a unified system of beliefs and practices which unites into one single body called a church.
1.11 CHAPTER OUTLINE
Chapter one focused on the introduction of the research, background of the study, statement of the problem, objectives of the study, research questions, significance of the study, objectives of the study, research questions, limitations and delimitations of the study, ethical considerations as well as definition of key terms.
CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter shall look into literature review which Cohen (2006), propounds these are sequential steps for collecting, knowing, comprehending, applying, analyzing, synthesizing, and evaluating quality literature in order to provide a firm foundation to a topic and research and also look into literature that has been studied by other accredited researchers. This chapter looks into the Cultural Historical Activity theory, the Johanne Marange church and its involvement in politics, apostolicism in Zimbabwe, religion in Zimbabwe, religion and politics in Zimbabwe, and religion and ideology.

2.1 THEORETICAL FRAMEWORK

2.2.1 Theories of activism and participation

There are many theories of activism and participation with regards to human engagement in socio-political activities which include Engeström’s Activity System Analysis and the theory of Development, however this research shall be guided by the Cultural Historical Activity Theory by Vygotsyin 1972 cited in Yamagata Lynch, (2010).

2.2.2 Cultural Historical Activity Theory

This theory was put forward by Vygotsy in 1972 (Yamagata Lynch 2010). Vygotsy based his ideas on the Marxian political theory in trying to explain the relationship between individuals and their social environment (Cole, 2010; Wertsh, 2011). Vygotsy tried to explain the processes individuals go through in their environment in trying to engage in social activities (Stestenko, 2005). An essential relationship between an individual’s mental processes and his or her interaction with cultural, historical and institutional settings is explained (Rogoff, 2008).

Vygotsy also used mediated action in explaining the processes enabling human consciousness development through interaction with artifacts, tools and social others in their environment and this may result in individuals finding new meaning in the world. Thus it means this relationship is
dynamic as individuals through their interaction can modify and create new activities that trigger change of artifacts, tools and people they co-exist with (Scribner, 2010).

Figure 2.1 represents Vygotsy’s mediated action triangle

![Vygotsky's mediated action triangle](image)

Source 1

Looking at this triangle the subject is the individual engaged in the activity, the artifact or tool is social others and prior knowledge that contribute to the subject’s mediated action and experiences within the activity. Object is seen as the goal of the activity. Mediated action is viewed as a means of communication within the participation. The only reason why individuals or groups of individuals choose to participate in the activity is the ‘object’ (Kaptelinin, 2005), and it is what hold together the element in the activity.

2.3 Johanne Marange apostolic church

The Johanne Marange church according to Mukonyora (2011), was founded by a man called Muchabaya Momberume at Mafararikwa village in Manicaland province, Zimbabwe. The church was named Johanne Marange because the founder revealed to have had deep religious experiences just like those of John the Baptist in the bible and the congregants became known as apostles or ‘vapostori’. This is reported by their apostolic book called “Umboo Utsva Hwevapostori” (the new revelation of the apostles) which is referred to by the apostles as an addition to the bible. The Johanne Marange on its own constitutes a large number of followers.
2.3.1 Religion in Zimbabwe

Religion in Zimbabwe plays a pivotal role while representing the largest civil society constituent. Chari (2010) also notes that influences on the nation’s destiny on many different affairs. Mainly the church’s role is to give advice and moral support even to the leaders of the nation, socially, economically and politically and in some cases they have the role to challenge the ruling elite (Anderson 2009).

Looking at this rise of churches in Zimbabwe the reasons may be embedded in the social, economic and political circles, as for example pointed out by Oduro (2006), that economic meltdown of 2006 led many Zimbabweans to turn to churches for salvation, humanitarian aid and quick financial solutions.

Considering Christian mainline churches in Zimbabwe they have suddenly become drastically active in activities of the nation even those that have nothing to do with religion (Togarasei, 2011). A lot of churches seem to be operating from a materially and extravagant lifestyle for example driving lavish cars like Makandiwa and Ubert Angel. These prophets claim to possess spiritual healing powers blessing their congregants materially for example through the popularly known miracle money where followers found their pockets and bank accounts full of money they could not account for (Daily News, 2014).

One may also say with the churches mushrooming all over Zimbabwe, it is now difficult to understand their objectives and for which reasons they are pursuing Christianity thereby concluding that they want to gain popularity, material wealth and recognition by the state. This is because their role seems to have shifted to alignment with state instruments (Machokoto, 2010).

However this alignment one may say it took place in the culture of patrimonialism and prebendalism. Economically for example political parties like the ruling party tried to spearhead its’ ideologies such as cultural nationalism, indigenization programme, self-reliance and black autonomy Maxwell (2006), hence many ideas capture one’s mind when we want to talk about religion in Zimbabwe.
2.3.2 Religion and politics in Zimbabwe

The most prominent pattern in interpreting politics and religion in Zimbabwe focuses on how politicians have harnessed religious ideologies and concepts to serve their personal interests (Chitando, 2013). This indeed is a valid entry point because most politicians manipulate religious symbols and persons to maintain their hold on power.

In order to appreciate the relationship between religion and politics in Zimbabwe, it is vital to understand the fact that they both occur in space and time as the cultural historical activity theory highlighted and is practiced by humans who live in social circles. Religion and politics are both a system for survival hence their relationship is significant (Bornstein, 2009).

Churches are now following what politicians want them to do instead of their role to promote social moral and spiritual guidance. Religious leaders are seen giving a worldly theology instead of a wordly theology because of political benefits. Religion and politics in Zimbabwe is based on a power matrix, Gundani (2010), cited in (Chitando, 2013). Political participation by churches may be the search of power which often translates into material wealth. Catholic Commission of Zimbabwe revealed that politicians have no interest in the welfare of the people but their hold on to power. Alliance with political leaders helped other church leaders to gain power for example Nzira who got arrested on accounts of rape but through his political involvement and power this angered more than two thousand members who ended up protesting violently on his behalf saying Nzira was only doing the work of God. Political power also led to his release and he was deployed to Muzarabani in what was expected to be the beginning of a national campaign to coerce apostolic sects to support the ruling party (Machokoto, 2010).

Political parties exercised undue influence on these sects to support their hegemony. Religion on its own seem to be cooperating with politicians and have taken a new dimension on how they conduct their business as they are now popularized by politicians and partaking many political activities mixing them with religious activities.
2.3.3 Apostolicism in Zimbabwe

It is important to note that any talk of spirituality in Zimbabwe will not be complete if one ignores the place held by apostolic sects in the Zimbabwean spiritual space. There are a lot of apostolic sects in Zimbabwe but the two apostolic sects that command the largest following are Johanne Marange and Joanne Masowe which are also the founding mother churches of most the Masowe sects (Machingura, 2013). In Zimbabwe these apostolic churches hold masses of above 3 million congregants since most of them are in polygamous marriages, Zimbabwe Human Rights NGO Forum cited in (News Day, 2014). The unity among these sects and being compelled to their beliefs as noted by Togarasei (2010) helps them to embrace any new ideologies especially in cases where these will be propounded by their leaders.

The Masowe sects have strict obligations (Hayes, 2011). They follow the Jewish sabbatical laws (exodus 20:8, 20:13) Angelke (2011), for example on Sabbath days members are not allowed to work, handle money or cook. Alcoholic beverages and cigarettes are prohibited as they are considered defiling to the body.

They do not own church buildings arguing that God does not approve of them hence they assemble on open spaces or under big trees. On Sabbath day they usually wear white garments and white is a favoured colour for all their clothing as it is a symbol for purity, light and cleanliness, their members do not put anything that is black.

On Sabbath women put a white veil tied to their heads whereas men wear white tunics each with an embroidered decoration with a badge indicating the person’s office in the church. Members of the sect all shave their heads as a symbol of religious commitment to God and the group and it’s a symbol of their separation to then world. Head shaving is another way of getting rid of demons and evil spirits which they believe reside in the hair (Hayes, 2011).

2.3.4 Johanne Marange Church and politics

A lot of work has been done considering the activism of the people of Johanne Marange in political activities and they have shown that this religion and politics seem to have become greatly aligned. Currently various political activities are taking place within the church such as attending political campaigns, members securing party cards, registering for voting which Verba and Niel (2013)
postulates are political activities. The Johanne Marange also being active in various political activities such as signing political petitions and they have also participated in signing against sanctions.

The great number of the people of Johanne Marange should also attract many politicians who may actually feel that harnessing all this people in their favor is a jackpot (Machokoto, 2011). Towards the 2013 harmonized elections in Zimbabwe various politicians visited the Johanne Marange apostolic sect in Marange area in the Manicaland province of Zimbabwe (Chitando, 2013). In 2010 on a highly notable event, the President of Zimbabwe went to attend a Passover feast at Mafararikwa village in Bocha. He was invited to address over 150 000 people, (Chimhete, 2010). On that event The President as noted by Vengeyi (2010) is recorded to have promised the church believers incorporating into the constitution some of their ideologies such as polygamy. During the feast the President wore a white bishop’s “Labbah Hummah” cassock and had a wooden bishop’s crook in hand and sang together with members of Johanne Marange.

It is very crucial to note that Johanne Marange has benefited a lot in political circles for example in terms of education a school was built in Mafararikwa village, in farming they received farming equipment’s such as tractors and land (Chakawa, 2010).

2.3.5 Religion and ideology

There is much evidence entailing that both religion and politics are based on innate rationale principles (Altman, 2011). Many people want their political beliefs to be true but when it comes to religion they are rationale enough to give up God oriented religion because there is not sufficient evidence why do they not give up ideologies as well? Atheists or Agnostics cannot imagine how one can act ethically without an ideology since it seems to give many atheists a valuable system just as religion does for believers. Ideologies provide people with a community of likeminded friends just like religious beliefs. Some people’s goals may be to have an accurate political view of the world order but such ideologies may not be useful where those people has little reason to think they are true. Ideology functions like religion (Washington, 2008).

However religion usually becomes subsumed under a certain ideology, economics or psychology among others. Hence religion and ideology should be alongside one another as products of cultural
and social imagination and construction. An example is nationalism as an ideology has the power to motivate men to die (Anderson, 2011), and he compares it to religion as having the same power. In youth/adult, in a more mature condition people choose a certain ideology and should be responsible in their decision. The western society is very tolerable to religion than to ideologies despite the fact that many people have been killed because of religious reasons than because of ideological ones.

2.4 Chapter Summary

This chapter reviewed literature on the Johanne Marange Church and its political activism as well as religion in Zimbabwe with regards to politics and religion and ideology. The next chapter will focus on research methodology used in gathering the data and the relevant information which helped the researcher in coming up with credible findings.
CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This Chapter covers a detailed description of the methods that were employed to collect data. Methodology refers to the detailed methods and procedure to be followed in realizing the stated research objectives. This chapter looked into the research design, sampling techniques, the methods and instruments, data analysis techniques and a general overview of the size of the population from which the samples of the respondents were drawn from.

3.2 Research design

Cooper and Chandler (2003) indicate that research design constitutes the blue print for collection, measurement and analysis of data. A research design is a framework for specifying the relationships among the study’s variables and outlines the procedures for every research activity. Cooper and Chandler (2003) argue that the research design is the plan and structure of investigations so conceived as to obtain answers to research questions. The research employed a case study as a research design for this study. A case study is an ideal methodology where a holistic, in-depth investigation is needed. Rather than using large samples and following a rigid protocol to examine a limited number of variables, case study methods involve an in-depth, longitudinal examination of a single instance or event.

3.3 Research Approach

3.3.1 Qualitative Approach

Qualitative method was used. In gathering the qualitative data questionnaires and interviews were used. The qualitative approach was appropriate and is the one in which the research focused on because the research did not focus more on statistical data and used a naturalistic approach seeking to understand a phenomenon in context-specific settings (Best J and Kahn J, 2009). Qualitative data collection methods result in descriptions of problems, behaviors and events and can provide narrative descriptions of people’s thoughts and opinions about their experiences, attitudes, and
beliefs. This method was used to understand why Johanne Marange Church is active in politics. The qualitative research design was utilized due to a number of advantages associated with it. It was useful because it allowed the research to describe and evaluate the performance of programs in their natural settings, focusing on the process of implementation rather than on quantifiable outcomes. Qualitative data methods capture more depth and provide insights as to the “why” and “how” of attitudes and behaviors, clarify quantitative data and sometimes puts it into the context of people’s lives and experiences (Maxwell, 2012).

**3.4 Purposive Sampling**

In the research purposive sampling was adopted. In this sampling technique the sample grouped had been predefined and predetermined. Purposive sampling was useful because it targeted the defined sample quickly and the issues of proportionality and representation were a secondary concern (Saunders, 2012). The key informants for interviews who were the church leaders were chosen using purposive sampling technique because they were the ones the research expected were equipped with a deeper knowledge of the church doctrines and why the apostles should behave in a certain manner and why they should participate in political activities. The advantages of purposive sampling were that the research could also handpick the cases to be included in the sample on the basis of their judgment of their typicality or possession of particular characteristics being sought by the research and in this way they built up a sample that was satisfactory to the research’ specific needs (Babbie, 2009).

**3.5 Study population and Sample**

A study population is any group of individuals that have the same characteristics that are of interests to a researcher (Best and Kahn, 2009). The research targeted the Johanne Marange Apostolic Church members in Trojan Mine compound in Bindura aged between the ages of 18 years and above as they are the ones who are legalized to participate in politics in Zimbabwe.

**3.6 Sample**

A sample is the collected section representative of the total population thus a sample is a small proportion of a population selected for observation and analysis and also ensure that they would be accuracy and precision. In this study the sample was 40 Johanne Marange Apostolic Church
members aged 18 years and above and these were chosen because they were made up of church leaders, youth leaders and known ordinary church attending members who understand the doctrines of their church.

3.7 Data Collection Procedure

Data collection procedure as purported by Best and Kahn (2009) is a plan that clearly lay down rules and procedures which enable the researcher to do the study and come up with the desired results. The research supervisor viewed the interview guidelines and questionnaires to check on clarity of questions. A letter was then acquired from the university’s department for the research to be carried out in the study area of Trojan Mine Compound in Bindura. The researcher decided to collect data on their church service day after making an appointment with the church members to collect data which was done through questionnaires and interviews approaches were employed because they ensured confidentiality and did not require items such as names of the participants. These helped the researcher to collect information on the political activism of the people of Johanne Marange Apostolic Church in Zimbabwe.

3.8 Research Instruments

Questionnaires and interviews were used as research instruments. Babbie (2010) defined questionnaires as a data gathering instrument through which participants answer questions or respond to statements in writing. Thirty questionnaires were equally administered to Johanne Marange Apostolic Church members between males and females and then 6 leaders were chosen for interviews equally as well because from them special and more detailed information was required. In this category also included the subjects who could not write as frequently as they speak. Interviews according to Harper (2010) are conversations with or questioning of a person usually conducted for television, radio or newspaper. They were designed to bring out a clear picture on the political activism of the Johanne Marange Apostolic Church.

3.8.1 Advantages and disadvantages of the questionnaires

The research noted that questionnaires were easy to plan, construct and administer. The responses received from questionnaires were easy to count since a small number of categories were involved.
The respondents were also important because they entailed anonymity since the participants completed the questionnaires without pressure of revealing their identities.

However questionnaires had weaknesses because of opinion/verbal expression thus leading to limited information in scope. There was no room for probing as the questionnaires did not afford the researcher an opportunity to seek definition on vague answers given by participants, there was also no room for using nonverbal communication such as voice tones and body language.

3.8.2 Advantages and disadvantages of interviews

The research noted that there was good cooperation from the participants. The researcher also noted that illiterate people could be easily communicated with. The researcher could pause for answers and gather information through observations. Weaknesses encountered through interviews were that accuracy of the results depended on clarity and honesty of the interviews.

3.9 Data Analysis

Data analysis dealt with the organization, presentation and interpretation of the collected data. It entailed the separation of data into sections, constituent parts or elements, or an examination of data in order to distinguish its component parts or elements separately using a usable size. The researcher used the content analysis method. Content analysis is defined as a systematic and replicable technique for compressing many amounts of word into fewer content based on explicit rules of coding content which is uniform. It is also important to discover focus of a group in this case which is the focus of Johanne Marange in politics. In content analysis different people should code the same text in the same way to show meaning hence the research used this data analysis method to compare the answers on the questionnaires and those from the interviews to code the information which was coded in the same manner so as to draw conclusions regarding the Johanne Marange Apostolic church and its political activism.

3.10 Validity

Validity is about the extent to which a certain instrument measures what it is supposed to measure (Punch, 2010). In this context the research used observations to record behavioural patterns of the people of Johanne Marange. The research was able to informally probe deeply to uncover new
clues regarding the Johanne Marange political activism. The research made use of every comment and reaction without the knowledge of the participants and this improved data collection.

3.11 Reliability

Reliability emphasizes consistency (Punch, 2010). The research to ensure reliability used questionnaires to gather data and then again administered questionnaires to code consistency, thereby realising reliability. This had a much positive role as it entailed accuracy and precision of a procedure.

3.12 Chapter Summary

The chapter has looked at the methodological aspects of the study. The chapter clearly illustrated the sources of data and the research designs that are going to be used. The target population and sampling procedures were described. The next chapter will focus on Data Presentation and analysis.
CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter presents and discusses the research data focusing on the issues that were outlined on the statement of the problem and the hypothesis that is the Johanne Marange church and its involvement in politics, apostolicism in Zimbabwe, religion in Zimbabwe, religion and politics in Zimbabwe and religion and ideology. The interpretation of the responses will be linked to the literature review.

4.1 Findings

The findings came from 34 questionnaires that were randomly hand delivered to 17 women and 17 men in Trojan mine compound. 30 questionnaires that were sent out were filled and returned and 4 failed to respond representing a response rate of 88%. The questionnaire requested the respondents to indicate their demographic characteristics in order to analyze demographic characteristics which may influence the decision of respondents. The respondents were asked to indicate their sex, age, level of education and sexual orientation.

4.2 Demographic Characteristics of Respondents

The questionnaire requested the participants to indicate their demographic characteristics in order to analyze demographic characteristics which may influence the decision of the participants. The participants were asked to indicate their sex, age, level of education.

4.2.1 Gender

The questionnaires were distributed to 17 males and 17 females in order to have a balanced view and to avoid the voice of any sex group dominating the other. Interviews were conducted to 3 males and 3 females.
4.2.2 Age of Respondents

The data revealed that 18 respondents representing 60% were of the age group 18-35 years, while 10 respondents representing 33% were from 36-55 years. 2 were those between 56 and above years. Thus though the survey is representative of all age groups it is more biased towards the Johanne Marange church.

Table 4.1 Age of participants in percentage

<table>
<thead>
<tr>
<th>Age respondents</th>
<th>Number of people</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-35</td>
<td>18</td>
<td>60</td>
</tr>
<tr>
<td>36-55</td>
<td>10</td>
<td>33</td>
</tr>
<tr>
<td>56+</td>
<td>2</td>
<td>7</td>
</tr>
</tbody>
</table>

4.2.3 Levels of Respondents’ Education

The results indicate the level of education as 7 respondents representing 23% have attained other qualifications. 15 respondents which is 50% have attained tertiary education qualification or were in the process of attaining one. 8 respondents which is 27% of the respondents indicated that they had attained as far as secondary education.
Table 4.2 Level of participants’ education

<table>
<thead>
<tr>
<th>Level of Education</th>
<th>Number of People</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secondary Education</td>
<td>7</td>
<td>23%</td>
</tr>
<tr>
<td>Tertiary Education</td>
<td>15</td>
<td>50%</td>
</tr>
<tr>
<td>Other Qualification</td>
<td>8</td>
<td>27%</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>

Questionnaire Responses

4.3 The Johanne Marange’s understanding of the term political activity.

The questionnaire responses that emanated from asking the Johanne Marange people’s understanding of the term political activities was that they defined it as activities directed towards the success or failure of a political party candidate or political party. It also involves acquiring political party card belonging to a certain political party, registering to vote, voting during an election, attending mass national gatherings such as heroes day commemorations, supporting political candidates during their campaigns and this concurs with what Verba and Niel (2013), in chapter two who postulates these as political activities. Most males postulated that political activities are also attaining a political position and fostering new political ideologies. One woman from the age of 18-35 responded that it is also being in alignment with the national political leaders as well as acting according to their laws and the national leaders constantly checking and the people communicating with them on different issues either directly or through their church leaders. This concurs with the cultural Historical activity theory by Yamagata-Lynch (2010), who postulates that mediated action is viewed as a means of communication within the participation, hence political leaders act as mediators between politicians and the Johanne Marange church congregants.
4.4 Johanne Marange Apostolic Church in Political Activism

Upon being asked whether the Johanne Marange Apostolic Church is active in politics, 27 people representing 90% of the selected population replied that their church is very much active in politics. This is because the church attends political gatherings from ward level to national level. They even acquire positions in politics and join political groups like the Youth League as one female between the ages of 18-35 responded that she was very much active and partake into the Women’s League. They are politically active because they want to take part in fostering new ideologies that go in favor with their church doctrines such as not going to hospitals and refraining from immunization. They also responded that it will be better to acquire high posts so that the church's voice can be influential. One respondent who was between the age of 56 and above’s’ response was that all of his life he had seen the apostles refraining from politics but to no avail because their wishes were not taken into consideration he responded that apostles should now take action. That respondent also commented that some Johanne Marange church religious leaders were politically active for some other reasons such as gaining power or for material things such as cars which is stipulated by the Daily News (2012), as cited in chapter two under religion in Zimbabwe that a lot of churches seem to be operating from a materially and extravagant lifestyle for example driving lavish cars like Makandiwa and Ubert Angel.

4.5 Political Activities taken part by the Johanne Marange

Participants postulated that the activities that are taken part in by the church include registering for voting, supporting political campaigns and political party candidates, attending political events such as defense forces, congresses and conferences. Many younger respondents thus between the ages of 18-35 years of age wrote that at important national events they are not forgotten when it comes to performing, thus entertaining the populace through their music and dancing. This is also supported by the Cultural Historical Activity theory cited in chapter two of the research that, Vygotsky tried to explain the processes individuals go through in their environment in trying to engage in social activities (Stestenko, 2005). On these events they are given a reserved place where they seat clad in their garments supporting the government. Some respondents revealed that in partaking in some of these activities the apostles have no option than to do as they are told to by their leaders for example when it comes to attending mass national gatherings, this also concurs
with the researcher’s chapter two as Maxwell (2006), propounds that however this alignment one may say it took place in the culture of patrimonialism and prebendalism.

4.6 Views on whether participation is by will or by church doctrine

Twenty four people thus representing 80% of the selected population revealed that it is by will while 20% revealed that it is a church doctrine. The participants both males and females responded that usually in the church they don’t preach the gospel of politics but after church services they encourage each other to participate in political activities it is by on will but the church highly upholds activism. This is because they believe that everyone should be part of a certain Community for example in this case, a political community so that their needs are met for example their living standards being upheld, their opinion being taken into consideration, provision of public services such as housing, employment and education. They believe a person should firmly stand for his/her own political interests willingly and they also cited that participation is out of patriotism.

4.7 The reasons behind the motivation of Johanne Marange to take part in politics

Nine men representing 30% of the selected population showed they are motivated while 6 men representing 20% said they are not and 12 women representing 40% showed they are motivated while 3 women representing 10% women participants did not show their motivation in politics. The respondents highlighted that there are many benefits that can be obtained from participating in politics which include the attainment of independence, land which was mainly responded by those in the age range of 36-55, free education and farming equipment. Major reasons aim at protecting the interest of the church, gaining political coverage being given freedom of worship and large spaces to make use for their worshiping. Many respondents responded that it is impossible for politics to stand on its own nor can religion do so it is just a must to align for different motives which concurs with Bornstein (2009), who stipulates that religion and politics are a system of survival and neither one can stand on its own. Some of the main reasons for their motivation which the researcher noted was responded by all age groups is that they want to foster their ideologies which the government has not shown much consideration thus refraining from the hospital and issues to do with polygamy, this response also revealed how much motivation they have to have a voice in politics.
4.8 Is it correct for the church to take part in political activities?

Twelve men who represented 40% replied with a yes and 3 men representing 10% replied with a no while 6 women representing 20% replied with a yes and 9 women representing 30% replied with a no. As a result 60% of the whole population actually believes it is correct to take part in political activities. They said they rely on a bible verse to strengthen their view that religious people should work together with politicians so that enacted laws may even go in their favor and not disrupt the way they worship. Some also cited that because one lives within an environment which is mostly influenced by politicians it is very correct to be politically active so that they can a voice of the people to law makers. Many respondents between the age s of 36-55 noted that in order to keep peace in the country there is greater need for religious people to be politically active.

4.9 Interview Responses from Church Leaders

The researcher interviewed 6 church leaders being 3 males and 3 females who then decide to divide themselves for one female and one male per question the following is their questions and how they responded.

1. Do you have a role to play for the political activism of Johanne Marange Apostolic Church?

The interviewees were asked to share on their role in political activism. These are the responses that were shared:

Male 1’s response “Outside the church yes we do encourage our members to be politically active as people who are patriotic. This is because as apostles we are tired of being placed in the periphery in politics. So we want to be influential in politics and decision making even when it comes to policy and law making. If we are politically active like other big churches such as ZAOGA, AFM and Roman Catholic who stand in politics in favor of their churches we can also do the same for our church. This is all because we do not want to go to the hospital or to get immunized. We want politicians from our church who can be able to foster our ideologies so we shall even continue to participate more”.
Female 1’s response “Inside the church we don’t but outside we highly encourage our church members to participate as a person who will be living in a political environment. We also need people who can stand for us, that is our church and us as women we need politician who can tell the people in high positions that we need to sustain our lives through projects such as farming and poultry. We also need peace so if we align ourselves with politicians we can worship peacefully even without being moved from one place to another.

2. Is it part of your church doctrine to be politically active?

Male 2’s response “It only goes with you as a person out of patriotism, however some may want to view these activities as worldly things but politics is a necessity because as a church we need political coverage, protection of the church, freedom of worship and we can also refer you to the bible where it is cited that we should not disobey our state and rulers if we do that they may enact laws which will not be able to live under. Take a look at the situation that we are in right now the government is forcing us to go to the hospital but it is against our church doctrine so we need people who can be active to defend the church’s interests in the past we may have refrained but now we say no. This is the time for our voices to be heard”.

Female 2’s response “No it is not part of our church doctrine but we encourage people who can be politically active to defend our church and for our church to be highly recognized. It is our aim to be part of the political circle because sometimes as we can see the government is attacking us on how we conduct our business in the church such as we cannot deny the fact that we don’t go to hospitals and clinics even when it comes to education for women but we respect our church doctrine, we say let it be so, so who can stand in for the church. We need some of our members to be politically active and defend our church.”
3. Is political activism by your church to your advantage or to the politician’s advantage or both?

Male 2’s response: “It is to both yes because we all win looking at our church we are gaining great advantages for example acquiring political party positions and some are even just being offered these positions so we cannot deny the fact that it is our advantage. Last year we acquired tractors and fertilizers for farming and other necessary equipment, now we also have some politicians acting in our interests, we even hold meetings with them on a highly notable event last year we were with the president during our annual feasts in Bocha where all Johanne Marange church members gather yearly to meet and worship together, to us this means our church is going a step further in the political arena. On the side of the politicians it is important to note that our support leads to their success or future hence without our support they cannot stand.

Female 3’s response: “Yes it is to both because if we give our support to political leaders they gain more power and influence and they stand through our support. Looking at the church side it is also to our advantage because when they come to address us and give us benefits such as land, clothing in terms of t-shirts, doeks and wrappers and some other benefits as well.”

4.10 Research Findings

The researcher noted that the Johanne Marange church members had the knowledge and a deeper understanding of the subject under research, thus they understood what political activities are as among their responses noted that it is among others belonging to a certain political party, registering to vote, voting in elections and attending political party gatherings and this is defined in chapter two of the research by Verba and Niel (2013), as political activities.

The researcher also wanted to investigate whether the apostles are really participating in politics and the respondents actually witnessed that they actually partake political activities firmly from ward to national level. This was represented by all age groups and they also revealed that they are acquiring positions in their political parties. One male respondent between the ages of 36-55 responded that he was a politician and held a senior post in his political party which he did not disclose. It was noted by the researcher that the Johanne Marange church members are politically active for material things as was captured by the researcher ‘s chapter two in Daily News (2014),
that some leaders were politically active for gaining power and material things such as cars and living an extravagant lifestyle.

The respondents also revealed their eagerness to get involved in political activities especially the respondents between 18-35 years of age who responded that they perform on national events and they know they will not be left out as they will even have reserved places strictly for apostles clad in their white garments. This is supported by the theory used by the work of this research in chapter two by Yamagata Lynch (2010), that Vygotsy in his Cultural Historical Activity Theory that there are several processes that individuals go through in trying to get engaged in social activities. In this context the researcher noted that the apostles are doing certain things to attract attention of the politicians so they can be noted.

Upon researching whether political participation is by will or by church doctrine and most of the respondents revealed that it is by an individual’s own willingness. This raised a lot of questions in the researcher’s mind. The researcher however concluded that politics in the Johanne Marange church is actually happening within the church indirectly and since most of the congregants are not learned they are manipulated and it looks to them like politics is out of their own will. It is the responses of the participants that proved so thus they follow ideologies that are brought forward by their church leaders.

The researcher also looked into the motivation of the Johanne Marange Church in political Activities, which she found out were too many such as attaining independence, political coverage, protection of the church and others such as free farming equipments. The researcher also found out the male responses were more meaningful and solid as compared to those of female respondents who were concerned in benefits that are not sustainable such as clothing in terms of t-shirts, the researcher however concluded that maybe this was because of most of female participants’ level of education as most women’s educational level as was represented by their questionnaires had not gone beyond secondary education.

Upon interviewing the church leaders on their role for their congregants’ participation they said they did not but the researcher concluded the opposite. Referring to the researcher’s chapter two in apostolicism in Zimbabwe by Togarasei (2010) that the unity among apostolic sects and being compelled to their beliefs helps them embrace whatever ideologies their leaders may have
embraced to present their loyalty. The leaders obviously cannot be successful in politics without support from their congregants.

The researcher concluded that in the apostles’ embarking in politics it was a win win situation they both gained. This also proved that the two have an impact upon each other which is why Bornstein (2009), noted that religion and politics are both a system of survival and neither one can stand on its own. One male respondent who was of the age 56+ noted that all his life he had seen apostles refraining from politics but to no avail because in matters of the state they did not have a voice. On the politician’s side they noted that the apostles command a large number of people as noted in chapter two by Machingura (2013), thus they would be wanting their support.

**4.11 Conclusion**

This chapter revealed the essence of his project as the researcher collected and analyzed the collected data and also considering past studies in this area of research thus basing on chapter two or literature review of the research on political activism of the Johanne Marange Church. Findings were presented through questionnaires and interviews. The next chapter will focus on summary, conclusion and recommendations for the whole of this research.
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter of the research entails three main sections which conclude the entire research on political activism of the people of Johanne Marange Apostolic Church in political activism in Zimbabwe. The sections include limitations of the study, areas for further research, and recommendations. The summary is going to briefly describe what the research entailed in relation to literature review.

5.2 Summary of findings

The research gives a summary of what the project intended to research on as well as its findings. The main objective of this research was to get an insight on whether the people of Johanne Marange religious sect are participating in politics as well as the real reasons behind their motivation in their participation. Most of the participants in the research confirmed that they are participating in political activities. They even listed a number of political activities that they engage in such as voting, acquiring political positions. This shows that politicians are aligning are aligning themselves to churches such as Johanne Marange.

The reasons that motivates the people of Johanne Marange to partake political activities were first outlined in chapter two then the fourth chapter went on to discuss data that was collected from the sample of Johanne Marange at Trojan Mine who stated that they are participating in politics for benefits such as land, wrappers etc and to the research it seems Johanne Marange simply accepts whatever politicians bring for them in order to get them in their favor. The findings also showed more complex reasons as to why their church is motivated to partake political activities. Results showed that the church wants to be influential in political circles and foster new ideologies that go in their favor for example when we talk of the much debated church’s not going to the hospital and getting immunized. The results also noted that the church would like to have freedom of worship and political coverage. The research also noted that the apostles are actually adopting a new policy as in the past they had refrained from political activities but now want to be active.
The research also focused on the role played by the Johanne Marange leadership in facilitating the activism of their church members to partake political activities and the results from the participants were that it was by an individual’s will. The research in analyzing the collected data actually showed that the leadership must be in fact playing a role in getting their church members to participate in politics because most Masowe sects act in accordance with their leadership and elders so if they used to refrain their congregants refrained as well but if they participate this would be the same case with their congregants.

5.3 Conclusion

The main aim of the study was to look into whether the Johanne Marange is actually taking part in political activities as well as to find their motivating factors. The study helped to reveal that Johanne Marange Church is partaking political activities. Findings have showed that this is mainly due to the current situation in the country. Johanne Marange Church feels the need to gain an impact in the country’s economic social and political affairs thus is emphasized by the cultural historical activity theory by Vygotsy cited in Yamagata-Lynch (2010) that every human being needs to partake activities within his or her environment but with a goal, thus in this case the Johanne Marange Apostolic Church’s goal is what they intend to get due to their political activism in Zimbabwe.

This research also found out that politics has got impact on many issues such as religion. This is supported by Bornstein, (2009) who stated in literature reveal that religion and politics are a system of survival. The religious circle need to impact upon national affairs, gain recognition and protection which all these cannot be achieved without political influence. This may be a strong pull factor for the people of Johanne Marange Apostolic Church in political activities. The research objectives were achieved.

In this research demographic characteristics such as gender, level of education and age were involved to help the researcher note the views of the Johanne Marange Apostolic church with regards to their differences. The researcher however noted that these differences do not have impact on their perceptions as they strongly perceive that their church should partake political activities regardless of whether they were male or female, younger or older, less or more educated they have the same views. Findings proved to support the hypothesis of the study as they provided
the reasons motivating the people of Johanne Marange Apostolic Church to partake political activities.

The study was confined to a convenience sample of thirty Johanne Marange Apostolic Church members based in Trojan mine compound in Bindura and this may however not be a true representation of other Johanne Marange Apostolic Church members in Zimbabwe though credit should be noted that they do possess similar characteristics. Readers however may also be warned about general sing the topic under research to the whole community of Johanne Marange Apostolic Church in Zimbabwe.

5.4 Recommendations

The government needs to put in place organized policies so as to provide a stable environment for their country because in Zimbabwe it should be noted that there are many economic, social, and political problems and this impacts on how religions conduct their business because they are also humans who have needs for basic things, hence they may want to take up activities that they should have stayed clear from.

The church should be allowed to have a voice in politics rather than believe in the notion that politics are canal or worldly things because the people in the church live in an environment where by political factors also affect them.

The research would also want to require education to the people of Johanne Marange Apostolic Church on the importance of immunization and going to the hospital because refraining has disastrous implications for it has led to many deaths for example to pregnant women trying to give births as well as to new born babies, yet they continue with the practice which in the study they revealed they will continue with.

5.6 Areas for future research

Further research can be carried out on political activism of the people of Johanne Marange Apostolic Church in the rural areas. The research also noted another interesting area that further studies should also look into, thus the real reasons why the Johanne Marange Apostolic Church
refrains from going to the hospital and whether it is just a mere church doctrine or they have some other interesting beliefs.

5.7 Summary

This chapter looked into the summary of findings, conclusion as well as the research’s recommendations. Summary of the findings helped to reveal the focus of the whole study regarding Johanne Marange Apostolic Church and political activism in Zimbabwe. The conclusion gave an insight on the findings of the project. It showed that Johanne Marange Church is very much active in politics and they want to be more influential
REFERENCES


APPENDIX

Appendix 1

QUESTIONNAIRE

To be answered by Johanne Marange Apostolic Church Members and church leaders.

My name is Mutefura Priviledge, a fourth year student at Bindura University of Science Education studying for an Honours Degree in Peace and Governance. I am carrying out a research in partial fulfilment of the requirements of the degree. I am carrying out a research on the topic “JOHANNE MARANGE APOSTOLIC CHURCH AND POLITICAL ACTIVISM IN ZIMBABWE. A CASE STUDY OF TROJAN MINE COMPOUND, FROM 2013 TO 2014”. The information you will provide will be treated with confidentiality and will only be used for academic purposes of this study. You are being kindly asked to participate in the study. Participation is completely voluntary.

Questions to Johanne Marange congregants

Tick where necessary

1. Sex

   Male [ ]    Female [ ]

2. What is your age range

   18-35 [ ]

   36-55 [ ]

   56+ above [ ]

3. Highest Level of Education

   Secondary [ ]    Tertiary [ ]
Other Qualifications [ ]

4. Employment status Employed [ ] Unemployed [ ] Self Employed [ ]

5. What is your understanding of the term political activities?

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………………………………………………………………………………………………
………………………………………………………………………………………………
………………………………………………………………………………………………

6. Is the Johanne Marange Apostolic church active in these political activities?

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………………………………………………………………………………………………
………………………………………………………………………………………………
………………………………………………………………………………………………

7. Which political activities do you take part in?

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………………………………………………………………………………………………
………………………………………………………………………………………………
………………………………………………………………………………………………

8. Is participating in politics willingly or by church doctrine?

………………………………………………………………………………………………
………………………………………………………………………………………………
………………………………………………………………………………………………
………………………………………………………………………………………………

9. Are you and what motivates you to take part in political activities?

Yes ( ) No ( )

Support your answer
10. Do you think it is correct for the church to take part in political activities?

Yes (     )  No (     )

Support your answer
Appendix 2

INTERVIEW GUIDE TO THE JOHANNE MARANGE CHURCH LEADERS

1. Do you have a role to play for the political activism of Johanne Marange Apostolic Church?

2. Is it part of your church doctrine to be politically active?

3. Is political activism by your church to your advantage or to the politicians’ advantage or both?