
by

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Dissertation submitted to Bindura University of Science Education in partial fulfillment of a Master of Science Degree in Peace and Governance (MScPG).

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DECLARATION

I Anne Grace Chingonzo hereby declare that this research entitled, ‘Religious Spiritualism and Social Development in African Apostolic Sects: A Case of Johane Marange Sect in Mutare District’ is my original work and affirm that it has not been submitted to this or any other university in support of an application for a Postgraduate Degree in any Social Science field or any other similar qualification.

Signed_________________________________ Date____________________________________

Supervisor____________________________ Date____________________________________
DEDICATION

This research is dedicated to my family and everyone who contributed to the success of this research.
ACKNOWLEDGEMENTS

My gratitude goes to Dr. D Makwerere who supervised this study from the start to the end. Sincere gratitude to the Department of Peace and Governance, Bindura University of Science Education, for their contribution in various ways to the success of this study. Their Patience and professionalism helped me to cope with every stressful experience in the research process. I also appreciate the cooperation I got from most of my respondents who contributed to the study; the members of the Johane Marange sect in Mafararikwa and Marange area, Marange local health experts, Mafararikwa education personal, environmentalists and Community development workers.
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<td>AAC</td>
<td>African Apostolic Church</td>
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<td>ACCZ</td>
<td>African Christian Council of Churches</td>
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<td>ANC</td>
<td>Antenatal Care</td>
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<td>CSO</td>
<td>Central Statistical Office</td>
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<td>DRC</td>
<td>Democratic Republic of Congo</td>
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<td>EU</td>
<td>European Union</td>
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<td>GCHN</td>
<td>Girl Child Network</td>
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<td>HDI</td>
<td>Human Development Index</td>
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<td>HPI</td>
<td>Human Poverty Index</td>
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<td>SDGs</td>
<td>Sustainable Development Goals</td>
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<tr>
<td>UDACIZA</td>
<td>Union for the Development of Apostolic Churches and Zionists in Zimbabwe</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<td>UNDP</td>
<td>United Nations Development Program</td>
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<td>UNICEF</td>
<td>United Nations International Children Emergency Fund</td>
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ABSTRACT

This study sought to investigate the contribution/influence of spiritualism in African Apostolic sects on social/human development focusing mainly at the Johane Marange sect in Mutare District. The study was influenced by the fact that African Apostolic sects in Zimbabwe have been on the spotlight from human rights activists as they are accused of violating human, women and child rights in various ways. The practices of most African Apostolic sects, Johane Marange included are criticized by various organisations in relation to the promotion of human and social development. Societies of African Apostolic sects appear to be lagging behind in terms of human development and this study seeks to analyse threats and opportunities that spiritualism brings into the community towards human development. The objectives of the study were to explore the concept of spiritualism in African Apostolic sects focusing on the Johane Marange sect, to examine the effects of religious spiritualism on human development, and to evaluate the contribution of Johane Marange sect on social development. Case study research design was employed and using mainly qualitative research in gathering and analyse information from key informants who were selected by non-probability sampling since research questions needed responses from experts. In-depth interviews, focus group discussions and documentary search were used to gather data. The study was mainly guided by the System theory of development that explain how Johane Marange sect could influence development within the community and also factors that might hinder progress of groups in a society. The study found out that the Johane Marange sect mainly relies on the spirit for most of their decisions and that has led to manipulation of the spirit by some leaders to take advantage of others. The study also gathered that Marange sect religion encourages its members to live in isolation from the outer world which they consider to be evil something that makes them ignorant of some of the important human rights and approaches to development by denying the pursuit of education and access to quality medication. In terms of social development it was realised that Johane Marange sect promote peaceful coexistence within communities and involved in infrastructure development but they do not want to mix with non-Marange members. The study recommended the government to
come up with a policy intervention guiding churches/sects against human rights abuses and also to do practices in line with national development goals.
CHAPTER ONE: INTRODUCTION

1.0. Background

The beginning of the 21st century ushered in new concepts in world politics and governance as the focus in the international system shifted from state security to a more comprehensive human security and human development (Taylor, 2010). This was as a result of the rise of the civil society, and Intergovernmental Organizations who are determined to improve the welfare of individuals through ensuring that basic human needs are met, and also through upholding fundamental basic human needs. The human rights talk initially faced some resistance especially in the Third world countries where the notions of human rights were regarded as Eurocentric (Adjibolosoo, 2013). The resistance was also influenced by the belief that the human rights talk would erode or dilute cultural values especially in Africa. African Apostolic sects are built with a mixture of Christianity and African Tradition and because of such a background, the sects condemn some practices they consider to be Western such as modern health facilities, secular education among others. Most African Apostolic sects thus, rely on the Spirit for guidance in all their practices/activities and rituals. It is the aim of this study therefore, to find out how much practices of African Apostolic sects facilitate human and social development paying a particular attention to Johane Marange sect in Mutare District. The human rights talk however, encompasses cultural and religious rights and also the right to self-determination. It is the right to religion that enabled the rise of various churches or sects in Africa and also in Zimbabwe.

In exercising the freedom to religion, some rituals, beliefs and practices might contradict fundamental human rights and human development. Most African Apostolic sects are influenced by Spiritualism whereby they believe that there is power of the spirits which guide them in everything they believe and practice. Religion has shaped man’s behavior over time leading to the creation of norms and values in the society. Religion, like culture, is a symbolic transformation of experience (Thomas, 2003). Religion is a means of ultimate transformation and orientation (Adler, 2011). Through religion people agree on certain values that define their beliefs and customs. Several renowned people have tended to ask the importance of religion in the society’s way of life (Backer, 2013). People join religious sects of their choice due to several preferences and beliefs and it is through this religious affiliation that people sometimes are
subdued by the evils of the society. Karl Marx once eluded the fact that religion is the opium of the masses (Abraham, 2010). This means religion can be used to manipulate the society as most of the times it approved or subject women to exploitation (Taylor, 2010). Marx claimed that religion is like blinkers that can limit the vision and opinion of individuals and this also means religion might instill laziness as it makes people to be content with the little they have and leave everything in the hands of the supreme beings or gods.

Previous studies highlight that girl child marriages are common in Zimbabwe and an estimate of 21% of children (mostly girls) are married before they have reached the age of eighteen (UNICEF, 2012). According to the girl child network (GCHN, 2012) a civic organization whose operations are mainly centered in Zimbabwe on the girl child, an estimate of eight thousand girls have been forced into early marriages. However, of paramount importance is looking at the drivers to that estimate figure. It is rather ironical that religion has played massive influence in the perpetuation of child marriages in Zimbabwe (Machingura, 2011). Early marriages can hinder human and social development in various ways as it mainly affects the girl child. It is therefore, the focus of this study to find out the contribution of African Apostolic religion to social development focusing on Johane Marange sect.

Religious groups like the Johane Masowe and Johane Marange have managed to create strong ties with the government such that the politicians or rather the law makers turn a blind eye to issues relating to religious induced early child marriages and other practices that impact child and human development (Unicef, 2015). The Apostolic sect in Zimbabwe is one of the largest religious groups with an estimated 33.9% (Zimbabwe National Statistics Agency (ZIMSTAT), 2011) of the total Zimbabwe population, therefore showing that it is a very influential group in society with more than a third of the country’s population. The strictest of the growing Apostolic Church sects in Zimbabwe require members to seek healing via prayer and faith and completely reject conventional medicine, and this trend has likely contributed to a growing rate of maternal mortality something that really need policy makers’ attention (Saungweme, 2013).

There has been little definitive research done on the sects, but one 2011 report published by UNICEF estimated that 2.5 million people are part of Zimbabwe’s Apostolic movement. That is
roughly a fifth of Zimbabwe’s 13 million people in 2012 (UNICEF, 2012). The movement’s numbers have steadily grown in recent years a trend that coincides with a near tripling of maternal mortality rates between 1994 and 2007. Researchers noted in the UNICEF report that apostolic beliefs likely have contributed to that increase. But even as the apostolic sects grow, some of their own church leaders have begun to express concern about the health of members. In 2012, the Apostolic Christian Council of Zimbabwe launched a campaign to promote conventional medical treatments. Church members were informed about the benefits of modern medicine, including immunizations as highlighted by Archbishop Johannes Ndanga, the organization’s president (UNICEF, 2012).

Prophets from African Apostolic sects are constantly in the news, alongside advertising their competence on various signposts in urban areas (Gundani, 2001). In early June 2014, newspapers and the social media covered the case of one of the Johane Masowe weChishanu groups that attacked police officers who had come to support leaders of the African Christian Council of Zimbabwe (AACZ) who wanted to ban that particular group. This brought African Apostolic Churches into national prominence, although it reinforced the idea that African Apostolic Churches promoted a suspect spirituality (Chibwa, 2015).

Most African Apostolic sects are initiated by Charismatic leaders and the unity of the church in the initial stages of the founder’s life revolves around him/her. The leader embodies the office of the prophet, the priest, the baptizer, the healer, king and the judge (Gundani, 2001). As the movement grows bigger and bigger the charismatic leader will develop hierarchical structures and s/he will appoint others to help him/her and in most cases close relatives are catapulted into the echelons of power in the church by the leader himself/herself. These churches tend to become family churches due to the nature of the first converts who are normally close family (Daneel, 2008). This has been the case in the origin and development of many African Apostolic sects of the spirit type such as the African Apostolic Church of Johane Marange, Johane Masowe’s Gospel of God Church, Mai Chaza’s Guta raJehova, Habbakuk and Samuel Mutendi’s Zion Christian Church and other numerous Apostolic churches. Power in these Messianic or Spirit type churches resides in the founder: the African Messiah (Daneel 1988). The Church is hinged
on the founder as he/she commands unquestioned authority amongst the thousands of followers who have believed his/her mission.

In as far as every person on earth should observe basic human rights; religious freedom should also be respected. However, some human rights that fall under peremptory norms are regarded as superior than others such as religious freedom. It should also be noted that religious freedom does and should not include abuse of the minority or the vulnerable. Religious freedom has been abused by some African Apostolic sects who initiate practices that undermine human development (Saungweme, 2013)

1.1. Statement of the problem

The United Nations and various supporting organisation are in the drive for Sustainable Development Goals (SDGs) to upgrade the lives of all. Most governments therefore committed to work tirelessly in pursuit of the SDGs. Sustainable Development Goals seek to promote human development for sustainable development by emphasizing on eradicating poverty, hunger, end inequalities, promote community sustainability, improve health quality and many other issues that affect human security and sustainable development. African Apostolic sects in Zimbabwe have been on the spotlight from human rights activists as they are accused of violating human, women and child rights in various ways (UNICEF, 2012). The practices of most African Apostolic sects Johane Marange included are criticized by various organizations in relation to the promotion of human and social development. Societies of African Apostolic sects appear to be lagging behind in terms of human development and this study seeks to analyses threats and opportunities that spiritualism brings into the community towards human development. There are cases of child marriages reported as a result of the sects’ doctrines and beliefs. The government of Zimbabwe has been making efforts to protect human rights of the members of the apostolic sects but has faced a lot of resistance and in 2014 violently handled the police and journalists who wanted to investigate their practices (Mibia, 2014). This study investigated the significance of African Apostolic sects on social development dwelling more on the Johane Marange sect in Mutare District Zimbabwe.
1.2. Purpose of the Study
The main purpose of this study is to critically analyze how spiritualism in African Apostolic sect’s impact issues of human development and social cohesion/unity.

1.3. Objectives of the Study
The study has the following objectives;
   i. To explore the concept of spiritualism in African Apostolic sects focusing on the Johane Marange sect.
   ii. To examine the effects of religious spiritualism on human development
   iii. To evaluate the contribution of Johane Marange sect on social development.

1.4. Research Questions
The study is guided by the following questions;
   i. What does religious spiritualism entails in the context of Johane Marange sect?
   ii. How does religious spiritualism in African Apostolic sects affect issues of human development?
   iii. What is the role of Johane Marange sect on social development?

1.5. Assumptions
The study made the following assumptions;
   i. Johane Marange sect violets a number fundamental human rights resulting in depriving its members of human development and also hinders social development.

1.6. Significance of Study
The concepts of human rights such as human development, human security has been popularized and gathered momentum since the beginning of the 21st century. The notions of human development entail the empowerment of human beings through education, people centered development, adequate and accessible health among others. Religious organizations are considered as custodians of peace, social cohesion and human development. It is therefore, vital to analyze positive and negative impact of religious spiritualism in the development of the society dwelling more on scrutinize the Johane Marange Sect in Mutare District. This study shall
offer recommendations relevant to the Human Rights Commission and other institutions focusing on human development issues.

1.7. Limitations
Religious issues are very sensitive and some people do not want their religion or beliefs to be criticized hence, this fact gave the researcher a very difficult task to convince members of the Johane Marange to comfortably participate or contribute to the study. Leaders of the sect were approached first and were convinced that the study would not harm the sect or individuals in any way. They agreed to participate and their followers also became confident to participate. The researcher however, observed research ethics of informed consent as well as ensuring participants of confidentiality and that influenced participants to freely contribute to the study.

1.8. Delimitation of the study
The study focused on examining the nexus between religious spiritualism and human development paying a particular attention to the Johane Marange Sect in Mutare District. The study focused on Johane Marange sect mainly because it is one of the African Apostolic sects that have been reported to be violating human rights, especially child and women’s rights.

1.9. Definition of key terms
Religion- there is no scholarly consensus over what precisely constitutes a religion. It may be defined as a cultural system of designated behaviors and practices, world views, texts, sanctified places, prophesies, ethics, or organizations, that relate humanity to the supernatural, transcendental, or spiritual.

Social Development encompasses a commitment to individual well-being and volunteerism, and the opportunity for citizens to determine their own needs and to influence decisions that affect them (Martens, 2011). In this study social development also encompasses issues to do with community development, conflict resolution and social cohesion.

African Apostolic sects are subgroups of African Christians who indigenized Christianity and harmonized Christianity and African traditional religion. It is claimed that the formation of
African Apostolic sects was influenced by the Holy Spirit through African prophets. These groups are organized religious movement with distinct names and mentorship (Mender, 2015). The African Apostolic belief is embedded in spiritualism which means they follow orders which they claim are from the Holy Spirit even if such actions can violate human rights or the law.

Spiritualism is a metaphysical belief that the world is made up of at least two fundamental substances, matter and spirit. This very broad metaphysical distinction is further developed into many and various forms by the inclusion of details about what spiritual entities exist such as a soul, the afterlife, spirits of the dead, deities and mediums; as well as details about the nature of the relationship between spirit and matter. It may also refer to the philosophy, doctrine, or religion pertaining to a spiritual aspect of existence (Kucich, 2014).

Human rights are moral principles or norms that describe certain standards of human behavior, and are regularly protected as legal rights in municipal and international law (Shaw, 2008). They are commonly understood as inalienable fundamental rights "to which a person is inherently entitled simply because she or he is a human being", and which are "inherent in all human beings" regardless of their nation, location, language, religion, ethnic origin or any other status (Brownlie, 2013) They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They are regarded as requiring empathy and the rule of law and imposing an obligation on persons to respect the human rights of others, and it is generally considered that they should not be taken away except as a result of due process based on specific circumstances; for example, human rights may include freedom from unlawful imprisonment, torture and execution.

Human Development is defined as the process of enlarging people’s freedoms and opportunities and improving their well-being. Human development is about the real freedom ordinary people have to decide who to be, what to do and how to live. Human development approach focuses on improving the lives of people lead rather than assuming that the economic growth would automatically lead to greater opportunities for all (UNDP, 2015).
1.10. Chapter outline

The study has five chapters. Chapter one deals with the background of the study, objectives, research questions and justification of study. Chapter Two is where related and relevant literature from other authorities is collected and synthesized as the study aim to archive its objectives. Chapter Three focuses on the methodology used to carry out the research, population; sample size and research instrument employed in the study. Chapter Four focuses on data presentation, analysis, interpretation and discussion. Chapter Five is composed of the findings, summary, conclusions and recommendations.
CHAPTER TWO: LITERATURE REVIEW

2.0. Introduction
This chapter presents a review of related literature from different authorities and the theoretical framework on spiritualism in African Apostolic sects and its impact on fundamental social development. The chapter scrutinizes some theories that explain why and how religion is a complex phenomenon in changing behaviors and attitudes of individuals, as well as the society at large. There is also need to comprehend the concepts of religion, spiritualism and social/human development and this chapter clarifies such concepts that are core to this study. The study is dwelling much on the Johane Marange sect in Zimbabwe and this chapter also provides the background of Johane Marange, and explore their beliefs, values, practices, norms and rituals and how such practices impact social development. The chapter adopts Systems theory of development to explain how religion can influence social/community development. Themes that were developed from research objectives are also discussed in this chapter.

2.1. Theoretical Framework: System Theory of Community Development
The study employed system theory of Community development which seeks to provide an analytical framework which can be used to describe some of the many factors involved in community development. Community Development is a very complex activity and there are so many elements involved that it seems almost impossible to describe development in a clear and organized manner. General System Theory, which was developed by Ludwig von Bertalanffy et al (1999), provides an analytical framework which can be used to describe some of the many factors involved in community development and it is relevant in analysing the contribution of Johane Marange sect in social development, as a distinct group of the society. Some of the key concerns in community development, such as assessing power and influence, understanding the dynamics of inter-group relationships, and considering the changes involved in planning development activities, can be understood and described using System Theory. Terms such as systems and sub-systems, closed and open systems, system boundaries, the transfer of energy or influence across boundaries, feedback and system balance can be used to clarify what sometimes seems to be a bewildering array of information involved in community development work. Other
System Theory concepts, such as the description of various environments related to a system, and the very important notion of entropy, can also be used in community development.

A system is defined by von Bertalanffy (1999) as a set of elements standing in interaction in other words, a group of things which have something in common. This includes any grouping with any sort of relationship; a collection of people, a forest, the planets, rabbits on a hill-side, a pile of rocks, or anything else; if it is possible to identify a group of things, this cluster can be seen as a "system." There can be smaller systems within other, larger systems; a clear example of this would be a single household in a village. Johane Marange sect therefore, is a system that can be assessed its contribution in social development.

2.1.1. Open and Closed Systems
According to von Bertalanffy (1999) the boundary around any system can be said to be either ‘open or closed’. A closed system is one which is completely sealed off from its environment by its boundary, such as a candle burning in an air-tight jar. The activity within such a closed system will continue until all the needed elements are consumed. There are relatively few completely closed systems in the world (ibid). All organic systems, terms which includes human beings and their communities, are open systems: that is, each has a boundary which is open to some extent and which makes it possible for energy or influence to pass into and out of its system.

In the community example given above, one of the factors determining the ‘openness’ of the system boundary between the community and the outer world would be the ease of communication. If there were roads, or television and telephone links which permitted free exchange of goods and information across the boundary between the village and the rest of the world, that system boundary could be said to be very open. If, on the other hand, there were less ease of communication, if there were no roads, or the phone system did not work, the boundary could be said to be relatively closed (von Bertalanffy, 1999).

The same openness would apply if the people were co-operative and worked together in harmony: they would share things across their respective boundaries. If there were tensions in
the community, however, and people did not communicate and share things easily with each other, boundaries would be relatively closed. A lack of trust in a community, for example, would contribute to making boundaries seem ‘closed’ (von Bertalanffy, 1999).

2.1.2. Energy in System Theory
The various things which pass across the boundaries of systems can be called energy or influence. There are different forms of this influence. A human being requires physical energy in the form of food in order to survive. People also use other forms of influence which can be termed social power or psychological energy. This ‘energy,’ which is often in the form of information, is usually the main product of human relationships, and is a necessary element in the functioning of social systems (von Bertalanffy, 1999). There are usually various kinds of social energy, and different people in a community hold varying amounts of these types of power. Some energy is able to help communities progress, while other forms can be unhelpful. Understanding how to help communities gain access to and control beneficial types of energy is one of the main aims of community work (von Bertalanffy, 1999).

2.1.3. Dynamic Balance in System Theory
‘Homeostasis’ is a term which is used to describe a condition inside a system. It is a ‘steady state’ or a ‘dynamic balance’ which occurs within a system when its internal and external conditions stay essentially the same from one day to the next (von Bertalanffy, 1999). The concept of homeostasis thus includes reference to the passage of time: a system will progress through time in a state of balance if it can continue to gain access to the resources it needs to keep itself in that condition. If there is a desire to make a change in a system, there is a need to alter its "steady state" by modifying some of the conditions in that system. Anything which alters the energy flow within or between parts of a system will bring about changes. For example, a community which has high levels of disunity and backbiting among sub-groups can be changed by giving influential members of each sub-group an important task to do which requires them to collaborate with their counterparts in other sub-groups. Working on this common task might change attitudes and the type of communication between groups and foster a system-wide shift from conflict to cooperation (von Bertalanffy, 1999). This process of analysis of conditions and introduction of beneficial change is the core of Community Development work.
2.1.4 Boundary Management
The condition within an open system is often in a dynamic balance, or steady-state. The condition of that steady state within a system is influenced by the energy or influence that crosses that system's boundary. If there is a need to achieve a desirable condition within a system, it is necessary to control or manage the flow of energy across its boundary.
1. Assessing the community;
2. Selecting development goals;
3. Planning a strategy to reach those goals;
4. Carrying out activities to achieve goals, and;
5. Evaluating progress and including the results of evaluation in subsequent activities.

2.2. Conceptual Framework: Religion
There is no scholarly consensus over what precisely constitutes a religion. It may be defined as a cultural system of designated behaviors and practices, world views, texts, sanctified places, prophesies, ethics, or organizations, that claims to relate humanity to supernatural, transcendental, or spiritual elements (Hillary, 2015).

Different religions may or may not contain various elements ranging from the divine, sacred things faith, a supernatural being or supernatural beings or "some sort of ultimacy and transcendence that will provide norms and power for the rest of life" (Harper, 2007). According to Maxim (2003), religious practices may include rituals, sermons, commemoration or veneration, sacrifices, festivals, feasts, trances, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public service, or other aspects of human culture. Maxim (2003) also points out that religions have sacred histories and narratives, which may be preserved in sacred scriptures, and symbols and holy places that aim mostly to give a meaning to life. Religions may contain symbolic stories, which are sometimes said by followers to be true, that have the side purpose of explaining the origin of life, the universe, and other things. Traditionally, faith, in addition to reason, has been considered a source of religious beliefs (Taylor, 2006).
There are an estimated 10,000 distinct religions worldwide, but about 84% of the world's population is affiliated with one of the five largest religions, namely Christianity, Islam, Hinduism, Buddhism or forms of folk religion (Grant, 2010). The religiously unaffiliated demographic includes those who do not identify with any particular religion, atheists and agnostics. While the religiously unaffiliated have grown globally, many of the religiously unaffiliated still have various religious beliefs (Berman, 2010).

Religion is a modern Western concept and parallel concepts are not found in many current and past cultures; there is no equivalent term for religion in many languages (Boyer, 2014). Scholars have found it difficult to develop a consistent definition, with some giving up on the possibility of a definition. Others argue that regardless of its definition, it is not appropriate to apply it to non-Western cultures. An increasing number of scholars have expressed reservations about ever defining the essence of religion. They observe that the way we use the concept today is a particularly modern construct that would not have been understood through much of history and in many cultures outside the West (Walegn, 2013).

The very attempt to define religion, to find some distinctive or possibly unique essence or set of qualities that distinguish the religious from the remainder of human life, is primarily a Western concern (Grant, 2015) The attempt is a natural consequence of the Western speculative, intellectualistic, and scientific disposition. It is also the product of the dominant Western religious mode, what is called the Judeo-Christian climate or, more accurately, the theistic inheritance from Judaism, Christianity, and Islam (Grant, 2015). The theistic form of belief in this tradition, even when downgraded culturally, is formative of the dichotomous Western view of religion. That is, the basic structure of theism is essentially a distinction between a transcendent deity and all else, between the creator and his creation, between God and man (Taylor, 2006).

The anthropologist Clifford Geertz (2005) defined religion as a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic.
Alluding perhaps to Taylor (2006) "deeper motive", Geertz (2010) remarked that we have very little idea of how, in empirical terms, this particular miracle is accomplished. We just know that it is done, annually, weekly, daily, for some people almost hourly; and we have an enormous ethnographic literature to demonstrate it. The theologian Antoine Vergote (2000) took the term supernatural simply to mean whatever transcends the powers of nature or human agency. He also emphasized the cultural reality of religion, which he defined as the entirety of the linguistic expressions, emotions and, actions and signs that refer to a supernatural being or supernatural beings.

Peter Mandaville and Paul James (2001) intended to get away from the modernist dualisms or dichotomous understandings of immanence/transcendence, spirituality/materialism, and sacredness/secularity. They define religion as a relatively-bounded system of beliefs, symbols and practices that addresses the nature of existence, and in which communion with others. Otherness is lived as if it both takes in and spiritually transcends socially-grounded ontologies of time, space, embodiment and knowing.

According to the MacMillan Encyclopedia of Religions, there is an experiential aspect to religion which can be found in almost every culture: Almost every known culture has a depth dimension in cultural experiences toward some sort of ultimacy and transcendence that will provide norms and power for the rest of life. When more or less distinct patterns of behavior are built around this depth dimension in a culture, this structure constitutes religion in its historically recognizable form. Religion is the organization of life around the depth dimensions of experience varied in form, completeness, and clarity in accordance with the environing culture (Grant, 2015).

2.2.1. Social constructionism
One modern academic theory of religion, social constructionism, says that religion is a modern concept that suggests all spiritual practice and worship follows a model similar to the Abrahamic religions as an orientation system that helps to interpret reality and define human beings. Among the main proponents of this theory of religion are Daniel Dubuisson, Timothy Fitzgerald, Talal Asad, and Jason Ananda Josephson. The social constructionists argue that religion is a modern
concept that developed from Christianity and was then applied inappropriately to non-Western cultures (Grant, 2015).

2.2.2. Cognitive science
Cognitive science of religion is the study of religious thought and behavior from the perspective of the cognitive and evolutionary sciences (Bishau, 2010). The field employs methods and theories from a very broad range of disciplines, including: cognitive psychology, evolutionary psychology, cognitive anthropology, artificial intelligence, cognitive neuroscience, neurobiology, zoology, and ethology. Scholars in this field seek to explain how human minds acquire, generate, and transmit religious thoughts, practices, and schemas by means of ordinary cognitive capacities (Bishau, ibid).

Hallucinations and delusions related to religious content occurs in about 60% of people with schizophrenia (Harrod, 1999). While this number varies across cultures, this had led to theories about a number of influential religious phenomenon and possible relation to psychotic disorders. A number of prophetic experiences are consistent with psychotic symptoms, although retrospective diagnoses are practically impossible. Schizophrenic episodes are also experienced by people who do not have belief in gods (Bradt, 2012). Religious content is also common in temporal lobe epilepsy, and obsessive-compulsive disorder. Atheistic content is also found to be common with temporal lobe epilepsy (Bradt, ibid).

2.2.3. Comparative religion
Comparative religion is the branch of the study of religions concerned with the systematic comparison of the doctrines and practices of the world's religions (Kennel, 2009). In general the comparative study of religion yields a deeper understanding of the fundamental philosophical concerns of religion such as ethics, metaphysics, and the nature and form of salvation. Studying such material is meant to give one a richer and more sophisticated understanding of human beliefs and practices regarding the sacred, numinous, spiritual and divine (Taylor, 2006).

In the field of comparative religion, a common geographical classification of the main world religions includes Middle Eastern religions, Indian religions, East Asian religions, African
2.3. Discussions on the resurgence of African Apostolic Churches

The employs theories of the resurgence of African Apostolic Churches to provide the study with possible reasons why African Apostolic sects came to be and also why they act/behave the way they do. The theories also reveal the nature of the sects, their beliefs, values, norms and morals. One of the early theorists on African Apostolic Churches, Daneel (2011), a historian, highlights some of the theories that have been presented as an attempt to explain the exponential rise of religiosity among the African Apostolic Churches. Firstly, emphasis has been placed on the socio-political factors such as the injustices arising during the colonial era when Africans were segregated and alienated. This forced the Africans to use religion as a tool to fight the colonial administrators. Secondly, ethnic factors could also have resulted in the formation of African Apostolic Churches as Africans sought a church that would deploy African notions of identity, beliefs and world view (Grant, 2006).

Thirdly, scholars such as Isichei (2011) argue that African Apostolic Churches are protest movements because most of them developed when many countries were under pressure from foreign domination or economic marginalisation. However, Ranger (2005) and Engelke (2007) see the development of African Apostolic Churches as emanating from failure by Christian missions in adapting the gospel to the religious context of Africa. Engelke (2007) notes that the Johane Masowe’s rejection of the Bible was a protest against white Christianity and its interpretation of the Bible. It was viewed as too academic and hence it failed to address the specific needs of the Africans.

Throughout its history, Christian missionary work in West Africa has displayed little cultural sensitivity toward African society (Nchiebe, 2010). Catholic missionaries, like their protestant brothers, were appallingly ignorant of African institutions and did not care to investigate them. Indeed, they were too busy suppressing traditional rituals and beliefs, thereby preventing an
objective, balanced view of African traditional religions. With few exceptions, missionaries saw African traditional religions as a ‘morass’ of bizarre beliefs and practices (Grant, 2003). As a general principle one can say that before 1960 all mission-founded churches insisted that their converts abandon all contact with African traditional religions and cultures. These churches were poorly prepared theologically and culturally to accept any alternatives to their own way of praying, thinking and behaving.

Hastings (2014), more than forty years back, alluded to the fact that Christians had a negative approach to anything that was African. He explains in this regard: The tendency continues to treat everything pre-Christian in Africa as either harmful or at best valueless and to consider the African, once converted from paganism, as a sort of tabula rasa on which a wholly new religious psychology has somehow to be imprinted (Hastings, 2014). However, this tendency to condemn Africans continued due to ignorance on the part of the Christian missions and forced African Christians to respond as they sought to find an African type of Christianity that recognized their prior beliefs and practices.

Consequently, African Christians wanted a Christianity that was going to present African religion in a favorable picture. The introduction of African Apostolic Churches in the religious space of Africa was meant to address this thirst for what African Christians considered to be “true religion”. African Apostolic Churches, according to scholars such as Daniel (2010), became a place of refuge or a place of belonging. Daneel (2010) elaborates as follows: For in the disruption of social structures caused by the accelerated processes of acculturation and industrialization thousands of alienated individuals have found in the Independent Churches homes of spiritual, mental and even material security, true African havens of belonging in developing an intimate corporate life, the independents are compensating for the lack of Holy Spirit in the historical churches (Grant, 2010).

Barrett (2011) highlights the root problem of the Christian missions as follows: failure in sensitivity, the failure of missions at one small point to demonstrate the fullness of the biblical concept of love as sensitive understanding towards others as equals, the failure to study or understand African society, religion and psychology in any depth, together with a dawning
African perception from the vernacular scriptures of the catastrophic nature of this failure and of the urgent necessity to remedy it in order that Christianity might survive on African soil.

The formation of the AAC in 1959 was a result of the failure by the Methodist Church of Zimbabwe to offer a gospel that addressed the problems of the Africans within the African cosmology or world view (Dodo et al, 2014). Hence, Mwazha became unhappy with the rigidity of the Methodist church ministers when it came to issues of the Holy Spirit and using the Holy Spirit to deal with the problems found in the African society (Mwazha, 2007). As Mwazha (2007) confirms: “The ever-present Holy Spirit and its significance to us brought the comfort that we were able to glorify Jesus. Our hearts were filled with song and it was not too difficult to express our sincere gratitude to Jesus. We were overwhelmed by the love of God confirmed by the exhilarating spirit from above. The arrival of the Holy Ghost brought us to a junction where we became less inclined to the conventional doctrine which seemed to gravitate from the justification by faith and sincerity in seeking for the favor of God, trusting more and more in undertaking definite good works as the guarantee to salvation”.

Having noted the above views which attempt to explain the exponential rise of African Apostolic Churches in Africa, this writer argues that African Apostolic Churches such as the AAC could also be seen as direct responses to secularization. Secularization in this case, produced more traditional forms of religious expression such as the AAC (Chitando, 2005). This explains the stance of the AAC on secular issues.

Zimbabwe is a secular nation which has enjoyed diverse religious faiths since the country attained independence from Britain in 1980. Freedom of worship is guaranteed under section 19 of the Constitution which states that: ‘Except with his own consent or by way of parental discipline, no person shall be hindered in the enjoyment of his freedom of conscience, that is to say freedom to change his religion or belief through worship, teaching practice and observance’ (Government of Zimbabwe, 2012). This freedom has ensured the existence of religious pluralism in the post-colony whose clearest manifestation has been the mushrooming of a plethora of diverse religious groups and denominations co-existing alongside one another (Gundani 2003).
2.4. Johane Marange Sect and Spiritualism

According to Reese (2011) Johane Marange was born in 1912 in the eastern part of Zimbabwe, in the Marange area. His actual name was Muchabaya Momberume. Glazier (2001) points out that his father was a Mozambican immigrant who was a member of the royal Sithole lineage. His mother was the daughter of a Shona chief, Marange. Both Reese (2011) and Farhadian (2007) point out that Marange was from a prominent Methodist family. Bourdillon (2001) further alleges that Johane attended four years of schooling at the Methodist mission. Jules-Rosette (2009) claims that church records reveal that Marange was baptised a Methodist under the name Roston at a local mission. However, Glazier (2001) records that Marange’s sons disagree with this assertion. They dispute the American Methodist missionaries who claim that he was baptised in their church.

Jules-Rosette (2009), Reese (2011) and Farhadian (2007) record that in 1932 Marange had deep religious experiences. These led him to assume the role of modern day John the Baptist and to establish a church. Jules-Rosette (2009) points out that at an early age, he claimed to have been visited by the Holy Spirit and would hear strange voices and see visions. The hearing of voices and seeing of visions is found in both Christian and African religions. Both religions identify with seeing of visions, although for African religion these are from ancestors and in Christianity they are directly from God. Jules-Rosette (2009) notes that Marange’s turning point came when he heard a ‘heavenly’ voice which told him that he was ‘John the Baptist, an apostle’. This voice told him to, ‘go to every country and preach and convert people.’ Thus, he began his ministry. He preached repentance and encouraged baptism of all recruits in rivers which he referred to as ‘Jordan’s’. He became an itinerant evangelist who roamed as far as the DRC, Kenya, Tanzania, and most of central and southern Africa.

Wherever he established a church, he would baptize people before moving on. Reese (2011) noted that in the 1970s, Johane Marange sect was one of the largest AACs in Zimbabwe. It had more than 500 000 adherents in the region and vied with the Zion church of Christ and the Roman Catholic Church for affiliates in Zimbabwe.
Marange had so many visions during his early years when he was establishing his church, that he wrote a book about it. Jules-Rosetta (1999) points out that Marange recorded his visions in a book ‘Humbowo Hutsva HweVaPositori’ (New Witness of the Apostles). Bourdillon (2010) stresses that in this book, Marange claims to have received a full charter for his church with all its rules and practices through the direct inspiration of the Holy Spirit. The apostles in the Johane Marange sect use this book as a moral and spiritual guide. Though they still use the Bible for their sermons, this book plays a special role in church traditions. Most members of the Johane Marange sect have this book and are constantly referring to it.

Marange carefully selected the top leadership of the church. The church consisted of a hierarchy leadership of 12 members based in Zimbabwe. He usually handpicked them and in most cases they were close members of his family. Jules-Rosette (1999) states that Marange retained control of his large ministry by ordaining leaders at the annual Pendi (Passover ceremony). Jules-Rosette (1999) further suggests that Johane Marange sect members living outside Zimbabwe sought his approval for leaderships in their countries. In this way he kept his church closely knit and he was in control. Marange’s missionary work spanned over 30 years. He died in 1963 and his sons took over the running of the church. Recent publications by Anderson (2001) estimate that there is about a million Marange adherents the world over.

2.4.1. Practices and rules
Not all African Apostolic Churches in Zimbabwe hold similar views regarding the position of women in the church hierarchy and in society (Mapuranga 2013). African Apostolic Churches share some traditions as far as church attire, dietary prescriptions and the practice of open-air church services are concerned. However, there are differences in some of practices such as observance of Sabbath days and beliefs regarding education and health. Thus, although some African Apostolic Churches might not approve of Western medical care, a sizeable number of modern medical practitioners are members of African Apostolic Churches.

The Johane Marange sect incorporates both Christian biblical teachings and traditional practices in their daily lives. Reese (2011) notes that the church is an extension of African traditional religion and Christian doctrines. Influences from African traditional practices such as polygamy
and inheritance of wives are acceptable in the Johane Marange sect. They however, totally reject some of traditions as evil. Anderson (2001) in this regard observes that the Johane Marange sect believes that the world is a spiritual battleground sprinkled with demons and witches, thus disease is thought to have spiritual causes and cures.

The Johane Marange sect is closely knit and secretive. Reese (2011) points out that the members are suspicious of outsiders. It is quite easy to join the Johane Marange sect, but leaving the church is a difficult matter as defectors are regarded as beset with evil spirits. This implies that membership of the Johane Marange sect often becomes a lifetime commitment. Children born in the church are raised there and will be expected to pass church traditions to generations to come. Bourdillon (2000) stresses that when an apostle dies, church members take the responsibility for burial. They arrange all the funeral activities and sometimes they do not even consult or involve the relatives if they are not from the church. Bourdillon further alleges that the corpse is buried in the proximity of the graves of other apostles. Shona tradition usually requires that a person must be buried amongst his/her own people.

2.4.2 How ceremony services are conducted

Church services are usually conducted on a Saturday. Farhadian (2007) states that worship is done outside, usually under the shade of a tree, and lasts from mid-morning till late afternoon. The choice of a venue for a service is not spiritually-led. Instead church elders look for central places with shade and mark the perimeter of their chosen site of worship with stones. Farhadian (2007) notes that such places of worship become holy through frequent use. In urban areas, such sites eventually become prohibited for use by other Apostolic Faith churches.

Apostles in the Johane Marange sect have rules which they must abide by when they are attending church services. Any place of worship is considered holy ground. Farhadian (2007) states that shoes are removed when standing on holy ground. This rule applies even within worship in the home. It also applies to visitors. The rule is that when one is praying one is in the presence of God, hence no shoes should be worn.

Apostles in the Johane Marange sect do not dance during service, but sing in harmony. At such services, it is not uncommon to have people speak in tongues. They will then interpret what the
Holy Spirit would have led them to say. The content of the services varies depending on the issues to be preached. According to Farhadian (2007) they can talk about immediate political themes and social issues recurring. Themes such as testimonies of healing and on-going spiritual warfare against evil forces are quite common at gatherings. Normal everyday issues are also talked about during the services. People are encouraged to live “clean lives”, which is interpreted to mean that they should not commit adultery or prostitution, must shun witchcraft and avoid general bad behavior.

Church members are encouraged to confess their sins. Farhadian (2007) stresses that through the act of confession, people reveal what is not right in their lives and they improve themselves through the inner cleansing provided by the act of confession. These confessions can be done to church elders (prophets) in private or during the service depending on the gravity of the sin. Failure to confess can result in God unleashing His wrath on the offender. This can manifest in barreness, miscarriage, failure to deliver a baby normally, illness and a host of other misfortunes to one’s life. Apostles in the Johane Marange sect have different ranks of male leadership. Women’s participation in church leadership is not allowed. In fact, Mapuranga (2013) notes: “the subordination of women has been vivified by the church at large as normal and women are taught to be subordinate both in the church and at home. Consequently, there is no leadership space for women since they are not considered as participants in the leadership hierarchies as well as preaching.” There are no separate women’s organisations in the Johane Marange sect that can facilitate female leadership. However, Chitando (2003) notes that Johane Marange sects have female prophets who are also renowned healers. These prophets have the gift of seeing visions and healing the sick. They also participate during church services when it is time for healing sessions; however, it is men who are dominant during most of these services. Farhadian (2007) states that women are resigned to singing during services.

Faith-healing happens at the end of each church service (Bourdillon, 2000). The healing sessions are carried out by prophets or healers. Bourdillon further stresses that exorcism of evil spirits are also carried out. No medicine is given in all these exercises. The Holy Spirit as well as the faith of both the prophet/healer and the afflicted is at work. However, Bourdillon (2000) claims that continual attendance at church service helps those who do not belong to the church who would
have been healed to remain free of their former afflictions. This is normally the case with such afflictions as avenging spirits.

Besides the normal services, apostles also have special events. Farhadian (2007) states that they include baptism, ceremonies to remove evil from people’s homes and Pentecost (Paseka/Pendi). Pentecost is the biggest event for the Johane Marange sect. This is celebrated in July and they celebrate it by eating unleavened bread and home-made wine. They have large gatherings in Marange during this celebration. Church members come from as far as Kenya, South Africa, Namibia and the DRC for this event.

Church services during Pentecost are more or less the same as their weekly services. However, the major difference is that, during Pentecost, church leaders get to address people. Bourdillon (2000) states that this is a long event lasting for more than a week. There are also sessions where evil spirits are exorcized, people confess their sins and when great prophets and healers take time to consult those who may have illnesses local prophets will have failed to cure. Bourdillon (2000) goes on to say that senior members of the church and dignitaries are also called to judge cases which the local elders will have failed to resolve. These may be marital issues, accusations of witchcraft and a host of other social problems that may unsettle people in their everyday life.

The last day of this ceremony is the climax of the event. This is the day they share communion. Bourdillon (2000) claims that the unleavened bread and juice is prepared by virgins who will have been selected earlier on by church elders with the help of older women. Those who will receive this communion will start by confessing their sins. After the confessions, they will also take part in the foot washing ceremony then they will file past the communion table (Bourdillon, 2000). This is the last activity before they go back to their homes.

### 2.4.3. Food and drinking

Anderson (2001) notes that African Apostolic Churches tend to adhere to the dietary prescriptions of the Christian Old Testament in which the consumption of the meat from birds, rabbits, pigs and catfish are prohibited. In addition, drinking beer and using tobacco is
prohibited. Johane Marange sect members are allowed to drink soft drinks or Mahewu (a maize-meal beverage in which they use yeast for fermentation).

2.4.4. Church regalia
Reese (1979) asserts that in the Johane Marange sect women must wear long white dresses and white headscarves when attending church service. Men must shave their heads and keep a long beard at all times. Farhadian (2007) states that bishops have distinctive staves as emblems of spiritual power. Bourdillon (2000) points out that a badge which indicates the person’s office is part of their church attire. Bishops are allowed to wear plain clothes when not attending to church services as long as they do not wear clothing in red or black. Farhadian (2007) observes that church attire symbolises cleansing as white garments symbolises a retreat from the world to enter an alternative space of purity and holiness.

2.5. Beliefs in the Johane Marange sect and emancipation of women
Certain beliefs in the Johane Marange sect compound the marginality of women, such as beliefs regarding marriage, women’s education, women’s employment and health care. Each of these is discussed in greater detail below.

2.5.1 Beliefs regarding marriage, virginity and family planning
Polygyny is common in the Johane Marange sect and regarded as acceptable because pre-marital and extra-marital sexual activity among men as well as women is discouraged. Anderson (2001) notes that a man may marry as many wives as he wishes, but in most cases the young girls have no say over who they will marry. Arranged marriages remain in place in the Johane Marange sect, and a girl cannot refuse the arrangement. If she does so, her family will disown her. Anderson (2001) attributes this to the strict rules girls have to abide by if they do not wish to face the wrath of God. In most cases in the Johane Marange sect, these girls will be between the ages of 10 to 16 years. However, it must also be noted that not all marriages are arranged. Although polygyny is allowed, there are also families within this church who choose to have monogamous relationships.
Virginity tests for girls are the norm in the Johane Marange sect. Gregson, Zhuwau, Anderson and Chandiwana (1999) observe: “in cases where young women are suspected of having had pre-marital sex, older women are appointed to carry out physical checks to establish whether this is so. Where serious sins have been committed, elders may impose penalties, such as confiscation of the characteristic white or multi-colored robes worn at church services or withdrawal of church support in the event of sickness”. The Girl Child Network (2004) alleges that in some cases those who fail the test are subjected to rape and insults from other members of the faith. Failing a virginity test is humiliating and forces young girls into marriages where they will continue to be stigmatized by others (Girl Child Network 2004).

Divorce is not permitted at all within the Johane Marange sect. In the event of divorce, parents are not encouraged to take their daughters back. Jules-Rosett (1999) states that Johane Marange sect apostles believe that marriage is for life. Whatever problems one might face should not lead to a divorce. However, should a divorce occur, the woman will only be allowed to take any possessions or children with her as these are regarded as her husband’s property.

Marriage to a non-believer is not discouraged, provided that the non-believer wants to convert to be a member of the Johane Marange sect before the marriage ceremony (Chitando, 2005). If an unbeliever marries within the church and refuses to convert, the marriage is not considered binding and divorce is allowed in such a case. Parents are blamed if their children choose to marry outside the church. Chipungudzanye (2003) states that it may be the reason why the apostles do not want their children to attain higher education. They also fear that they may end up finding suitors outside their church.

In the case of death of the husband, his wives are inherited by family members. Jules-Rosette (1999) states that these can either be the deceased’s younger or elder brothers. Even cousins can also inherit deceased relative’s wives. Women are not given the option of remaining single if they want to remain in the family. All women who have not yet reached menopause must not be single. Regarding family planning, Gregson et al (2009) observe that in the Johane Marange sect “leaders teach faith-healing and regard sickness itself and use of medical services (traditional or modern) as signs of weakness of faith. Non-natural methods of family planning that is, methods
other than withdrawal and periodic abstinence are considered to be medicines in this context. The teachings and controls on use of medicines and contraceptives are most strictly applied in the Marange Apostolic church, which is more prominent in the Honde Valley, where religious differentials in birth rates and death rates have been most pronounced.”

An early age at marriage for women, coupled with low use of modern contraception and the avoidance of divorce all combine to set social roles for women that stress their roles as wives and mothers of relatively high numbers of children.

2.5.2 Spiritualism and women empowerment
In the Johane Marange sect, the girl child may go to school, but just up to primary level. Chipungudzanye (2003) states that the Johane Marange sect refuses to let their young women attain higher education. Early marriage prohibits these young women’s further participation in education beyond the primary level. This, in turn, influences their ability to participate in a modern labor force. Machingura (2011) observes: “The last statistics from the Ministry of Education, Sport and Culture district office reveal that out of the 10 000 girls who enrolled in Form One in the Marange district where the Johane Marange sect is dominant, only about a third completed Form Four in 2003; with the highest probability that, those who dropped out became wives”.

2.5.3 Beliefs regarding women’s participation in waged labour
The 2010-2011 ZDHS found that 44% of married women aged 15- to 49-years were employed, compared with 85% of married men (Zimbabwe National Statistics Agency and ICF International 2012). The Johane Marange sect teaches that women may engage in income-generating projects such as basketry, making soft furnishings or cross-border trading. They are allowed to work, but the church encourages self-employment in cottage-type industries as opposed to waged labour outside the home. Anderson (2001) says that husbands have absolute control over the household, and therefore holds decision-making power over the women’s labor force activities and access to financial resources. As for men in the Johane Marange sect, they have free choice on whether to work and the type of employed they are involved in.
2.5.4 Beliefs pertaining to health and illness

Anderson (2001) states that diseases are viewed by the Johane Marange sect as having spiritual causes and cures. Chipungudzanye (2003) adds that Johane Marange sect members refuse to use modern medicine. Prophets and those with the gift of healing provide medical care for church members. Farhadian (2007) states that, as in most African Apostolic Churches, the Johane Marange sect has made faith healing a marker of their identity. It is not uncommon for people to blame witchcraft for their illness or misfortune. According to Farhadian (2007) witchcraft detecting and eradication remains an important part of the healing process.

It has already been pointed out that the Johane Marange sect prohibits the use of modern methods of family planning. As far as women’s reproductive health is concerned, childbirth is handled only by traditional birth attendants within the church. Complications in childbirth are regarded as a pointer to sin. Confessions are believed to help in the safe delivery of babies; otherwise both mother and child will be at risk of losing their lives. These beliefs also affect morbidity and mortality of children. In 2009 when there was an outbreak of measles in the Marange area, and Johane Marange sect preached that child deaths due to measles was an occurrence related to sinners not confession their sin (ZBC News 2010). Thus, Johane Marange Sect members are not allowed to immunize their children.

2.6 African Apostolic Churches: A historical overview

The African Apostolic Churches (AAC) are a major form of Christianity in Africa. The largest phenomenon of the rise of the African Apostolic Churches was experienced in Southern Africa, West Africa, Central Africa and Eastern Africa. Many studies and researches have been done covering the African Apostolic Churches in the whole of Africa. Barrett (2014) has made an overview of the rise and the causes of the rise of the African Apostolic Churches in Africa with a focused study on Luo Independency. Turner (2012) has made a good study of the Aladura in West Africa with emphasis on the Church of the Lord. Martin (2013) made a detailed study of Kimbanguism in Central Africa. The study that has great relevance to Botswana is the one made by Sundkler (2012) in South Africa and of other studies by Danee (2013) and a study by Oosthuizen (2011).
Studies in Botswana have been done by Amanze and Kealotswe (2014). The common characteristic of all these studies is that the African Apostolic Churches arose as a protest to the Western forms and expressions of Christianity. Their major concern was to develop an indigenous expression of Christianity. The study of the African Apostolic Churches in Botswana should be viewed from this general perspective. It is important to note that African Churches listed under the earlier generic name African Apostolic Churches, coined by Turner, (2012) may now be categorized under three broad taxonomy. In the first group are those which Osun (2009) identified as the older African Churches. As Osun (2009) rightly notes they fell out with the Mission leadership as a result of growing Mission disinterest in the realization of the Vennian dream of a National Church. In the second group are the African Indigenous prevalently known as the Aladura (praying churches) or Roho, sunsum (spirit) churches. The third are the new-fangled Pentecostal movements.

Unlike the first group, did not disengage from the Mission Churches for political or what some regard as human reasons. Rather, they became apparent as Movements of the Holy Spirit (Grant, 2010). They claim that the inability of the mission churches of the time to deal with certain sensitive religious, social, and cultural issues, from a spiritual dimension forced them out to begin their movements. They accused mission churches of being in a very low spiritual state at the time (Ogani, 2011). Hence, from inception, till now, spirituality, especially as it has to do with prayer, has received strong emphasis and attention within the African Apostolic Churches.

Most African Apostolic Churches are initiated by Charismatic leaders. The unity of the church in the initial stages of the founder’s life revolves around him/her (Chitando, 2005). The leader embodies the office of the prophet, the priest, the baptizer, the healer, king and the judge. As the movement grows bigger and bigger the charismatic leader will develop hierarchical structures and she/he will appoint others to help him/her and in most cases close relatives are catapulted into the echelons of power in the church by the leader himself/herself (Chitando, ibid). These churches tend to become family churches due to the nature of the first converts who are normally close family (Daneel 2013). This has been the case in the origin and development of many African Apostolic Churches of the spirit type such as the African Apostolic Church of Johane Marange, Johane Masowe’s Gospel of God Church, Mai Chaza’s Guta raJehova, Habbakuk and
Samuel Mutendi’s Zion Christian Church and other numerous Apostolic churches. Power in these Messianic or Spirit type churches resides in the founder: the African Messiah (Daneel 2013). The Church is hinged on the founder as he/she commands unquestioned authority amongst the thousands of followers who have believed his/her mission. Problems of secession and succession normally begin after the death of the founder.

2.7. African Apostolic sects and issues of Healthcare in Zimbabwe
The Apostolic movement in Zimbabwe can be traced to Johanne Marange and Johanne Masowe groups which started in the 1930s in Marange and Makoni areas (Mavunganidze, 2008), and have since enabled other formations or variants of the dominant Apostolic groups to crop up. The Apostolic movement comprises hundreds of apostolic faiths, and has an estimated population of over 2.5 million members (UNICEF, 2011). Its well-known umbrella faith-based organization, Union for the Development of Apostolic Churches and Zionist in Zimbabwe Africa (UDACIZA), has over 70 bishops, each representing a church in 10 provinces, and acts as a coalition of over 160 Apostolic groups. Other commentators estimate that the apostolic community constitutes 6 percent of Zimbabwe’s adult population, and 73 percent of its membership live in the rural areas. Sixty four percent (64%) of the membership are women, and the majority of the women are aged between 20 and 29 years, the marrying and child bearing age group. Only 13% in this age group are males (The Sunday Mail 2005).

The Apostolic community in Zimbabwe has been steadily growing over the years, and this trend is based on estimated figures from the Zimbabwe Demographic and Health Survey and 2009 MIMS; this data speaks to the challenges of accessing reliable information in the absence of authentic database on the apostolic community in the country. However, according to the 2009 MIMS, approximately 27% of households interviewed in this survey belonged to the apostolic community. From a religious standpoint, the Apostolic churches regard themselves as Spirit-type churches (Gregson et al 1999) or chechi dzeMweya, and consequently base their religious beliefs and practices primarily on Mweya or Spirit. In most instances, the spiritual realm is understood dichotomously: the Holy Spirit (Mweya Mutsvene) versus alien/ancestral /evil spirits (mweya ye dzinza or mweya ye tsvinga), and mweya ye dzinza or mweya ye tsvinga take possession of living beings and negatively influence their health resulting in illnesses (Gregson et al. 1999).
In contrast, the Holy Spirit or *Mweya Mutsvene* is antithesis of ancestral/evil spirits, and works to restore good health and quality of life of those who are faithful and observe religious tenets, teachings and regulations of the Apostolic churches (Daneel 1987). Mweya Mutsvene is the source of spiritual revelation, prophecy, healing, instruction, and protection. Hence, in most cases, Apostolic leaders and faithful “teach faith-healing and regard sickness itself and use of medical services (traditional or modern) as signs of weakness of faith” (Gregson et al. 1999:188), and teach that sin can lead to sickness. They emphasize strict adherence to religious teachings and practices, compliance with normative values, and impose penalties on who violate church regulations and religious teachings (Gregson et al. 1999). Mweya Mutsvene (Holy Spirit) serves as the divine force that guides the church, and equips prophets and some church members with special prophetic and healing powers. It is not surprising therefore that ultra-conservative apostolic groups’ (Marange, Madhidha, and Masowe) position on non-use of modern medicines, health services, and contraceptives are often attributed to the prophetic revelation given to the church founders or leaders by the Holy Spirit.

The membership of these ultra-conservative / fundamentalist Apostolic groups are less likely to use modern healthcare services primarily because of their religious beliefs, teaching, and church regulation as well as social control mechanisms to enforce adherence to these teachings (Gregson et al. 1999). From this understanding, one can conclude that the religious teaching, practices, and church regulations profoundly shape health-seeking behavior, and the ultra-conservative/fundamentalist apostolic groups are likely to have a significant proportion of their membership suffering from or dying of conditions which can be addressed easily by medical assistance. However, the ultra-conservative apostolic groups ascribe to religious beliefs that discourage use of medical treatments even though the condition may easily be treated or cured with modern medicine. Such refusal has often resulted in serious health implications, even death, for some members.

Consequently, the ultra-conservative apostolic faith has had dire consequences on maternal and child health. Strong evidence exists that indicate higher levels of maternal and infant mortality and morbidity among Apostolic communities compared with other religions in Zimbabwe.
(Zimbabwe Demographic and Health Survey 2005-2006), and that poor health outcomes among Apostolic women and children is linked to low or poor utilization of modern maternal and child healthcare services by members of the Apostolic communities especially among religious objectors or ultra-conservative groups which “do not allow their children to be immunized or their sick to be treated using modern drugs” (UNDP 2011). Apostolic communities perform poorly in antenatal care (ANC) use against other religions, except against traditional religion in skilled birth delivery and delivery at health institution. The Apostolic communities also perform poorly against other religions in child immunization, with the exception of traditional religion in DPT immunization (CSO 2009).

The Apostolic members are less likely to have at least 1 ANC visit compared to other religious groups, and equally score lower than other religious groups in terms of the four ANC visits. The Apostolic religion performs slightly better than traditional religion in terms of skilled birth delivery and delivery at health institution but significantly lower than other Christians and religions. UNDP (2011) states that fewer women complete at least four ANC visits and additionally fewer women deliver in institutions where skilled attendance at birth can be obtained. In 2009, it was estimated that “39% of women who gave births in the two years prior to the survey delivered without the assistance of a skilled birth attendant” (UNDP 2011).

Poor or failure to uptake modern maternal health services has significantly contributed to maternal morbidity and mortality, mother-to-child HIV transmission when the mother is not aware of her HIV status, post-partum hemorrhaging, complications, and hypertension. According to UNDP (2011), factors such as institutional delivery, skilled attendants at birth, and the type of religious affiliation significantly affect the risk of maternal deaths. It is extremely worrisome that only “5.4% of pregnant women knew their HIV status before pregnancy, and just 34% of pregnant women were tested for HIV during pregnancy” (UNDP 2011) despite the fact that HIV is a leading cause of maternal mortality. In the context of the apostolic community, it is important to understand the influence of religious beliefs, teachings, and practices on factors that shape maternal health and healthcare seeking.
2.7.1. Child Marriages in African Apostolic sects in Zimbabwe

Some Apostolic men in ultra-conservative apostolic sects often marry very young girls, and impregnate them. The young girl is often forced to enter into the union due to socio-economic and religious factors. After marriage, the girl is not permitted to use modern family planning methods or birth control, and is encouraged to have as many children as divinely possible.

i) **Forced marriages**-A person forcing a girl-child to marry commits a criminal offense. Section 94 of the Criminal Law (Codification and Reform) Act makes it a criminal offense, for a lawful custodian to enter into an arrangement promising in marriage to a man, a girl under 18; the same section makes it an offense by force or intimidation, to compel a female person to enter into a marriage against her will. Section 4, read with Section 3 of the Domestic Violence Act, also makes it a criminal offense to use cultural or customary rites or practices that discriminate against or degrade women, including forcing a woman to marry. A forced marriage is therefore, an invalid marriage.

ii) **Child marriages**-there had been an application before the Constitutional Court, challenging the constitutionality of child marriages; if a decision was handed down declaring such marriages unconstitutional, the Government would have to amend the Customary Marriages Act [Chapter 5:07], which does not set a minimum age for a customary marriage. The customary marriages Act would have to be amended to set the minimum age for such a marriage at 18. If this happened, a customary marriage of a girl below the minimum age would become a criminal offense.

However, even presently, there are provisions in the Domestic Violence Act criminalizing child marriages. In terms of Section 4 read with Section 3 of the Domestic Violence Act [Chapter 5:16], certain listed cultural or customary rites or practices that discriminate against or degrade women are criminalized and one of these is child marriage; that is, marriage to a child under 16 years.
### 2.8 Human Development

Human development is all about people expanding their freedoms, enlarging their choices, enhancing their capabilities and improving their opportunities (UNDP, 2010). It is a process as well as an outcome. Economic growth and income are means to human development but not ends in themselves because it is the richness of people’s lives, not the richness of economies that ultimately is valuable to people (Walley, 2011). With such a simple but powerful notion, the first Human Development Report, appearing in 1990, put people at the center of the development discourse, changing the lens for assessing development policies and outcomes (UN, 2000). The human development approach and the 2030 Agenda have three common analytical links

- Both are anchored in universalism the human development approach by emphasizing the enhancement of freedoms for every human being and the 2030 Agenda by concentrating on leaving no one behind.
- Both share the same fundamental areas of focus eradicating extreme poverty, ending hunger, reducing inequality, ensuring gender equality and so on.
- Both have sustainability as the core principle.

The links among the human development approach, the 2030 Agenda and the Sustainable Development Goals are mutually reinforcing in three ways. First, the conceptual foundation of the 2030 Agenda is strengthened by the analytical elements of the human development approach strengthen its conceptual foundation. Similarly, the human development approach is enriched by elements in the narrative of the 2030 Agenda. Second, the Sustainable Development Goal indicators can be used with the human development indicators in assessing progress towards the Sustainable Development Goals. Similarly, the human development approach can supplement the Sustainable Development Goal indicators with additional indicators. Third, the Human Development Report can be an extremely powerful advocacy instrument for the 2030 Agenda and the Sustainable Development Goals. And the Sustainable Development Goals can be a good platform for the greater visibility of the human development approach and the Human Development Report through 2030. Universalism is at the core of human development. And given the progress in human development over the past 25 years and the hope it presents, human development for everyone must be and can be attained. But there are considerable challenges and barriers to universal human development. So universalism of human development must not
remain a philosophical tenet. It must become a practical reality to analyze why human development not reaching everyone.

The United Nations defines community development as "a process where community members come together to take collective action and generate solutions to common problems." It is a broad term given to the practices of civic leaders, activists, involved citizens and professionals to improve various aspects of communities, typically aiming to build stronger and more resilient local communities. Community development seeks to empower individuals and groups of people with the skills they need to effect change within their communities. These skills are often created through the formation of social groups working for a common agenda. Community developers must understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions. Community development approaches are recognized internationally. These methods and approaches have been acknowledged as significant for local social, economic, cultural, environmental and political development by such organizations as the UN, WHO, OECD, World Bank, Council of Europe and EU.

Social Development is the promotion of a sustainable society that is worthy of human dignity by empowering marginalized groups, women and men, to undertake their own development, to improve their social and economic position and to acquire their rightful place in society” (Bilance, 2007) “Social Development is equality of social opportunities” (Amartya Sen, 1995). “Human development is a process of enlarging peoples’ choices… The most critical choices that people should have, include a long and healthy life, access to knowledge and income, assets and employment for a decent standard of living but human development concerns more than the formation of human capabilities such as improved health or knowledge. It also concerns the use of these capabilities. (India Human Development Report, 1999)

The Copenhagen Social Summit 1995 defined Social Development in terms of three basic criteria:
• Poverty Eradication
• Employment Generation
• Social Harmony
The Human Development Reports of United Nation Development Programme (UNDP) have developed indices such as the Human Development Index (HDI), the Human Poverty Index (HPI) & the Gender-related Development Index (GDI).

1. The Human Development Index (HDI) is in terms of capabilities of three basic dimensions of human development: Life longevity; Knowledge; Decent standard of living (real per capita income)

2.9. The effects of religious spiritualism on human development

Religion plays irreplaceable roles in the society. Despite the neglect some people attach to religion as a product of ignorance, superstition and confusion, religion is still a force to reckon with everywhere in the world (Anyekaye, 2011). In this regard, any society that aspires to a higher degree of technological achievement of sophistication must embrace the dynamic role of religion in development of human and society. In Nigeria, for instance, it is religion (Christian ventures) that led to the development of Nigeria as a nation, as it produced the first crop of local African educated elites (Kennedy, 2013). These elites contributed to the progress of the country at its early state of national development. Religion did this by inculcating into the elites various skills that are relevant for the realization of the overall philosophy and objectives of the nation. It made them to be moral being and integrated them into the nation as good, sound and effective citizens. It provided the moral, psychological, social and spiritual infrastructures on which the super structure of socio-Economic development of the nation rests (Kennedy, 2013).

Religion creates an enabling environment which creates stability in the nation (Grant, 2005). According to Mabogunje (1980), the peaceful atmosphere leads to generation of wealth and overall development of citizens as it enables people to develop their full potentials which can lead to productive, creative lives in accord with their needs and interest. Mgnalin (2011) concurs that it motivates people powerfully to act the way they do. This point should be taken serious and should help to facilitate the inclusion of religion in the brand concept of development. The appreciation of the import of religion has led social scientist in recent times into stopping and pausing about the real meaning of religion.
According to Ter Haar and Eliss (2006), religion can be considered as a historical point of departure for the modern conception of development. In the same way, Brzezinski (1993) maintained that the cooptation of religious ideals by state and by political movements led in the twentieth century to a variety of political projects that have helpfully described a “Coercive utopas”, secular ideologies that aspires to create model society. The point here is that human development is an off-shoot of Religion (Christianity).

Human development, according to United Nations (2006) is about creating environment in which people can develop their full potentials and lead productive, creative lives in accord with their needs. Ter Haar and Eliss (2006) conceived human development as the people’s resources beyond and purely materials and technocratic aspects. Development according to Rodney (2000) is concerned with the improvement of quality of life to be able to manage and induce change and exploit resources of an environment for satisfaction of needs or goals at any given time. Similarly, Obasanjo (2001) defined development as a process concerned with people’s capacity in a defined area, over a defined period to manage and induce change and reduce or eliminate unwanted or unwarranted change.

Human development is about creating environment in which people can develop their full potentials, that is why religion is very important element that is required (Greens, 2009). The tenets of religion which we have seen are real panacea to this. Ter Haar and Ellis (2006) are in agreement with this when they pointed out that most policymakers today accept that sustainable development can be only achieved only if people should build on their own resources. Logically these assets should be considered to include not only intellectual and social resources, but also spiritual ones. They believed that there are no reasons for not including religion with broad concept of development since religion provides a powerful motivation for many people to act in ways they do (Anyekaye, 2011). It equips many of the world’s people with moral guidance and the will to improve their lives. Religion, whatever from it takes constitutes a social and political reality.

It is pertinent to point the fact that people’s religious understandings have bearing on development. The Hindu idea of humankind emphasis harmony with the living environment.
This easily translates into a view that economic growth should be integrated to the wellbeing of the environment as whole. Muslim, similarly believe that the ultimate end of life is to return humanity to its creator in its original state of purity. The African for the African Traditional Religion, the pursuit for the balance and harmony in relation with the spirit world is paramount. Charismatic Christians believe that personal transformation inner change is the key to transformation of society (Ter Harr and Ellis, 2006). These ideas help to shape people’s view of development. They all stem from the intellectual tradition associated with particular religion that has been formed by local historic. All the religious element of religion: Religious ideas, religious practice, religious organization and religious spirituality experiences, according Ter Haar and Ellis (2006) produce knowledge that in principle would be beneficial to a community for development purposes. The point being made in this section is that human development, originated from religion and it is fostered also through religious elements.

Since religion is the ‘mother’ of development, Religious Studies should help the students to imbibe the ingredients of development which according to Mabogunje (1980) include:

- Economic growth;
- Quality of life with regards to adequate food employment, life expectancy and health care;
- Distributive justice, which has to do with issues of inequality and discrimination.
- Self-reliance.

Religion helps people to possess wealth. But for the development and wealth creation to be possible, Religion, through religious studies must bring about peace in the society (Morrison, 2011). It is right to accept that violent conflict, whether or not connected to religion, is generally recognized as an impediment to development and wealth creation. However, the role of religion in political conflict should not obscure its possible role as a significant factor in the development process and wealth creation.

2.10Social Development

Social Development encompasses a commitment to individual well-being and volunteerism, and the opportunity for citizens to determine their own needs and to influence decisions that affect them (Martens, 2011). Social development incorporates public concerns in developing social
policy and economic initiatives. Until relatively recently, social development was conceived in terms of a set of desirable results - higher incomes, longer life expectancy, lower infant mortality, more education.

Recently emphasis has shifted from the results to the enabling conditions, strategies and public policies for achieving those results - peace, democracy, good governance, social freedoms, equal access, laws, institutions, markets, infrastructure, education and technology (Taylor, 2007). But still little attention has been placed on the underlying social process of development that determines how society formulates, adopts, initiates, and organises, and few attempts have been made to formulate such a framework. However, there are some recognized theories and principles, which will be examined briefly.

Social development is defined in the broadest social terms as an upward directional movement of society from lesser to greater levels of energy, efficiency, quality, productivity, complexity, comprehension, creativity, choice, mastery, enjoyment and accomplishment. Development of individuals and societies results in increasing freedom of choice and increasing capacity to fulfil its choices by its own capacity and initiative (Abraham, 1999). Growth and development usually go together, but they are different phenomena subject to different laws. Growth involves an expansion of existing types and forms of activities. Development involves a qualitative enhancement. Social development is driven by the subconscious aspirations of society for advancement or progress. Society will seeks progressive fulfillment of a prioritized hierarchy of needs – security of borders, law and order, self-sufficiency in food and shelter, organization for peace and prosperity, expression of excess energy in entertainment, leisure and enjoyment, knowledge, and artistic creativity (Martens, 2011).

2.11. The contribution of Johane Marange sect to social development
The early child marriages in the Johane Marange apostolic church had negatively affected the development of the Chihota rural community (Gapare, 2012). Some studies that have been conducted before indicates that that the sect’s doctrine has been affecting children at school considering the fact the pupils from the Johane Marange sect constitute a significant number that can influence others at school. A lot of pupils enroll in grade 1 but only a few of them sits for the
grade 7 examinations (Gapare, 2012). The majority of the girls start dropping out of school in grade 6 and 7 (Magombedze, 2011). Johane Marange doctrine has affected the education of the girl child and those of the pupils in the community as the church occupies the large population in the community, yet they do not allow the girl child to continue with her education. This shutters the future of the girl child and that of her children also the same say way her parents had shuttered hers as the doctrine is expanding and passed from generation to generation, from grandmother to mother, mother to daughter, daughter to her child respectively (Mangeya, 2013).

In addition, the community has been affected also due to the doctrines of the sect. The children from the Johane Marange sect have the capacity to influence the minds of their fellow children in school. While children will be playing, they tend to discuss issues that they come across in their church which includes the virginity examination they encounter and also the teachings young girls receive about marriage at that very tender age (Mangeya, 2013). The children from the sect just discuss these issues with fellow pupils which spoils the mind of other children who have not been exposed to issues like virginity test. Other children start envying them as they are not aware of the validity of marriage. The children do not value the importance of education taking into consideration the fact that children are easily lured by trivial things (Magombedze, 2011).

2.12. Summary
The chapter focused on literature review of the role of religion in social development focusing on the Johane Marange sect. The chapter looked at different religious theories to explain why African Apostolic sects behave the way they do to bring an understanding on their contribution to human and social development.
CHAPTER THREE: METHODOLOGY

3.0. Introduction

This chapter looks at methodology that was used during the study. The chapter explains and describes how the study was conducted by looking at the design, target population, sampling techniques employed to select the population or respondents. Key informants interviews, documentary review and focus group discussions as research instruments are also looked at in this chapter.

3.1. Research Journal

The study was conducted in the course of 8 months from January 2018 to October 2018 with the field work done from April to August mainly in Marange and Mafararikwa areas in Mutare District.

3.1.1 Project timeframe

The study was carried out in a space of eight months (January 2018-October 2018)

Table 1: Project timeframe

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3.1.2 Ontological and Epistemological assumptions of the case study research design

In this study, the research employs the case study as a research design in order to acquire body of knowledge about the implications of spiritualism on social development. Creswell (2012) views qualitative research is interpretive in nature hence this research sought to interpret what role does the African Apostolic sects have in social development in Zimbabwe. Fayolle et al. (2005), argues that ontology is the broadest and deepest level, it is then followed by epistemology which is the second level and may be deduced from ontology. Bhattacherjee (2012) refers to ontology as our assumptions about how we see the world, for example, does the world consist mostly of social order or constant change. Ontology is much concerned with various ways of attaining knowledge which are referred to as methodology. It is the social reality that the research sought to acquire on the role of African Apostolic sects. African Apostolic sects have become dominant agents of socialisation, hence; play a very important agent of development as well. The study therefore, sought to investigate the contribution of African Apostolic sects on social/human development.

Epistemology refers to how we know and the relationship between the knower and the known (Soini et al, 2011). It is therefore in this study that the research sought to know the meaning of the role of the church and to have this knowledge the researcher engaged with various people, interacted with them in order to attain the knowledge about what the church has done towards development. The case study was of paramount importance because it was where the knowledge was generated. Cresswell (2012) concurs that knowledge is much generated when one gets closer to the people.

According to epistemology, there are different types of knowledge. Empirical knowledge is gained through prior experience. A person states a fact based on his previous experience or encounters related to a particular topic. For example when he says that fire is hot or ice is cold, it
is because of his own experience. Whereas non empirical knowledge is based reasoning. When a person says Antarctica is cold he reasons that by saying regions near the south-pole get less sunlight and hence they are cold. Propositional knowledge is when a person knows facts about different fields. Individual knowledge is based on what one person claims to know. Collective knowledge is based on what a particular community of people knows. Epistemology encompasses all these types of knowledge.

3.2. Research Methodology

Methodology refers to methods, techniques and procedures that are employed in the process of implementing the research design or research plan, as well as the underlying principles and assumptions that underlie their use (Babbie and Mouton, 2012). Thus, methodology refers to a systematic way of doing something and in this case it means a way of collecting data and information about the role of spiritualism in human development violation. The chapter explains and describes how the study was conducted by looking at the design, target population, sampling techniques employed to select the population or participants. Key informants interviews, and focus group discussions as research instruments are also looked at in this chapter.

This study used Johane Marange sect as a case study. The study employed largely qualitative research to enable the study to critically analyze how spiritualism in African Apostolic sects influence social development. Johane Marange church leaders and their members were targeted and participated in the study. Environmentalists, health experts, education personnel and community development workers also contributed to the study by giving their experience regarding the link between African Apostolic sects and social development.

3.3. Qualitative research Methodology

Qualitative research reveals its subjectivity by relying on individual interpretation of events and in so doing uses methods such as participant observation and in-depth interviews. Kalu and Bwalya (2017) posits that, “Qualitative research promotes the understanding of human experiences and situations, individuals’ cultures, beliefs, and values. It is particularly useful for exploring complex phenomena that are difficult to measure quantitatively.” Qualitative research is more flexible than quantitative research, that is, it allows greater spontaneity and adaption of the interaction between the researcher and the study participant. For example, qualitative
methods ask mostly open ended questions in which participants are free to respond in their own words. According to Punch (2004), “qualitative methods are the best we have of getting the insider’s perspective, the actor’s definition of the situation, the meanings people attach to things and events. It involves employing multiple data gathering methods, especially participant interviews, and uses an inductive approach to data analysis, extracting its concepts from the mass of particular detail which constitutes the data base. Weinreich (2009) argues that qualitative methods generate rich, detailed data that leave the participants” perspective intact and provide a context for the phenomena being studied.” This is one of the strength of qualitative research approaches you intend to conduct the research. Qualitative design enabled the researcher to employ qualitative research tools such as in-depth interviews, focus group discussions and observations.

3.4. Research Design

A research design is a plan that depicts the data gathering process. It points out to a plan that guides the researcher in the data collection, analysis and interpretation of observations and findings. It makes the research as efficient as possible by giving maximum information with minimal expenditure of effort, time and money (Agrawa 2013:2). Kumar (2008) posits that a research design is extremely essential since it necessitates the identification and development of procedures and logistical arrangements required to undertake a study, as well as emphasizing the importance of quality in these procedures to ensure their validity and objectivity.

The research design is likely to evolve in response to participant needs, and, therefore, it is not always plausible to fully inform participants of potential risks or benefits that may ensue throughout the course of a study (McCormack, Carr, McCloskey, Keeping-Burke, Furlong and Doucet 2012: 33). MacMillan and Schumacher (2001) further defines research design as a plan for selecting subjects, research sites, and data collection procedures to answer the research question. They further indicate that the goal of a sound research design is to provide results that are judged to be credible. Durrheim (2004) opines that, research design is a strategic framework for action that serves as a bridge between research questions and the execution, or implementation of the research strategy. Creswell (2007) indicates that the research design process begins with philosophical assumptions that the enquirers make when deciding to undertake a study
This study adopted case study as the research design. “A case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident”. (Yin 2009). By using the case study, the researcher gains particular understanding or insight into a phenomenon. Case study allows the researcher to look into a phenomenon within the context. McCormack and Carr (2012) posits that, “qualitative studies involve the collection of large amounts of information from participants about themselves, their families, and/or the environments in which they live. Such rich descriptions are necessary so that the experiences, or “true life-world views,” of participants are realistically contextualized and portrayed”.

Farquhar (2012) further argues that, “case studies are empirical investigations, in that they are based on knowledge and experience, or more practically speaking involve the collection and analysis of data”. Creswell (2007) opines that a case as ‘a bounded system’ or ‘multiple bounded systems’. He meant that the researcher makes clear statements in the research objectives about the focus and the extent of the research. Bhattacherjee (2012) argues that, “the strength of this research method is its ability to discover a wide variety of social, cultural, and political factors potentially related to the phenomenon of interest that may not be known in advance”. However there are criticism on the use of case study. One prime criticism of case study is that it lacks objectivity, but the researcher is usually immersed in cases which are often described as subjective.

The study adopted a qualitative approach. A qualitative design helped in building a study based on the strength of qualitative tradition. Key informant interviews were used to collect qualitative data as well as documentary review to collect qualitative data. Data collected through key informant interviews and Focus Group Discussions was presented and analysed thematically.

### 3.5 Target Population

The target population for this study included church leaders of the Johane Marange sect. Johane Marange members and stakeholders in the field of human development were also engaged for research in-depth interviews and focus group discussions. Creswell (2012) describes a population as a group of individuals who have the same characteristic. Creswell further defines target population is a group of individuals (or a group of organizations) with some common defining
characteristic that the researcher can identify and study. Samples of the population are used to represent a population because it would be nearly impossible to collect information from each unit or subject in a population. Therefore, population refers in simpler terms to those elements within which a sample of study is drawn from. In this research, the population was made up of largely, Johane Marange members and development experts (teachers, health experts, environmentalists and community development experts)

### 3.6 Sample size

Creswell (2012) define a sample as “a subgroup of the target population that the researcher plans to study for generalizing about the target population. In an ideal situation, a few participants are selected to represent the larger population.

Factors that influenced the choice of a sample size included gender; geographic, professional as well as age and religious sect. The sample size was also determined by the availability and accessibility of individuals with experience and enough knowledge of the Johane Marange sect. As a result, twelve Johane Marange church leaders were utilized for data gathering as well as the other members identified by snowballing and random sampling. Ministry of Health and experts in human development were also consulted to obtain information and recommendations.

Table 2: Sample of the study

<table>
<thead>
<tr>
<th>Group</th>
<th>Target Responded</th>
<th>Actual Participants</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marange leaders</td>
<td>15</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>Health experts</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Environmentalist</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Community Development workers</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Education</td>
<td>3</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>personnel</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------</td>
<td>------------</td>
<td>------------</td>
<td>------------</td>
</tr>
<tr>
<td>Children</td>
<td>6</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Marange sect</td>
<td>24</td>
<td>24</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>54</td>
<td>49</td>
<td>5</td>
</tr>
</tbody>
</table>

### 3.7 Sampling Procedure

In this study, the researcher used random and non-probability sampling techniques in the selection of units of analysis and purposive sampling was used in this study. Kumar (2005), states that purposive sampling is useful when constructing a historical reality, describing a phenomenon or developing something about which only a little is known. Non-probability sampling does not give all members of the target population a chance to participate but target certain participants who are believed to know more on the subject matter. On the other hand probability/random gives all members an opportunity to participate but not all of them can participate (Burns, 2001). A group of participants who constitute key informants was selected using purposive sampling which is a technique of identifying people that can serve as key informants, giving inside information and discussing topics on the research agenda and in line with the topic understudy. Thus, Johane Marange leaders and their members, community development workers, education and health experts were selected by purposive sampling. These people served as key informants, giving inside information and discussing topics on the research agenda with regard to spiritualism and social development, thus were selected based on their unique knowledge of the phenomenon under investigation. Further, snow-balling sampling was also used to interview other key informants whom the researcher knew through other key informants. The researcher thus, had a sample of fifty-four individuals but 49 of them managed to participate, 27 through in-depth interviews and 22 through focus group discussions who were selected through purposive sampling.
3.8 Study Area

The study focused on analyzing spiritualism in the African Apostolic sects and its impact on social development and used Johane Marange sect in Mutare District as a case study. This is a huge district. Perhaps you want to highlight the wards that you concentrated on.

3.9 Methods of Data Collection

Burns and Grove (2011) define data collection as the systematic way of gathering data which is relevant to the research objectives, purpose or questions. Qualitative method was used to collect data such that the study would effectively analyze the role of spiritualism in social development.

3.9.1 Key Informant in-depth Interviews

Nineteen (19) in-depth interviews were conducted with the key informants; 12 interviews with Johane Marange leaders, 3 education personal, 2 health experts, 1 community worker and an environmentalist. Other 4 interviews were done with Marange high school (2) and Mafararikwa high school (2) pupils while 4 were conducted with married women who were selected randomly. Interviews with Johane Marange leaders were carried out from the 2\textsuperscript{nd} to the 17\textsuperscript{th} of July when Johane Marange had their Penda festival in Marafararikwa. In-depth interviews were used to collect primary data. Participants for in-depth interviews were selected using purposive sampling/probability and snow ball sampling as articulated above. The researcher used in-depth interviews in a bid to elicit information in order to achieve a holistic understanding of the interviewee’s’ point of view with regard to the relationship between spiritualism and human/social development. In these interviews, the researcher utilized open ended questions; giving room for probing when necessary in order to obtain adequate information in analyzing the impact of spiritualism on social development. For all in-depth interviews, the researcher prepared a set of open ended questions which were carefully worded and arranged for the purpose of minimizing variation in the questions posed to the interviewees. This was done for the purpose of easy comparison of views among participants. Face to face in-depth interviews allowed the researcher to observe the non-verbal communication or reaction which was useful for understanding opinions and views and times feelings of the participants on the subject matter.
According to Scott (2010), a key informant interview is a loosely structured conversation with people who have specialized knowledge about the topic you wish to understand. Interviews are a systematic way of talking and listening to people in a bid to collect data through conversations. A semi-structured key informant guide was used to solicit information from purposively selected key informants. Interviews were conducted with officials from leaders of the Johane Marange sect and also development experts. These people served as key informants, giving germane information and canvassing nitty-gritty issues on the research agenda.

The analysis of the impact of spiritualism on social development is largely a qualitative subject although some quantitative data might help to foster some of the explanations with statistics. Qualitative methodologies were therefore used to gather necessary and relevant data. In-depth interviews with Johane Marange leaders and development experts allowed the researcher to gather primary data on the subject matter. In-depth interviews proved useful and convenient as the researcher was given the opportunity to probe the interviewees where necessary thereby getting important information which a simple questionnaire might have failed to review.

The researcher met face to face with all key informants. This allowed the researcher to assure the participants on confidentiality with regard to the information and views which they were sharing during the interviews. The face to face in-depth interviews also built confidence which in turn was instrumental foundation between the researcher and the participants giving room for deep discussions and participants became relaxed to divulge even some considered as sensitive information in as far as Marange sect is concerned.

One of the challenges faced by the researcher was fixing or booking appointments for the interviews. It took longer for the researcher to meet the key informants especially approaching Marange leaders at their highly profiled function (Penda). Most key informants were busy people and holding them down was a huge task that was not easy. When it was finally achieved, the researcher also observed that all the participants, although willing to participate had limited time for the discussions.

In order to ensure adequate discussion within that limited framework, the researcher ensured that the interview guide had precise and concise questions for all the key informants. The interviews were also carried out in a manner that it remained focused on the subject matter. All in all, the
challenges faced were abated in the manner through which the interview was carried out thereby ensuring that relevant and important information was gathered in analyzing the role of spiritualism on social development.

3.9.2 Focus Group Discussions

A number of 6 Focus Group Discussions were facilitated 2 with 7 Marange leaders who were mainly men, 2 with 9 women and 2 with 6 children. The discussions were conducted with special groups because the pilot study had shown that women and children were not very comfortable to speak in the presence of their elders/leaders. Focus Group Discussions were also used to collect primary data from leaders and other members of the Johane Marange sect. Members of the Focus Group Discussions were selected through purposive sampling as well as snow ball sampling as highlighted on the sampling procedure section. Children who participated were recommended by their teachers who identified those who are articulate as much as knowledgeable of Johane Marange practices. Women who participated were selected randomly during their breaks at the Penda festival.

The informal group setting that was utilized by the researcher made the participants feel at ease; as such they expressed their views on their beliefs, values and spiritualism freely. The researcher observed that most member of the focus group discussion were well informed on the practices of the African Apostolic sects especially the Johane Marange sect, something that made the discussions lively and also showed that the researcher chose relevant participants in as far as the knowledge on spiritualism and human/social development is concerned.

Focus Group Discussion was very crucial as it provided the study with health debate and discussion in assessing the impact of spiritualism in African Apostolic sects on development. The nature of the topic that demands qualitative data, was synch with the use of focus group discussion as it allowed discussing varying dimensions and opinions on the subject matter. In addition, members of the focus group discussion had different experience with Johane Marange sect an ingredient which was critical in eliciting exciting debate and discussion on the implications of spiritualism in fueling sustainable development; bringing forward important perspectives and dimensions.
The focus group discussion was carried out in the spirit of learning and sharing of ideas. This was important in encouraging the participants to discuss and reveal aspects of their belief, something that is unavoidable when discussing issues to do with religion. Subsequently, the focus group discussion elicited rich veins of information and perspectives on the nexus between religion and social development.

Given the diversity of participants who formed the focus group discussion, the views were not always in convergence. It is during these disagreements of views within the discussion that the researcher facilitated and moderated the discussion to remain focused on the subject matter as well as encouraging tolerance of divergent views in the spirit of learning. At the end, the caliber of key informants and the manner through which the focus group brought about relevant and appropriate information on spiritualism practice and the implications on human rights.

3.9.3 Observations

Creswell (2012) defines observation as, “the process of gathering open-ended, first-hand information by observing people and places at a research site.” Bhattacherjee (2012) concurs that, “observational techniques include direct observation, where the researcher is a neutral and passive external observer and is not involved in the phenomenon of interest (as in case research), and participant observation, where the researcher is an active participant in the phenomenon and her inputs or mere presence influence the phenomenon being studied (as in action research)”.

As a form of data collection, observation has both advantages and disadvantages. Advantages include the opportunity to record information as it occurs in a setting, to study actual behaviour, and to study individuals who. It is also a process of systematically recording verbal and non-verbal behaviour and communication. Observation methods can be either passive or involve participation. The researcher used observation during the research as it brought many insights into the study. The researcher opted for observation because it captured the reality on the ground on the behaviour as it takes place. Observations were of great importance especially during pilot study where important dynamics in the Marange community were noted aiding diligence in the preparation for the actual research. To ensure reliability and validity of the observation, the researcher sought clarity from individuals during Focus group discussions and In-depth interviews on the meaning of some of ambiguous religious/cultural actions.
3.10 Validity and reliability

Creswell (2012) defines validity as the development of sound evidence to demonstrate that the test interpretation of scores about the concept or construct that the test is assumed to measure matches its proposed use. Bond (2003) further argues that, “validity is foremost on the mind of those developing measures and that genuine scientific measurement is foremost in the minds of those who seek valid outcomes from assessment.” Reliability reflects replicability and consistency over time. A test is seen as being reliable when it can be used by a number of different researchers under stable conditions, with consistent results and the results not varying. The researcher ensured that data collection tools are accurate and that they will reflect truth. In-depth interviews, and Focus Group Discussions were very effective in ensuring validity and reliability as the tools addressed the research question with explanations from participants.

3.11 Data Analysis

Creswell (2005) says that data analysis consists of preparing, organizing and reducing data into themes and presents the data in figures, tables or discussion. Grouping data into themes will make the analysis of data easy and manageable for this study. According to Yin (2004), data analysis consists of examining, categorizing, tabulating and recombining the evidence to address the initial propositions of a study. This study used qualitative data analysis techniques. Data collected through key informant interviews was analyzed thematically through thematic analysis and the themes were drawn from the research objectives and corresponding research questions. Data gathered through indepth interviews, focus group discussions and observations was analyzed per objective and corresponding research question.

During in-depth interviews and Focus Group Discussions, conversation analysis was also done. According to Morril et al (2000), conversation analysis is a specific qualitative method for analysing the sequential organization and details of the conversation. In this regard, the researcher embraced both verbal and non-verbal conduct in both interviews and focus group discussions. The researcher thus, managed to deduce meanings from non-verbal actions by the participants; hence, this helped the researcher to pick up some crucial issues concerning the spiritualism and its impact on social development.
3.12 Pilot Testing

Bhattacherjee (2012) states that, pilot testing is an often overlooked, but extremely important part of the research process. It helps detect potential problems in your research design and/or instrumentation (whether the questions asked is intelligible to the targeted sample), and to ensure that the measurement instruments used in the study are reliable and valid measures of the constructs of interest. Dikko (2016) explains that, “A pilot study is defined as a mini version of a research or a trial run conducted in preparation of a full scale study and may be conducted specifically to pre-test a research instrument.” The pilot sample is usually a small subset of the target population. The researcher had a pre-testing on interviews on 5 members of the Johane Marange sects to test how other participants are likely to view the study. The major outcome of the pilot study was the realization that children and women of the Marange sect are not free to talk in the presence of their elders or leaders. This helped the researcher to separate the groups in order to get more accurate information.

3.13 Ethical Considerations

The study abided by the code of ethics promoted by the Bindura University of Science Education paying a particular attention to the following ethical considerations: Respect for Intellectual Property by avoiding plagiarism, giving proper credit for all contributions to the study and securing permission for the use of un-published data; Protecting sensitive communications given in confidence and at considerable risk to the source; Maintaining objectivity by avoiding bias in research design, data analysis, data interpretation, and other aspects of research where objectivity is expected or required. Furthermore, informed consent was sought from all participants or participants and great emphasis or assurance was given to the participants with respect to confidentiality. However, it was a huge task to convince members of the Marange sect to participate as they believe that everything they say to strangers is instantly known by their leader. To counter this challenge the researcher convinced the elders that the study would give other people a better understanding and appreciation of the Marange religious beliefs. The elders saw it as an opportunity to market their beliefs to other people so they agreed to participate something that also gave confidence to other members who saw their leaders taking part.
3.14 Summary

This chapter presented the methodology of the study which focused on outlining: research design; sampling procedure; data collection plan; data analysis; and ethical considerations. With the methodology of conducting the study having been highlighted as shown hereinabove, the succeeding chapter will present the findings and discussions of the study.
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.0. Introduction

This chapter focuses on data presentation, analysis, interpretation and discussion. Closed questions shall be analyzed quantitatively in form of numbers, percentages, tables, and graphs. Open ended questions thus, shall be analyzed qualitatively. Presentation and analysis of results are guided by three research objectives and corresponding research questions. Data and information from focus group discussions and interviews is synthesized in relation to each objective and corresponding question.

Data analysis method in this study provided a framework of possible explanations and ways in which religion can foster sustainable development. The researcher gathered data from participants which was analyzed to identify the general themes identified by the participants. This analysis was based on data collected from participants through in-depth interviews and focus group discussions.

Very high response rate was achieved as a result of tireless effort by the researcher in booking appointment and following up. The researcher was also gender sensitive in the selection of the participants although the study got more male participants than women. This is probably because there are few women holding leadership positions within Marange sect. Participants were selected in line with their title, expertise, experience, and reputation. This means that participants were also drawn from different age groups, with different marriage status. A number of fifteen key informants were interviewed and other twenty were involved in focus group discussions making a total number of thirty-five participants in the whole data collection process. titles of their jobs and other forms of identity would be used to analyse the findings instead of the real names of participants since most of the Johane Marange members are not comfortable with their names mentioned in this study.
Table 3: Distribution of interviewed key informants by their respective titles

<table>
<thead>
<tr>
<th>Group of Key Informants</th>
<th>Number Interviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Johane Marange leaders</td>
<td>12</td>
</tr>
<tr>
<td>Health experts</td>
<td>2</td>
</tr>
<tr>
<td>Education personnel</td>
<td>3</td>
</tr>
<tr>
<td>Environmentalist</td>
<td>1</td>
</tr>
<tr>
<td>Community development workers</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 4: Distribution of other people interviewed

<table>
<thead>
<tr>
<th>Participants interviewed</th>
<th>Number interviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td>School children</td>
<td>4</td>
</tr>
<tr>
<td>Women</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 5: Participants of the Focus Group Discussion

<table>
<thead>
<tr>
<th>Focus Group Discussion Participants</th>
<th>Number participated</th>
<th>No of Focus Groups Discussions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>Children</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Johane Marange elders/advisors</td>
<td>7</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 6: Distribution of key informants by gender N=49

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>32</td>
<td>65.3</td>
</tr>
<tr>
<td>Female</td>
<td>17</td>
<td>34.7</td>
</tr>
<tr>
<td>Total</td>
<td>49</td>
<td>100</td>
</tr>
</tbody>
</table>

The researcher decided to present findings from the study participants interwoven with the analysis so that there is a smooth flow of arguments and analysis. This was decided after the observation that separating the findings/discussions of the participants with the analysis had the effect of disjointing the chapter as well as making it incoherent. The analysis thus, was done in such a manner that the findings and the subsequent analysis are clearly outlined in a precise and concise way.

4.1 Johane Marange Sect and Spiritualism

This section responds to the first objective of the study and the corresponding research question. The objective reads: To explore the concept of spiritualism in African Apostolic sects focusing on the Johane Marange sect. This objective sought to explore how the Johane Marange sect views spiritualism and the benefits that are drawn by the Sect from spiritualism. Both focus group discussions and in-depth interviews participants provided various and different views on spiritualism within Marange sect.

According to one of Johane Marange leaders in Marange, spiritualism simply means reliance on the spirit in everything that is done. He pointed out that the Sect was founded by Johane Marange with the order of the spirit therefore; the spirit will remain the Sect’s guarantor. The Sect leader further highlighted that once one is being baptized, automatically receives the blessing of the Holy Spirit. However, during focus group discussions, five participants argued that some of the spirit decisions from other members of the Sect are often overridden by orders of Mutumwa who is their overall leader, who has the power to create or invalidate rules. All Marange members who were interviewed revealed that the spirit dictates everything that a member of the sect
should and should not do; what to eat, what to drink, what to wear, issues of marriage, health and all other aspects that affect day to day lives of Marange members. To the Marange sect thus, spiritualism is the sine qua non to all personal and community challenges.

One of the sect Elders in Mafararikwa highlighted that of all the benefits that Johane Marange sect draws from the spirit, the most important of them all is guidance. The Elder argued that almost everything that is done within the church is the word of the Holy Spirit and this implies that all decisions are a command from the spirit. This also means that all the rituals that are done and all the practices are directives of the Holy Spirit. From Focus Group Discussions, it was revealed that the Holy Spirit manifest itself in the leadership of the church mainly, where it gives orders and clarify the desired mission of the church/sect. During an in-depth interview in Mafararikwa, one of the highest sect leaders declared that Mutumwa who is the overall leader of Johane Marange sect has the power to make all church decisions under the influence of the spirit. This means everything that comes from Mutumwa becomes binding and should be implemented immediately without questioning. All the members of the sect look up to the spirit for guidance therefore; they only believe what Mutumwa says even if some of the practices and teachings are abusive. Health experts interviewed in Marange pointed out that reliance on the spirit to a certain extent has caused health insecurity to some of the members of Johane Marange sect. The Health expert also doubted some of the decisions that are made by the Marange sect on health and believes that some of the decisions are meant to benefit a few not the entire congregation.

95% of Johane Marange members who were interviewed concurred that they are attracted to the sect mainly because it offers protection from the spirit. One of the Johane Marange Prophets in Mafararikwa indicated that the spirit offers protection to the members of the sect though healing, foretelling and shielding members from evil spirits. Of the 22 members of the Marange sect who participated in focus group discussions, 15 of them highlighted that even some people who are not part of their sect visit them when they need protection of the spirit. All of the Marange sect members claimed that the spirit protects marriages, jobs, relationships, and also physical harm of the body. However, one of the Mafararikwa Prophets interviewed admitted that although the spirit can foretell, and protects, death, sickness and other misfortunes are inevitable. In an in-depth interview, one of the participants in Mafararikwa highlighted that protection of the spirit stretches from an individual, the family and the society at large.
Some of the benefits of being led by the spirit as revealed by 93% of the participants include unity within the church, family and the community. One of the interviewed sect leaders in Marange stated that the spirit plays a vital role in fostering unity within the family. He further highlighted that most Johane Marange men have more than one wife but conflicts within families are solved with the help of the spirit. One of senior female members of the sect in Mafararikwa pointed out that the spirit also plays a role in creating relationships that lead to marriages. She further stated that some who have relationship challenges can be assisted by the spirit as well as those who struggle to have babies within marriages. Nine participants during focus group discussions in Marange concurred that the spirit also unites wives in a polygamous family such that they live in harmony, and respect each other. During focus groups 10 participants agreed that men who have more than one wife are led by the spirit to lead their family fairly. This means that the Marange sect assumes that if there is unity and love within families, that unity would also diffuse to the community and the sect in general.

According to a certain Johane Marange member in Mafararikwa, offenders within the sect are tried by the Sect’s court and all the judgments are believed to be influenced by the spirit. First and foremost, the spirit is used to detect wrong doers and offenders would be tried before a council of elders who claim to be mouthpieces of the spirit. A health expert interviewed in Marange argued that some of the decisions that come out Johane Marange courts are somewhat biased and not consistent. The health expert doubted the authenticity of the present of the spirit in such judgments and highlighted that some of the decisions are detrimental to human development and human rights. A teacher at a local primary school in Marange argued that children are being abused by some of the decisions made by the Johane Marange courts and therefore, skeptical about the involvement of the Holy Spirit. During focus groups all (22 in 2 focus group discussions) members of Johane Marange sect showed contentment on the work of the spirit in dictating wrong doers and also in giving necessary punishment or judgment. This shows that to the Marange sect, the spirit plays a very significant role in conflict resolution and transformation. However, how they know that it is the spirit influencing those decisions is obviously subject to scrutiny.

One of the highest leaders of Johane Marange sect in Mafararikwa disclosed that the spirit within the church encourages purity/perfection to all members of the sect. He argued that only those
who are blameless are protected by the spirit so congregants strive to be perfect and divorce from wrong doing, something that is for the benefit of the community as a whole. One of the Johane Marange leaders in Mafararikwa also admitted that those who are not pure are tried and punished if the spirit sees it fit. It was also revealed during focus groups that if the offence is deemed enormous by the spirit, the offender can be ex-communicated from sect activities. All this is done to foster purity among sect members. A certain sect Marange sect leader in Marange area provided that Johane Marange, the founder of the sect condemned witches within the sect and witches were killed. However, because some of the sect’s elders had married witches, they begged Johanne Marange to allow them to marry witches. All of the 12 Johane Marange leaders interviewed indicated that the spirit approved that Marange sect members can marry witches and should not divorce their wives unless on the grounds of adultery/unfaithfulness. The arguments of the Health expert and the Marange local teacher therefore might hold water that sometimes some of the decisions do not necessarily come from the spirit but influenced by the desires of the few at the expense of the majority of the sect members.

One of the Johane Marange elders in Mafararikwa highlighted that people understand the spirit at different levels within the sect. He further stated that most members understand the spirit and its work through prophets, some through visions/dreams, and some through healing power. Of the 42 Marange sect members interviewed, all of them vehemently pointed out that Mutumwa is the main prophet who intercede between the spirit and the people therefore, every word that comes from Mutumwa is respected. One of the sect members in Mararikwa boasted that it is the presence of the spirit that attracts other non Marange sect members to consult Johane Marange prophets on different types of challenges. This was echoed by one of the prophets in Marange who declared that with the aid of the spirit, he has the power to cast out demons, heal the sick and disabled persons. With the aid of the spirit again, the Prophet highlighted that he can foretell misfortunes and good things that will happen in the future as well as seeing hidden secrets. More than 95% of Marange sect members see the work of the prophets as a big advantage that the sect have over other religious congregations. A certain Marange sect leader in Mafararikwa indicated that the spirit speaks to prophets in different ways including in dreams or visions and sometimes just a loud or faint voice from the spirit.
During focus group discussions with the Johane Marange members and their leaders, 14 of them bragged that the sect through the spirit has the capacity to heal the sick and the disabled. One of the focus group participants in Mararikwa highlighted that the spirit heals more than hospitals and clinics and the sect see no reason to use modern medical facilities. It was also revealed that the spirit can heal everything without complications through the use of natural items such as water, plants among others. One of the Marange sect leaders in Mafararikwa indicated that immunization of children was forced to them by the government but to them it is not necessary. Initially they used their natural remedies and relied on the spirit for the welfare of babies. The Health expert in Marange indicated that it was a very mammoth task in convincing the Marange sect to accept immunization of babies. However, although they later on agreed to have their babies immunized by health experts, the processes are done in secluded area because they do not want to mix with those they consider as impure, non-members of the sect. A certain Marange sect mother in Marange admitted that she has skills to help women deliver their babies safely. Despite her young age, the respondent has a huge task within Marange community to assist women to labour and has indicated that there is nothing erroneous about giving birth at home without the attention of health personnel. One of the government health personnel in Marange argued that infant mortality rate is high in Marange community something that can be attributed to poor medical approaches. The health personal further noted that spiritualism has blinded members of the Marange sect and are adamant to follow ideal health procedures even those who are HIV positive.

Although more than 95% of the participants from the Marange sect showed satisfaction with their beliefs and practices, it came out that not all member are in agreement with everything that happens within the sect but such people are quick to be labeled as evil. A certain Marange sect leader in Mafararikwa was clear that some members of the congregation are aggrieved by a number of practices but went on to say that such people are evil people who condemn the spirit’s judgment and orders. During focus groups nine participants concurred that the sect sometimes uses radical approaches to almost everything and some members might feel abused. It was also pointed out that the sect can actually ex-communicate those considered rogue elements within the sect. 80% of the participants interviewed highlighted that some of the decisions or judgments made by elders are detrimental to human development and often destroys self-esteem especially of children. A certain prophet of Marange sect in Marange pointed out that ex-communicated
members sometimes refuses to leave the sect because they would still want to enjoy the benefits of the spirit. From the above analysis it is very clear that Johane Marange sect solely relies on spiritualism for everything they do and one can argue that at times leaders can manipulate others to pursue their desired goals in the name of the spirit.

4.1.1. Johane Marange Spiritualism on witchcraft

On the issue of witchcraft accusation, one of the Marange elders in Mafararikwa echoes that the Holy Spirit reveals the works or acts of the witches (varoyi). “Some members confess and are delivered from the bondage of witchcraft” explained one of the Johane Marange elders during an in-depth interview in Mafararikwa. A Mafararikwa female member of the Marange sect highlighted that if one joins the sect with witchcraft, he or she would not be condemned but accepted but is not allowed to use the witchcraft. It was also revealed that if a member of the church became a witch excommunicated.

“Muroyi kuchechi kwedu haisiri nyaya sterekii especially mumarriage. Munhu anoreurira obatsirwa kana asingahudi wotokwana munavamwe. Mukadzi muroyi haaramba, ukumuramba unodzingwa chitema. Kana usingadi huroyi hwacho unouya nahwo wosunungurwa” (No husband is allowed to divorce a witch and if a man divorces a wife on the ground of witchcraft the husband will be excommunicated), one of the Marange leaders said.

From the way the issue of witchcraft is handled in the Johane Marange sect one might conclude that the practices are parallel to that of Christianity hence, various accusations of human rights abuses. A certain Johane Marange member in Marange divulged that if anyone who have the spirit of witchcraft no longer want to be a witch they are delivered secretly.

“Zvitsinha or zvitsinga ndizvo ndizvo neouroyi if ukabatwa uchizviita Mweya Mutsvene unokuona wodzingwa muchurch” [Zvitsinha or zvitinga (form of witchcraft) would lead to one’s excommunication as ordered by the spirit].

In other words one can have zvitsinga or witchcraft but should not use them or practice, if one practice them thus creating conflict among their families and community at large. However, the issue of witchcraft accusations especially to non-Johane Marange members has triggered a lot of controversy and conflicts within the community at large.
“Ukaudzwa nemweya munhu akukushinhira unoshungurudzika, dzimwe nguva ndipo panotangira ruvengo mumhuri” (If one is told by the spirit who bewitched him/her might start hating the witch, sometimes leading to disunity in families”), said one of the Johane Marange members.

On issues of spirituality they force their people to pass through a spiritual inspection gate where the elders or prophets will be using their spiritual eyes to see those who are witches, sinners, the bewitched and the witches are exposed in public at the gate. This will cause social attention and conflict especially to those found guilty of prostitution or witchcraft among other accusations. If anything bad happens they say it was not of the spirit.

4.2. The effects of religious spiritualism on human development

The first objective merely outlined how the Marange sect rely on and use spiritualism as a guarantor of their faith. The second objective sought to analyse how over-reliance on the spirit impact human development. The analysis looks at how spiritualism leads to people centered development and how spiritualism creates opportunities or freedoms for people to make choices to live lives they desire/value. Two dimensions of human development therefore, are being analysed that is; how spiritualism in the Johane Marange sect directly enhances human development and how it creates conditions for human development.

The analysis starts with looking at how spiritualism in the Johane Marange sect directly enhances human development. One of the most fundamental attributes of human development is that it fosters long and healthy life. The Sustainable Development Goals also seek to promote good health and wellbeing of all people of all nations. In as far as health issues are concerned within Johane Marange sect, they prefer natural and spiritual remedies to cure and prevent diseases and sickness. One of the Marange elders pointed out that the sect condemns modern/scientific health facilities but rely on prayers and water for healing. It was also echoed during focus group discussions that all forms of diseases and illness can be cured through prayers by prophets and church elders. A group of women interviewed in Marange confessed that the sect does not allow vaccination of babies against killer diseases. However, more than 80% of the participants stated that sometimes they are forced to immunize their children by the government and sometimes children are treated whilst at school. A certain sect member in Marange indicated that if one
member is forced by the government to use scientific medication, should go through cleansing before accepted back to the sect. This shows that the Johane Marange sect solely rely on the spirit for healing and curing. Such practices deprive the members of the Marange sect of their right to good health and at the same time put the lives of the community at risk of attracting diseases from unimmunized people. There is little effort therefore, by the Johane Marange sect to promote human development with regards to health and wellbeing of individuals.

When looking at HIV/AIDS, one of the prophets in Marange and also a Marange sect elder provided a rather shocking claim. They declared that Johane Marange sect view HIV/AIDS as a demon not a disease and the prophets within the sect have the capacity to cure the deadly disease. However, one might question how they test for HIV if they seriously condemn scientific health facilities. The Marange local health expert argued that through education, exposure and globalization, some members of Johane Marange sect visit clinics and hospitals secretly without the knowledge of their fellow sect members. He further indicated that some young women use different family planning methods without the approval of their husbands and they fear that if they are caught, they would be divorced. Young women also fear that they would be excommunicated from the congregation once caught in possession of family planning drugs. The health expert also mentioned that some members of the Johane Marange sect are diagnosed for HIV drugs but they take them secretly away from other members of their respective families and also away from fellow Marange congregants. This dilemma contribute negatively to human development as the Marange sect impedes eradication of HIV and AIDS by denying its members the right to proper medication at the same time facilitate rampant spreading of the disease where couples hide their status from each other also putting the life of unborn babies at risk. In polygamous families an HIV positive wife cannot divulge her status meaning other wives will also be infected and chances are that the disease would also spread to the community at large. One of the elders in Mafararikwa highlighted that traditional practices of a man inheriting brother’s wife is accepted within Johane Marange sect. This traditional practice however, can facilitate the spreading of STIs in the community. The health expert pointed out that mother to child transmission of HIV is high among the Johane Marange sect members mainly because they despise conventional medication. Infant mortality rate therefore, in the Marange community is higher than other local community according to the health expert interviewed. This also concurs
with Unicef Report (2014) which stated that African Apostolic sects deprive children of their right to proper medication and health facilities. This also shows that Johane Marange sect is not supporting government and international efforts to improve quality of health towards sustainable human development.

In analyzing how the Johane Marange directly enhances human abilities, the study investigated the contribution of spiritualism in education and the acquiring of knowledge for developmental purposes. Education is considered the key to sustainable human development because of its power to uplift the minds, promote innovation and facilitate societal to global integration. Sustainable Development Goal number four (4) aim to promote quality education. With the world becoming one village, education assist lagging communities to catch up with the rest of the world and also adapt as quickly as possible to fast changing technologies and developments. However, during focus group discussions, more than 95% of the Marange sect admitted that their sect does not support quality education and they despise Western education. A certain sect member in Mafararikwa highlighted that they only send their children to school because they are compelled by government policies on universal education.

Ten of the 17 females interviewed pointed out that the Marange sect allows children only to get basic primary education such that they can be able to read and write. A certain prophet in Marange highlighted that further education facilitates disharmony within the community as learned people might choose other religions after gaining exposure and different life experience different to that of Johane Marange community. The Marange sect therefore, tries to keep all its members within the sect and those who migrate to other religion are regarded as evil and automatically seize to be part of the family. Lack of proper/quality education has caused a number of challenges. Mafararikwa Headmaster highlighted that less emphasis on secondary and tertiary education has facilitated child marriages with Marange community. The Headmaster further highlighted that idle girls are forced into marriage by their elders. One of the prophets in Mafararikwa argued that all the marriages within Johane Marange sect are orders from the spirit. It is clear that lack of education has jeopardized the future of young girls within the Marange community.
50% of the interviewed sect leaders bragged that they do not need education and knowledge from secular schools since the spirit provides all the knowledge they need about different earthly and spiritual things. Five of the nine women who participated in focus group discussions declared that secular education cannot be more important than the teaching of Johane Marange sect. They highlighted that it is their duty to learn about the spirit and try to be related to the spirit than being close to Western education.

“Mwana anenge adzidza zvakanyanya anorasa mirairo yechurch pamusana pefoni nemacomputer avanoshandisa saka munhu akadaro chero ari mwana wangu hatichadyidzani nekuti anenge an’ora” (A learned child is bound to break our values and norms so he/she seizes to be one of us even if he/she is my real child, they are spoiled by morden technology in phones and computers which they use on daily bases) complained Marange sect elder.

A local Marange teacher stated that children get little support from their families to pursue their education endeavors and some ambitious children end up laboring to sponsor their education. One of the children interviewed, a 19 year old Junior Parliamentarian for Mutare Rural District Council (RDC) and an A level student at Mafararikwa High school works/labors during holidays to raise his school fees. The student comes from a polygamous family and his mother is the 7th wife out of ten. There is reluctance on the part of his parents to assist him in pursuing education despite his academic brilliance. The intelligent and hardworking young man indicated that he is trying to break the chains of poverty and backwardness as he declared that he will continue working hard hoping that at the end he can influence the whole community to take education seriously. Asked how many wives he intends to marry in the future, the young parliamentarian said,

“I would marry only one wife because my experience has taught me that polygamy disadvantage children in various ways”.

The above case indicates that Johane Marange sect does not promote education but rather they encourage all members to learn more about their religion.

In an endeavor to assess direct contribution of spiritualism on human development, the study also investigated how spiritualism promotes better standards of living of members of the Marange sect and the community as a whole. Community Development worker who participated as a key informant highlighted that the Marange community is characterized by poverty stricken
polygamous families. He further accused the sect of putting blinkers on its members such that they lack the zeal to uplift and upgrade their standards of living. Most members of Johane Marange sect are content with the low standards and are not prepared to adapt to the changing world. A Marange local teacher highlighted that large families contribute to misery and poverty within Marange community as some men struggle to provide and take care of their large families. One of the prophets in Mafararikwa argued that large families are actually an investment towards success and many children makes work easier for the family. The local teacher also pointed out the sect is not doing much to eradicate poverty and hunger as they despise education. Most Marange leaders accused the human right talk of eroding their beliefs and values.

“Vana vakunzi vanemarights, izvi zvakutitemesa musoro nekuti vakutyora mimwe mitemo yechechi, isu hatibvumidzi vana kushandisa mafoni anovaratidza zvisakururuma”, granted one of the Marange leaders in Mafararikwa who is very much against child rights and the use of smart phones and modern communication technology.

According to a Community Development worker in Marange, Johane Marange sect encourage informal jobs for its members of which most of them are low income jobs which can hardly elevate families and the community from poverty.

“Upfumi hwemupositori huri pamusha, vanoshanda mutown vanofanira kuvaka kumusha”, echoed one of the Marange sect’s elders saying that all people should not invest in urban areas but in the rural areas only. Johane Marange sect thus, limits the horizon for members who want to expand and elevate the community. The sect does not provide opportunities to those who want to improve their standards of living and also limit choices of individuals to choose their desired careers. Johane Marange built a school that is encouraged for the sect members’ children. However, the school in mainly meant to educate pupils about Johane Marange sect rather than progressive scientific and developmental education. One may conclude that Johane Marange sect reliance on the spirit for guidance has done more damage than good in promoting decent standards of living.

After analyzing the immediate and direct contribution of Johane Marange spiritualism to human development it is also vital to look at how the use of the spirit paves the way for conditions that
are conducive for human development. Conditions that promote human development include issues of gender equality and equity. Women have received global recognition as effective agents of sustainable development and almost all nations have agreed to put women at the forefront/centre stage of all developmental processes. Goal number five (5) of the SDGs seek to promote gender equality and goal 10 seeks to end all forms of inequalities. One of the elders clearly stated that women have a limited role within the sect and cannot hold leadership positions. According to a Community Development worker women in Marange community are regarded as child bearing machines and do not contribute much to the development of the community. As indicated by a local health expert, women in Marange community are prone to a number of abuses. A number of abuses were identified from both focus group discussions and also from in-depth interviews. It was gathered that:

- Women are not allowed to negotiate protection during sex making them vulnerable to Sexually Transmitted Infections.
- Women are allowed by the Marange sect to adopt birth control methods especially in form of modern contraceptives. These who are found in possession of such drugs or instruments are expelled from the sect at the same time divorced by their husbands.
- The system created by the Marange sect also prohibits women from taking quality medical facilities that include malaria, cancer and HIV diagnosis. As a result women suffer the agony of HIV infection without adequate treatment to cushion the pain. It was revealed that women are not allowed to access ARVs for HIV treatment. However, health expert disclosed that a number of Johane Marange women are secretly approaching clinics and hospitals for drugs.
- Women in Johane Marange sector have no opportunity to assume any leadership position. This deprives women their right to participation and also freedom of speech.
- Women also cannot negotiate marriage in the sense that at times girls and women are forced to marry without their consent. Most of the marriage link ups are said to be orders of the spirit. This has ridiculously led to child marriages within Marange community.
- Girl child is also deprived her right to quality education. There is a belief that Western/secular education does not aid Marange sect so girl child is not given enough opportunity to pursue her education.
4.2.1 Early marriages in the Johane Marange sect
In their support of early marriages, the majority of Marange leaders and elders highlighted that they prefer early marriages with teenagers because

1) The girl will be a virgin not yet infected with HIV and AIDS.
2) They marry within their sect before exposed to non-Marange men. “The child is married before exposed to outcasts (hedheni) spoil the girl” (Tinotora vemuchechi medu chop chop asati aonekwa nemahedheni), clarified one of the members in Marange. “Vaporofita vacho ndivo vanoti mweya mutsvene wati nguva yakwana yokuti uchipinda mumba ini ndisati ndaakuda. Kuda nekusada vatoona waamo at 11 years so tiri kunetsekawo”, complained a Mafararikwa high school girl. “Tinororerana vemuchechi saka hapana anomhangarira vanwe kuhurumende inoti musikana aroorwe ane makore 18 yrs” revealed a male member of Mafararikwa.

4.3. The role of Johane Marange sect in social development
Human development and social development are often used interchangeably as both concepts focus on human security and human needs. Human development however, focuses on the development of individuals’ capacity and choices in pursuit of their desired values and way of life. On the other hand, social development is greatly influenced by sustainable human development and it is a collective development where initiatives are meant to benefit the society or community as a whole. The third objective of the study sought to analyse how Johane Marange sect contribute to social development. This objective is addressed looking at issues to do with conflict resolution/peace, infrastructure development, family cohesion, equality within the society, strong civil society, and empowerment of marginalized groups.

More than 80% of Johane Marange elders reached highlighted that in terms of conflict resolution and peace within the society, the Marange sect condemn acts of violence and they are led by the spirit in dealing with conflict or settling of disputes. Disputes among the members of the Marange sect are settled before the sect’s elders/leaders who speak to the spirit such that they make humane judgments. Community Development worker in Marange highlighted that Johane Marange sect members are however, bound by traditional courts although they do not participate in community traditional events or ceremonies such as rainmaking ceremonies. During focus groups, about 90% of the participants indicated that Johane Marange sect favors community
cohesion by preaching the gospel of peace. One of the elders in Marange pointed out that the Johane Marange sect encourages its members to stay away from all sorts of violence. The Headmaster of a local school indicated that the Marange sect prefers their spiritual courts to judicial courts and they rarely forward their cases to judicial courts. This has however, led to human rights abuses especially to women and girls who cannot approach courts without the consent of sect elders depriving them the right to justice.

Despite discouraging secular education, Johane Marange sect has constructed six (6) schools in Marange area, three Primary schools and three Secondary schools in Marange area. However, one of the secondary school pupils highlighted that they do not sing the national anthem but sing Johane Marange songs during school assemblies. The Headmasters at one of the Marange schools pointed out that the construction of schools was another way for Johane Marange sect to influence pupils towards their beliefs and values. One of the teachers at Marange School admitted that Johane Marange schools are cheaper although most parents struggle to settle school fees for their children. The construction of schools by the Marange sect demonstrates a significant step towards human development, community and social development. The Community worker highlighted that Johane Marange sect apart from construction of schools, are also involved in community work assisting in road maintenance, and water sources maintenance.

“Chero maclinic tinovaka asi hatiashandisi kunze kwekuti hurumende yatimanikidza”, highlighted a member of the sect in Marange saying that they are also involved in the construction of clinics although they do not need their services except when forced by the government.

In May 2018 Johane Marange cleared and prepared community playing fields in support of recreational activities. This also highlight that Johane Marange sect is gradually realizing the importance of education and sport and that is a huge stride towards sustainable development. A certain member of Johane Marange sect in Mfararikwa spoke highly of the influence of the spirit in encouraging hard working and he claimed that Johane Marange members work hard for their families and the community at large. Among the Marange members, there are business people and also commercial farmers who contribute so much to the status upgrading of the society. During focus group discussions, 10 members of the Johane Marange highlighted that Johane Marange through their businesses in a way, create employment within the community. As
observed during field work, most members of Johane Marange sect are self-employed. They make pots, doors among other basic necessities that can be used on daily basis, a sign of hard working and self-belief that is mainly influenced by the belief that the spirit is in control.

The system that was created by Johane Marange promotes patriarchal dominance and has in a large way suppressed women and children in the society. A Community Development worker in Marange posited that women and children are considered as lesser beings in the Johane Marange community/sect. As a result women especially are not very active in economic activities and the spirit discourages women to take part in influential positions/activities. The Marange society therefore, is not inclusive in as far as involving women in decision making processes and development in general. The Community Development worker revealed that Johane Marange women are not allowed to participate in capacity building workshops and meetings that are often conducted by Non-Governmental Organisations on gender and human rights. “There are various NGOs who operate in this area trying to speed up development by capacitating people on different developmental issues such as gender equality and child rights”, said the Community Development worker. He further highlighted that the NGOs are not received well by the Johane Marange sect as some of the NGOs such as FACT, Tariro Trust, Plan International and others are sponsoring education of disadvantaged children as well as capacitating women about their rights. This indicate that Johane Marange sect is not prepared to empower, elevate or emancipate women in any way but treat them as second class citizens who offer no significant contribution to the development and success of the society.

The other issue that has been dragging social development in Marange community is inequality. Apart from gender issues discussed above, the Community Development worker pointed out that within Marange sect there are a lot of suppression to the poor. There are no mechanisms set to alleviate the poor within the Marange sect and the leadership who are richer than the rest takes that advantage to have cheap labor in their farms and different kinds of businesses. The richer therefore, are becoming richer while the impoverished are becoming more miserable. Ten of the women interviewed in Marange highlighted that they are content with what they have and they only seek to understand the spirit and their sect better. They further highlighted that even pursuing secular education is less important than full understanding of values and beliefs of
Johane Marange sect. Such a mindset that was socialized in Marange sect members hinders community progress and social development as some individuals lack the zeal to cooperate for the betterment of the society. Classes within the Marange community have thus, limited development since the gap between the ‘haves’ and the ‘have nots’ is very wide and there is no empowerment of marginalized groups in the society.

4.3.1 How spiritualism influence polygamy management

Polygamous families are one of the major characteristics of the Johane Marange sect and the members believe that polygamy is healthy and it is God’s wish to have more people on earth. The majority of the members highlighted that it is not difficult to foster unit within a polygamous family.

“Takarerwa nekukurira mubarika kutojaira. Mweya mutsvene unoti ukaita godo wakafanana nemuroyi uye vanokubata wogadzikwa pasi nevakuru kuti vakubatsire nokuti barika rinotenderwa mukereke medu”, a certain women in Mafararikwa said as she pointed out that it is a normal thing within Johane Marange sect to have poligomous families and that jelous among wives is not allowed.

“Kana murume asiku balancisa scale tine vatinotaurira mhosva idzodzo dzotongwa nomweya. Murume haatenderwi kopedza sondo asati arara nemukadzi umwe neumwe. Nokuti mweya unoti tora vakadzi vaunogona” (A man should satisfy all his wives and failure to that the husband would be judged by the spirit), clarified a certain Marange woman under polygamy. According to a certain Johane Marange sect female member, if a wife is caught cheating she would be asked if the husband had been attending to her and if not the husband would be judged by the sect’s court with guidance of the spirit. She said,

“Mukadzi akapomba anobvunzwa kuti wakapedzisira kurara nemurume rini akataura mazuva akawanda murume anoripa mukadzi ndozvinotaura mweya”. It was also revealed that in Polygamous families each woman is given her own kitchen and field to cultivate. So each one will mind her own business and all will be competing to feed the husband in most cases the women are not supported by the husband but they will work hard in their fields. So, there is less conflict among them in terms of financial support from the husband.
Johane Marange men can chose to marry one wife but they view such men as crippled/weak (*ziso rimwe*). The husband will rotate or he will make a roaster in an effort to satisfy his wives sexually. He will try to balance through chances are high that more time will be spent the new and younger wives than the old thus; it can be a challenge to try and manage their polygamous marriage especially on the issue of conjugal rights. Another way of managing polygamy that was observed is that the husband has his own bedroom and the wives take turns to go to their husband bedroom as scheduled.

The husband does pay lobola for each of his wives. “Marange men believe that they are caring for the souls by having many wives. The more souls they take care of the more blessed the man would be so they take many wives and have many children.

“We are not worried about having riches or cars, houses because they do not go to heaven, we are concerned about the souls that go to heaven so we should take care of our families” highlighted one of the polygamous man.

Johane Marange beliefs sometimes trigger social/family conflicts. It was revealed that non-Marange members of the society are considered as outcasts and evil. One of the members pointed out that members of the society who keep pets like dogs and cats are construed as evil. Social conflicts are often caused by deaths, poverty and divorces and conflicts amongst Marange members are resolved within the group. Since they do not consider circular or convectional health care, mortality is very high. Given the fact that the families are big they cannot sustain them therefore poverty is the norm. They cannot feed their children, they cannot pay their school fees, no good shelter, thus hinders development in a big way.

4.4 Summary

The chapter focused on data presentation, analysis, discussion and interpretation. Data collected through in-depth interviews and Focus Group Discussions was analyzed, discussed and interpreted in relation to research question and literature citations. Data collection methods that were employed in this study revealed what spiritualism mean to the Johane Marange sect and how it is a pillar to their religious beliefs, values and norms. The chapter also focused on the contribution of spiritualism on human development and empowerment. The last aspect discussed
in the foregoing chapter is the contribution of Johane Marange sect to collective development of the community that is, social development. The analysis indicated that Johane Marange is more conservative and resistant to change in areas of gender equality, improved health and quality education.
CHAPTER FIVE: SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

5.0 Introduction

The chapter focuses on summary of major findings, conclusions and recommendations on how African Apostolic sects through relying on the spirit can facilitate development. The summary highlights major findings of the study in relation to research questions and the chapter finally gives conclusions.

5.1 Summary of Key Findings

The research revealed the following key findings responding to the research objectives and corresponding research questions.

5.1.1 Research questions

1. **What does religious spiritualism entails in the context of Johane Marange sect?**

   With regards to spiritualism Johane Marange sect view the spirit as the *sine qua non* and a pillar to their religion. Members of Johane Marange sect only rely on orders/instructions from the Spirit and almost everything is influenced by what is considered to be from the Spirit. Religious spiritualism therefore, has everything to do with listening to the spirit before making massive decisions. To the Marange sect, the spirit offers protection against evil spirits and they believe that one would be attacked by evil spirits if the spirit is not available. They also believe that the spirit enable them to fore tell the dangers that might come in the near future. With the help of the spirit they can remove misfortunes and bad luck through the use of the prophets. The spirit also provide guidance in various ways like making decisions in the sect’s courts where offenders would be tried by the elders of the sect. The spirit is central in passing the judgment and also in identifying evil people within the sect.it was also gathered that Johane Marange members are discouraged to visit clinics and hospitals mainly because they believe that the spirit can heal and cure all forms of diseases and illness.
2. How does religious spiritualism in African Apostolic sects affect issues of human development?

Johane Marange sect believe that there no better human development than having the spirit or learning and understanding the work of the spirit. However, international and national standards of human development entails people cantered development where people are free to make choices that improve their social and economic status. It was realised in this study that Johane Marange sect discourages secular education and they believe that Western education seeks to erode good morals and values. Although the sect has built some schools their children especially the girl child are not supported to pursue their academic careers. There is also little emancipation of women in Johane Marange sect and women are considered less beings or child bearers. Women are not involved in vital decision making processes within their families and within the society. Women are not allowed to use contraceptives or HIV/AIDS medication.

All members of the Johane Marange are not also allowed to visit modern medical institutions which is a violation of fundamental human rights and also a draw back towards human development. As a result infants deaths are rampant and also complications during births. Johane Marange laws are rigid limiting the freedom of choice especially to women and children.

3. What is the role of Johane Marange sect on social development?

In social development, the Marange sect believes that non-members of their sect are evil and that creates a wall between them and other members of the community because they are quick to judge. In settling disputes they recommend the use of the spirit through their religious courts. They however, play a part in the construction of schools although some argue that such schools are meant to initiate children into their sect. the Marange sect encourages peaceful coexistence in the society and in families. The Marange sect does little to improve economic status of their members and also other members of the society. They encourage informal jobs that are low paying facilitating a situation whereby the rich are filthy rich by using the poor and the poor become poorer and exploited by the rich or the ‘haves’.
5.2 Conclusions

An interest is studying the impact of spiritualism in the Johane Marange sect was influenced by several reports and perceptions that there are violations of fundamental rights something that fight against sustainable development. The major assumption that drove this study is that Johane Marange sect violets a number fundamental human rights resulting in depriving its members of human development and also hinders social development. Major findings of this study concur with the initial assumption and also with the literature that was provided in chapter 2 of the study. The study found out that spiritualism is the backbone, foundation and guarantor of Johane Marange religion. Everything that they do they consult the spirit and they have been guided into human rights abuses, oppression and discrimination factors that are so much against human and social development. The government is putting measures to improve health and education for everyone and such work should be intensified in areas of African Apostolic dominance. It is the belief of the researcher that this area has been exhausted and there is now need to focus much on the quantitative side of the findings especially towards policy intervention on challenges posed by African Apostolic sects on human/social development. Quantitative approach to this area would assist in analyzing the impact of human rights abuses that were discussed in this study numerically predicting frequency and numbers of people suffering. After analyzing research findings from interviews, focus group discussions, documents and observations, the study made the following conclusions in addressing research objectives and corresponding research questions.

5.2.1. The meaning of spiritualism to the Johane Marange sect

From the analysis of the findings it could be concluded that over-emphasis/over reliance on the spirit have put blinkers to Johane Marange sect members that they are satisfied with the low standards of living with no zeal to adopt new ideas and new approaches to development. The spirit is also manipulated by some leaders to abuse women and the girl child by giving false prophets to their own advantage like when one want to marry a young girl they might lie that the spirit has said so. They have associated all their rule and regulations to with spirit so much so that the elders can easily control and manipulate their followers. From the observations, the leader of the sect has spectacles and it possible that he was diagnosed by a medical doctor and one can conclude that the leaders are prohibiting their followers from getting proper medical
attention whilst the leaders visit clinics and hospitals. The spirit also goes on to discourage the pursuit of education and it could be concluded that Marange do not want their followers to be sensitized with new ideas that could challenge their authority and some of their teachings. All members pay subscriptions to the leader of the sect and leaders want to maintain their supremacy so they encourage practices that keep their followers in abject poverty. From the System Theory it can be concluded that Johane Marange sect tries to live within a closed system with little interaction with the outer world something that hinders sustainable human development. The Marange sect believes that modern technology and teachings erode their values and norms. All the rules and regulations are somewhat against empowerment and emancipation of people; they despise education of girl child, pursuit of educational careers, encouraging polygamy, discourage proper medical services, discourage investing in urban areas, discourage of modern means of communication and technology, discouraging birth control adding misery to women and children, accepting witches within the sect, among other practices that are aimed at adding misery and poverty to the members of the society.

5.2.2. Johane Marange and Human development

One of the positive teachings of the Johane Marange sect is towards perfection of the members before God something that creates rational and morally rich society with individuals who are responsible and full of love. However, most of the teachings do not elevate social and economic status of individuals. Issues of human development are analyzed in line with the Sustainable Development Goals which is a framework designed by the United Nations to promote sustainable development.

- Discouraging education especially of girl child and women who are considered as lesser beings. All careers should be in line with the teachings of Johane Marange.
- Polygamous family limits opportunities for children to discover their talents mostly because of poverty that affect majority of polygamous families.
- Infant mortality is rampant as a result of poor care for pregnant mothers and newly born babies who are denied proper medication.
- The use of modern technology is also discouraged also limiting exposure for the Johane Marange children.
• Women are not allowed to assume leadership positions unless one becomes a prophet and that has put women on a desperate position in the society. Women cannot make a decision to control birth or go for HIV test and diagnosis.
• Johane Marange members are told who to vote for during presidential and parliamentary elections so they do not have the freedom to select leaders of their choice.

5.2.3. Johane Marange and Social Development
Issues of social development has a lot to do with social cohesion/unity, conflict management and transformation as well as community infrastructure development and form the research findings, Johane Marange sect to a larger extent disable the functionality of the society by segregating non-Marange members and label them as evil. They also hate people who keep pets such as cats and dogs. Intermarriages with non-members are discouraged so the Marange members live in isolation disjoining the community. It should be appreciated that Johane Marange is active in infrastructure development such as road maintenance, construction of schools (although they discourage education), clinics (despite despising clinic services). involvement of Marange sect in infrastructure development shows that they are starting to learn that living in a ‘closed system’ can only disadvantage them is as far community development is concerned. Generally the socio-economic status of members of the Marange sect is low that most of them live in poverty. The position of Johane Marange sect on witchcraft is not very clear as they discourage witches only outside their congregation but they allow their members to live with witchcraft on the condition that they should not use it. The sect does not respect any other courts except the sect’s court that is said to be influenced by the spirit. Conflict therefore, are solved within the sect and even if the judicial passes a judgement, the Marange elders would try later on give their own judgement.

5.3 Recommendations
On the basis of research findings above, the following recommendations were made;
• The government should make bold decision on the practices of African Apostolic sects who violate human rights and human development.
• The government should also set up parameters that would force every child to go to school and support those children with financial constraints
• The Department of Social Welfare should carry out investigations to children who are being abused in the name of religion.

• The civil society should play a big role in capacitating women, children and communities dominated by African Initiated Apostolic churches such that they understand important and necessary approaches to sustainable development.

• Johane Marange and other African Apostolic sects’ leaders should be sensitized such that they understand and appreciate issues to do with human right, gender equality and equity.
References


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Published and unpublished papers


APPENDIX 1: INTERVIEW GUIDE FOR KEY INFORMANTS

Date…………………………………………………………………………………………………………………………

My name is Anne Grace Chingonzo and I am student at the Bindura University of Science Education. I am conducting an academic research on Religious Spiritualism and Social Development in African Apostolic Sects. If you are comfortable you can help me on the following questions.

i. What does spiritualism mean to Johane Marange sect?
ii. What are the benefits of relying on the spirit?
iii. How does the sect help individuals to be self sustainable and to develop?
iv. What is the contribution of the spirit in human development?
v. What does the spirit say about the pursuit of education?
vi. What is the contribution of the spirit on the health of the Johane Marange members?
vii. How do you solve conflicts within the sect and outside with non-members?
viii. How do you handle those with evil spirits or witches?
ix. How do you manage large families (polygamy)?
x. Does the spirit encourage Marange members to participate in community development together with other members of the society who are not affiliated to Johane Marange sect?
APPENDIX 2: FOCUS GROUP DISCUSSION GUIDE

Date………………………………………………………………

My name is Anne Grace Chingonzo and I am student at the Bindura University of Science Education. I am conducting an academic research on Religious Spiritualism and Social Development in African Apostolic Sects. I ask for your contribution through discussions such that I can understand what Johane Marange Church is. Our discussion shall be guided by the following questions;

i. What does religious spiritualism entails in the context of Johane Marange sect?

ii. How does religious spiritualism in African Apostolic sects affect issues of human development?

iii. What is the role of Johane Marange sect on social development?