

Reading *Vhuhosi and Vhurangaphanda* in Romans 13:1-7: Towards an African Biblical Hermeneutics

by

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Declaration

I, **Mulalo Thilivhali Fiona Malema**, declare that this research proposal is my original work and has not been submitted for any degree at any university or institution. The proposal does not contain other persons' writing unless specifically acknowledged and referenced accordingly.

Signed: Date:

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In Jeremiah 32:27, God says “I am the LORD, the God of all people. Nothing is too difficult for me.” I could not have managed to complete this project without my God and I give Him honour and glory because He is worthy of praises. Thank you Lord for your blessings on me.

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Abstract

According to St Paul in his letter to the Romans (13:1-7), the governing authorities (vharangaphanda) in the society should be respected, submitted to and honoured. A key word in the text is **pason psuche** meaning that every living soul should be subjected to rulers on earth. This philosophy has been interpreted a number of times and there are a number of commentaries about it. Interestingly, the very same philosophy was subjected to fierce debates and discussions during the South African apartheid time when whites expected blacks to submit to them although they never cared about them. The debates centred on the moral basis of subjecting oneself to a morally questionable and corrupt authority. The aim of this study is to reflect on the text with Lwamondo Tshivenda speaking congregants or readers using the local Tshivenda language and idiomatic expressions when reading this text. The methodology for this research will be based on qualitative research design using the Contextual Bible Study and Ethnography instruments for data collection. The main objective is to find out whether the state should be guided by the church or the church by the state in matters of vhurangaphanda and protocol.

Key words: African Hermeneutics, Black Theology, Contextual Theology, *Vhuhosi*, *Vhurangaphanda*.

List of Abbreviations and Acronyms

AC:	African Culture
ATR:	African Traditional Religions
BT:	Black Theology
CBS:	Contextual Bible Study
DB:	Demarcation Board
TDSB:	The Devotional Study Bible
ELCSA:	Evangelical Lutheran Church in Southern Africa
LP:	Lwamondo Parish
PML:	Prayer Men's league
PWL:	Prayer Women's League
QI:	Qualitative Imperial
UKZN:	University of KwaZulu Natal
YAL:	Young Adults League

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CHAPTER 1: INTRODUCTION

1.1. INTRODUCTION AND BACKGROUND

One should note that reading the Bible and studying the Bible are two different things. When one reads the Bible, one may take it literally, but when one studies the Bible, a person gets deeper into understanding the background of the author and the context in which it was written. This is known as exegesis. Exegesis is when one reads and interprets the Bible in context, thereafter one can bring it to one's own context and allow it to give its meaning and message to one's present situation. Longman (2016) describes exegesis as a way of interpreting a text by way of a thorough analysis of its content. Peterson (1999) describes exegesis as an act of love where the reader expresses love to the speaker enough to want to get the words. He adds that it is loving God enough to stop and listen carefully to what he is saying. (www.spirithome.com).

There is a tendency of reading the Bible to execute one's hidden agendas using what is known as (eisegesis). Eisegesis is when one reads the Bible with the intention to address a situation, instead of allowing the Bible to guide people to do right, that is, reading the bible out of context. Eisegesis, according to Longman (2016) is a process where one leads into study by reading a text on the basis of pre-conceived ideas of its meanings.

This study is focused on engaging the local readers (people of Lwamondo regardless of class, denomination, gender and age group) into *reading* the Bible and interpreting it contextually. The researcher used Qualitative Research Methodology with Contextual Bible Study and ethnographic approaches.

Paul, in Romans 13:1-7, speaks of submitting to the governing authorities. According to Adeyemo (2006), Christians differ and disagree on the correct relationship between the church and the state. He indicates that mission related Bible churches and traditional evangelical churches view the church and the state as unique institutions with different functions and roles that should not interfere with each other. He adds that the so called mainline churches on the other hand argue that Christians are called to exert a Christian influence on the state or society and transform it on the basis of biblical values and principles. Authorities are to be honoured and not worshipped. It is a Christian community's wish that the church should direct the state, and not the other way around.

In the gospel of Matthew 5:13-14, Jesus refers to his disciples and other listeners as salt of the world and light of the earth. Mathew seems to be of the view that the church is supposed to be the leading force of the state and not the other way around. The challenge exists when the church speaks with different voices. It is common knowledge that there are different religions and denominations globally even in our country. The church at large is supposed to be representing God's kingdom and should have the same agenda regardless of names and practices. When people are players in the same team, there should be team work spirit with the intention of winning over the opponent. In this case, the church is supposed to represent God's kingdom as a unity fighting for what is right for God's people. The church should help the state leadership to do right by God's creation.

The Roman Christian community was facing challenges of their time and context. Romans 13:1-7 is based on the theology of the status quo (state theology) which is characterised by the use of the text. McDonald (1989) states that this text is not conditioned by a dogmatic (strict) or philosophical (deep thinking) theory of state power, but it is Paul's assessment of the positive function of the authorities from his vantage (high position) point within the first century Roman Empire. McDonald (1989) adds that this text is referring to the problem of taxation during the beginning of Nero's reign. It gives one a thought that Paul is warning his readers against joining a selfish opposition to excessive taxation which is a form of conforming to this world. On the same note, Borg (1972) asserts that the church in Rome had a sizable Jewish element who kept in contact with their kinsfolk in Palestine.

Borg (1972) further states that the Roman Jewish Christians often suffered from anti-Jewish imperial policy in the capital and they were also aware of their family's sufferings in Palestine. As this text has been used depending on the circumstances, Borg (1972) continues to indicate that Paul seems to be creating a problem which is dividing the Jewish and Gentile Christians in Rome on their attitude towards the Empire.

On the same issue, Neufeld (1993) articulates that historically this text has been used by theologians and political leaders to justify various political orders, be they benevolent or oppressive in practice. He further states that it served the cause of revolutions aimed at liberating the oppressed from unjust forms of government.

A follow up of the Kairos Document, called Evangelicals (1986), shows that a group of evangelicals approach this text consciously (deliberately) or unconsciously (unintentionally), adhering to Luther's notion on the two kingdoms: The secular order and the spiritual order

which never mix. This group maintains that the church has nothing to say about the secular order and should focus on the spiritual order. They continue by confirming that although governments are ordained by God what these governments do is not necessarily from God and at times can be completely opposed to God - as it happened with the racist and apartheid South African Evangelicals (1993).

1.2. PROBLEM STATEMENT

Paul, in Romans 13:1-7 commands that all people should submit to the governing authorities. The concern is whether they should be submitted to, respected and honoured even when they are immoral, they practice things that are not progressive and are corrupt. The members of the Lwamondo Evangelical Lutheran Church in Southern Africa (ELCSA) and other community members (those who do not belong to the ELCSA denomination) who are reading this text are under traditional authorities, which begs the question of whether they should do just as Paul commands; that they submit and respect as well as honour their authorities, regardless of their behaviour and conduct. As a member of the Lwamondo community, the researcher is aware that “the Church” is in a dilemma, and she is speaking in two voices. Apparently there is a group of Christians that do whatever the traditional leaders are saying or requesting without objections even when they are aware that it is against God’s will. For example, forcing all young girls to go to the kraal for Domba (traditional dance) and other traditional rituals, and boys to go to the bushes to be traditionally circumcised. When there are royal rituals, the community is supposed to participate by cooking for them and protecting them. There is also the passing of libation (**muphaso**) on certain special days for community rituals etc.). As much as it is the Venda culture, people have the right to decide what happens to their children. They should not be forced or feel threatened they should participate of their own free will.

In the same community, there are Christians who refuse to carry out such instructions, asserting that they would rather submit to God than to human authority, like Daniel and his friends Shadrack, Meshach and Abednego in the book of Daniel 3. The misunderstanding of this text poses a threat that divides families, denominations, community members and the traditional authority of Lwamondo. The reading into the text contributes to the division of many churches within Lwamondo as they interpret it differently, hence the question by the researcher, “Should the church submit to the state regardless of their immoral behaviour as

per Paul's command, or should the church help the state to lead according to what Jesus expects from them as his ordained leaders?"

1.3. AIM OF THE STUDY

The aim of this study was to engage the Lwamondo people in reading, interpreting and understanding contextually *vhuhosi* and *vhurangaphanda* with reference to Romans 13:1-7.

1.4. OBJECTIVES

The study was focused on the following objectives:

- i) To engage the Lwamondo people in discussions on their understanding of *vhuhosi* and *vhurangaphanda*, by interpreting Romans 13:1-7 collaborately (different stakeholders) in their context.
- ii) To provide an opportunity to the people of Lwamondo to study, unpack and understand the essence of what Paul means by submitting to authorities.
- iii) To engage the people of Lwamondo in discussions to understand how Romans 13: 1-7 should be interpreted and practiced today in their community context.
- iv) To consult with *Thovhele* (the senior traditional leader) and his office on their leadership experiences, challenges, motives, aims and hopes for the Lwamondo community.

1.5. RESEARCH QUESTIONS

The following questions were asked to get the required information to help the researcher to get the required answers.

- i. What did Paul mean in Romans 13:1-7 when he said the Romans should submit to their governing authorities? In this study they are referred to as *mahosi* and *vhurangaphanda*.
- ii. Is Paul's command of submission to **exousiais huperechais (high rulers)** compulsory without questioning, or should the communities decide whether *vhuhosi* and *vhurangaphanda* should be assessed before submission in terms of morals and etiquettes?

- iii. How should this text be read, interpreted, understood and applied to the Lwamondo community in as far as *vhuhosi and vhurangaphanda* are concerned to justify Paul's command of submission to the authorities?
- iv. How does *thovhele (senior traditional leader)* justify his leadership skills, motives, experiences, motives, aims and hopes for the Lwamondo community?

1.6. SIGNIFICANCE OF THE STUDY

The significance of this study is to stimulate debates and discussions amongst different stakeholders in Lwamondo on the Contextual Biblical interpretation and African hermeneutics, using Romans 13:1-7. The study also enlightened the Lwamondo community about their rights, responsibilities and roles they have to play regarding their traditional leadership and the leadership towards them. The results of this study will add value to the body of knowledge wherein people in authority (*mahosi*) will be able to improve their leadership skills, morals and etiquettes when they rule over their subjects. The subjects will be able to submit to their *vhurangaphanda* by following the right order and not an order which abuses or dehumanises them.

1.7. DELIMITATION OF THE STUDY

- Participants consisted of church leaders, leagues, traditional leaders, and ordinary community members, all residing in Lwamondo communities in the Thulamela municipality.
- The study also focused on the African Hermeneutical (interpreting the Bible the African way) and Black Theology (fighting for black freedom) theories.

1.8. DEFINITIONS OF CONCEPTS

The following concepts form part of this study and are defined as follows:

1.8.1. African Hermeneutics

Hermeneutics, according to Longman (2016), is about the ways of discovering meaning in the Bible for one's life and one's era, faithfully taking its intents into today's world. African Hermeneutics therefore will be interpreting the Bible in an African context. In this study, the people of Lwamondo were reading the text Romans 13:1-7, interpreting and understanding

it in their context. Sometimes it is very difficult when one is reading the Bible because some of the things stated may not mean anything to the reader at a particular era and context like it meant for those of the text was written.

1.8.2. African theology

African theology enables the church to develop her own theologies so that the church may cease depending on prefabricated theology, liturgies and traditions (de Gruchy, 1997). This study intended to help the Lwamondo community to find ways and to create models that will serve as their theologies to reduce and eventually stop denominational differences and work with their traditional leaders as a team for the good production and harmonized environment of the Lwamondo community. Marx Karl is quoted by Drury (1979) alluding that the human society takes the place of God and His divine perfections. Meaning that humanity is its own creator. "It will find fulfilment in the members of society that is perfectly human in a totality whose individual members relate well to each other lovingly.

1.8.3. Black theology

Black theology, according to Bediako (2000), is a theology of liberation in the African setting and in response to the particular circumstances of Southern Africa. Cone (1970) adds that Black theology is an attempt to analyse the nature of the reality of God which is presupposed (accepted) by asking what we can say about the nature of God in view of his self-disclosure in biblical history and the oppressed condition of black people. The participants tried to identify things that are disorganising and causing differences in the community between the church and the traditional leadership. The study focussed on new oppressions experienced by the church and the entire community due to the type of leadership they have. Goba (1988) states that black people especially the black Christian community must rediscover what the bible message is all about and what God is doing and saying in the liberation process. He adds that "for a very long time those of us who have had the opportunity to engage in biblical studies have been told how to approach the biblical message by white expatriate theologians, who in most cases were not particularly interested in our cultural experience or in our situation characterised by oppression. Goba adds that the black church continues to be regarded by blacks in South Africa as part and parcel of the status quo and therefore irrelevant. This study would like to help the church and the traditional leadership of Lwamondo to merge and give one another the respect, cooperation, support and be united

as expected. When Paul says people should submit to their governing authorities, he expected a two way relationship with both parties equally involved.

1.8.4. Biblical interpretation

Biblical interpretation is reading and understanding the Bible by studying it. The study's focus group studied the text which enlightened the Lwamondo community on their rights, responsibilities and roles they have to play regarding their traditional leadership and the leadership towards them. The study referred to Romans 13:1-7, where Paul ordered the Roman community to submit to their leadership because they are ordained by God.

1.8.5. Church

The word church is translated from the Greek word *ekklesia* which means an assembly or group of people who are called out. Biblically, the word church refers to people. Williams (2014) points to three instances when indicating biblical meaning of the church as people. In Acts 19:30-41 there are words like 'assembly', 'crowd', and 'gathering' (NKJV). In Acts 7:32 such a gathering is specific to the children of Israel, and lastly in the book of Ephesians (1:22; 5:25, 32) church refers to the body of Christ. Willimon (1985) indicates that the Augsburg Confession (Article V11) defines the church as the assembly of all believers in which the gospel is purely preached and the sacraments rightly administered according to the gospel.

1.8.6. Contextual theology

Theology, according to Cone and Wilmore (1993), means reasoning about God. It is a discipline of interpretation with the concern of nature, man and God. It is about how God creates, sustains and redeems in creation and history. Cone and Wilmore (1993) define theology as in this study; since God is the creator, in this study, the Lwamondo people are making sense of what it means to have leaders of their calibre, and coming to an understanding of how to deal with them in a way that brings the divinity of God in their context.

1.8.7. Leadership

Leadership is about conceiving a vision and strategy and engaging people to achieve a common goal (vision). It sets a new direction within a group (Gaunt, 2006). Leadership

focuses on the ability to influence people and resources in a manner that will result in the achievement of identified goals (Shonhiwa, 2006). This study is based on integrating the denominational leadership and the traditional leadership to make Lwamondo a healthy environment community.

1.8.8. Vhuhosi (traditional leadership)

Weber (1978) describes traditional leaders (vhuhosi) as those whose powers to rule their subjects are based on traditions of the past. This type of leadership is hereditary. It is found in royal families where they succeed one another accordingly. This type of leadership, according to Sergiovanni (1991) emphasises hierarchy, rules and management protocols and relies on bureaucratic linkages to connect people to work by forcing them to respond as subordinates. In this study the focus is the Lwamondo traditional leadership, in which leaders are born into their positions, and not voted for.

1.8.9. Vhurangaphanda (leadership)

Leadership is the acting voice of the leader. Pepper in (Shriberg et al, 2002) describes leadership as the particular process of guiding, directing, and motivating an organisation to outstanding achievement in the organisation's fundamental purposes. He adds that it involves articulating, the appropriate vision helping to develop objectives, making the right strategic choices to achieve the objectives and implementing effective deployment plans to ensure that the resources and other necessary means are available to reach those objectives. Vhurangaphanda can be voted for or born to be. Vhurangaphanda is about taking the lead on behalf of those who appointed one, in directing and showing direction to those who are under one's care. This study is focussed on the Lwamondo traditional leadership and the way it relates to its people so that both can find ways to merge their differences and come to an understanding of unity.

1.9. ETHICAL CONSIDERATIONS

Ethics according to TEEC (2006), is understood as the historically and culturally bound code of right or good behaviour believed best to achieve what individuals, communities and nations (society at large) have defined as bringing about the greatest human good, happiness, of fulfilment which involves both attitude and action. Kretzschmar, Wessel and van Niekerk (2009) define ethics as a critical reflection on the moral norms, values and

behaviour of individuals and societies in order to assess their validity. Kretzschmar, Wessel and van Niekerk (2009) add that ethics considers what it means to do good or right.

The researcher was careful, sensitive and kind towards the participants. People who participated in the Bible Study and those who were interviewed were assured that whatever they say in the discussions would remain amongst those in the group. Should there be a need to reveal their identity, the researcher will have to consult them first and get their consent. They were given a consent form with details of their protection and identity sensitivity. The responses were carefully analysed, not distorted and also kept confidential as promised in the consent form. Their contributions were highly valued and contextually interpreted. Where pictures were used, there was proper and sensitive consultation with the participant who confirmed in writing that he/she agreed to them published. Whatever was done by the researcher was in agreement with the participants.

1.10. THEORETICAL FRAMEWORK

A theoretical framework, according to Mertens (1998), relates to the philosophical basis on which the research takes place and forms the link between the theoretical aspects and practical components of the investigation taken. Mertz et al (2006) define a theoretical framework as any empirical or quasi-empirical theory of social and psychological processes at a variety of levels that can be applied to the understanding of phenomena.

The background of this study is based on Black theology (BT) of Liberation and African Hermeneutics. Black theology, according to Bediako (2000) is a theology of liberation in the African setting and in response to the particular circumstances of Southern Africa. Goba (1988) speaks of Black Theology reflection as a hermeneutical praxis. He explains that it is the expression of faith grounded in the scriptures, committed to the liberating message of Jesus Christ, which is a call to active involvement against the forces of dehumanization and death. He adds that it is an invitation for the black Christian community within the context of oppression to a new practical understanding of the meaning of the biblical message as liberating praxis.

The researcher had interest in this Black Theology because it is time that all people of Lwamondo know their rights and responsibilities and fight for their freedom and fair treatment from their leaders. Submitting to a corrupt and immoral authority is slavery

because then people do that which they are forced to do without even meaning it, but because they just have to.

The study is also based on the African interpretation and understanding (African Hermeneutics) of Romans 13:1-7. The researcher chose this because it is time people of Lwamondo read and understand the Bible from their own context and environment, instead of confusing themselves by trying to identify with the audience of Paul (The Romans).

1.11. RESEARCH METHODOLOGY

Here the research methodology is outlined, which covers the following items: The design, the location, population, sampling, data collection instrument, data collection method and analysis.

1.11.1. Research design

The researcher used a Qualitative research design. Qualitative design according to Welman, Kruger and Mitchell (2005), is aimed at establishing the socially constructed nature of reality, and stressing the relationship between the researcher and the object of study and also emphasizing the value and nature of the inquiry. Merriam (1988) mentions that qualitative researchers are interested in understanding how people interpret their experiences and how they construct their words and what meaning they attribute to their experiences. Van Maanen (1979) describes Qualitative design as an umbrella covering an array of interpretive techniques which seek to describe, decode, translate, and come to terms with the meaning of naturally occurring phenomenon in the social world. It is more effective in group activities.

1.11.2. Research site

This is a research method that identifies the location of the study. The research site is the Lwamondo community within the Thulamela Municipality.

1.11.3. Sampling

Sampling is all about who is needed to help the researcher to gather the information for the research. It explains the criteria for the selection and the reason why the target was chosen

amongst others. This study is very wide but the researcher made general findings based on engaging only a subset of the population called samples. These are pastors (x2), elders (x2), Youth League (x2), Prayer Men's League (x2), young adults league (x2), Prayer Women's League (x2), mahosi (x1), misanda (x2), and people who don't belong to any denomination (x2).

1.11.4. Population of the study

A population, according to Goddard and Melville (1996), is any group that is the subject of research interest. Lwamondo is a big community with about twenty-six villages. It would have been impossible for the researcher to engage the whole community in this research, and justice would not have been done to the problem statement. A selected focus group was identified to help the researcher to gather information to help in this study. This study comprised the following community members of Lwamondo: *thovhele*, *misanda*, ELCSA selected league members, pastors and other selected members of the community.

1.11.5. Sampling method

Sanders, Lewis and Thornhill (2000) state that the sampling procedures provide a wide range of methods that enable the researcher to reduce the amount of data that needs to be collected by considering only the data from the sub-group rather than all possible cases. The study used a non-random purposive sampling which is also known as judgmental, selective or subjective sampling method that makes an appropriate judgmental as who had to participate in the study.

Due to time factor, only two participants were selected per category except *Thovhele* (the king).

Table 1.1 Stakeholders who were targeted by purposive sampling

(Stakeholders)	Inclusion criteria	Exclusion criteria
<i>Mahosi (1) Thovhele</i>	He is the highest ruling authority at Lwamondo. The reason for choosing him is to determine the powers that traditional leaders have in their <i>vhuhosi</i> and <i>vhurangaphanda</i> , their experiences and challenges where the church is concerned.	Chiefs who report to him because they have less power than him.
<i>Misanda (2)</i>	These are stewards of sub sections (<i>zwise</i>) in Lwamondo who report and answer to <i>thovhele</i> . Those who were inducted and have been serving for at least 5 years. No one goes to <i>thovhele</i> without first consulting with them. They are in authority and they can help to unfold the traditional leadership etiquettes.	Newly appointed misanda who haven't served for at least 5 years will be excluded.
Pastors (2)	Lwamondo pastors are many but only two were selected. One was from those pastors who have	Pastors who are new to the community and those who have not ministered in

	<p>studied theology and have been actively ministering in this community for at least 5 years. The other was a pastor who does not have theological training but has also been ministering for at least 5 years. The researcher engaged them to find out from them how they interpret and understand Romans 13:1-7</p>	<p>the community in the past 5 years.</p>
<p>Church elders (2)</p>	<p>ELCSA Church elders who have been serving in their church committees for at least 5 years. They are the immediate leadership in the church and the researcher engaged them in deliberating about the communal authority and the church as they have experienced it referring to Romans 13:1-7.</p>	<p>Those elders that have not served in committees for at least 2 years because they do not have the experience that can help the study.</p>
<p>ELCSA league members (2x4=12)</p>	<p>These are Church members who are also local in the Lwamondo community. They were engaged in a Bible study to unpack the package of <i>vhuhosi</i> and <i>vhurangaphanda</i> referring</p>	<p>Those who are on probation and those who are newly installed with less than a year as registered members of the leagues.</p>

	to their own understanding of Paul as per Romans 13:1-7 and to refer it to their context.	
Ordinary members of the community (2)	It was a good thing to have uneducated people participating to get their contributions. The two people selected were from those members who do not belong to any denomination and have been living in Lwamondo for at least 5 years.	Those who are members of any denomination and have not exceeded 5 years as residents of Lwamondo.

1.12. MEASURERS TO ENSURE TRUSTWORTHINESS

Measures to ensure the trustworthiness of the research process and findings were taken into consideration, hence description of the **methodology, truth value, credibility, transferability, confirmability, neutrality, validity and reliability**. People who were interviewed were given a consent form with details of their protection and identity sensitivity. The responses were carefully analysed, not distorted, and also kept confidential as promised in the consent form.

Their contributions were highly valued and contextually interpreted. Where pictures will be used, there will be proper and sensitive consultation with the interviewee who will confirm in writing that he/she agreed to them published. The following were taken into consideration:

1.12.1. Credibility

Credibility deals with making sure that the information gathered is true and reliable. The researcher made sure that the Local members who were interacting with the researcher were giving true information that is also reliable to be used. Polit and Beck (1995) indicate that credibility is a way of evaluating the quality of the data collected referring to the

confidence in the data. The consent form was designed and signed before starting with the research.

1.12.2. Neutrality

The researcher was never biased and never took sides, she collected the information as it was and analysed it without interfering in the process. She bracketed herself out and did not edit the information collected.

1.12.3. Truth value

The researcher did not temper with the collected information; she used it as it was.

1.12.4. Member checking

After the interviews, members were given the drafted notes to check if what is written is what transpired during the discussions. Before using people's information, first check if they are fine and give consent.

1.12.5. Transferability

The information gathered from the interviews and the Bible studies was checked to see if it can be used or applied in other projects or other situations.

1.12.6. Confirmability

The information gathered was clear, correct, well presented and reliable. It refers to the objectively neutrality of the data. Whenever the researcher met with the focus group there were evidence of the conversations in the form of recordings.

1.12.7. Validity

The information gathered from the Bible study discussions and personal interviews should be usable in the study for the effectiveness of the outcome and end results. In other words, the information given should be able to measure what it is supposed to measure correctly.

1.12.8. Reliability

Reliability, according to Goddard and Melville (1996), means that the measurements made are consistent. The information gathered was reliable so that it did not misdirect the study because it would lose its objective and aim. The response received must still be the same even if the questions are asked in another way at a later stage.

1.13. DATA COLLECTION

Ader, Mellenberg and Hand (2003) define data collection as a method used to collect information and to identify the variables to be measured. Data was collected through the Bible study discussions and face to face interviews. The researcher used notes and audio recordings where participants are comfortable with it. Participants in the Bible study were engaged in discussions while the researcher was taking notes and recording the discussions.

The researcher also visited two *misanda* (traditional leaders) and *thovhele* (senior traditional leader) to interview them on their *vhuhosi* and *vhurangaphanda* as the Lwamondo traditional leadership. Notes were taken and the interviews recorded were participants gave their consent and were comfortable about it.

1.13.1. Contextual Bible Study (CBS)

The researcher used the Contextual Bible Study (CBS) technique as a tool to collect data. West (2015) indicates that in CBS, the Bible is read for change, it is wrestled with until it contributes to real, substantive, systematic change. This technique encouraged participants (focus group) to commit to reading the Bible in context collaboratively for individual and social transformation. The participants had to first understand the background of the text and what it meant then, what it means now and how it can be applied to them. Paul was writing to the Roman community who lived before us back then trying to address a particular submission to the authorities' issue. The Lwamondo people should understand this text in their contemporary leadership situation. A questionnaire guide will be designed to give direction of the Bible Study.

1.13.2. Ethnography

The researcher also used the ethnographic technique to collect more data. Welman, Kruger and Mitchell (2005) indicate that ethnography is focused on the behavioral regularities of everyday situations. They add that it uncovers and explains the ways in which people in a particular setting come to understand, account for, take action, and manage their situations as well as the problems and difficulties they encounter. This is the reason why the researcher also engaged *thovhele and his misanda* in face to face consultations. She designed a questionnaire guide to get the information she needed from them.

1.14. DATA ANALYSIS

Data analysis, according to Durrheim (1999), involves reading through collected data repeatedly and engaging in activities of breaking the data down in themes and categories. Hickson (2008), adds that it involves the process of systematically applying statically logical techniques to describe and illustrate, condense and recap, and evaluate data. The researcher also used thematic and hermeneutical analysis approaches.

1.14.1. Hermeneutics analysis approach

Hermeneutics, according to Kinoti (1997), is the art or technique of interpreting a biblical text in order to understand its original context and then find its contemporary meaning. It endeavours to determine valid modes of understanding a biblical text in its own setting in this case the Lwamondo community. It also determines a valid mode of expression of that meaning in the contemporary situation. In simple terms Hermeneutics addresses the problem of how an interpreter can bridge the gap between biblical meaning and contemporary cultural setting.

For the Hermeneutical approach to be effective, the researcher should bracket herself out in analysis and tell the Lwamondo participants' story not hers. The researcher should use their own words and be less interpretive than with other approaches. The meaning of the text is constructed from the background and current situation. It is important to refer to the time and place of writing the text, cultural background, historical background, author, purpose, context, and the encounter between the author and the reader. Video tapes or tape recorders may be used to get the correct information. The researcher should allow the participants to engage in discussions on the text Romans 13:1-7. They should refer and

understand the contextual background of the author and the congregation and then find its meaning in their context.

1.14.2. Thematic analysis approach

Thematic analysis, according to Braum and Clarke (2006), is a qualitative analytic method for identifying, analysing and reporting patterns within the data. The collected data from both Bible Study (focus group) and the personal interviews (traditional leaders) were analysed and then the researcher made conclusion.

1.15. OVERVIEW OF CHAPTERS

The research is structured as follows:

CHAPTER ONE: INTRODUCTION

This chapter gives the background of the study. The researcher is showing the problem statement, purpose of the study, research questions, the significance of the study, delimitation, theoretical framework, definition of the concepts, research methodology, measures to ensure trustworthiness, ethical measures, arrangements of chapters, and references

CHAPTER TWO: LITERATURE REVIEW

Chapter two gives a glimpse of what other researchers and scholars say about church and state. Articles, books and journals are used to give more information on the subjects.

CHAPTER THREE: RESEARCH METHODOLOGY

Chapter three outlines the methodology used to collect the data. The Qualitative Research design was used applying the Contextual Bible Study and Ethnography as tools for data collection. The researcher is indicating the population and sampling methods of collecting data. The study presents the face to face interviews, focus group discussions that had been collected. Field notes, recorded information and other information will be transcribed verbatim.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

Chapter four will present the data collected and its analysis thereafter. Themes will be drawn from the analysed data and supported.

CHAPTER FIVE: DISCUSSIONS, SUMMARY, RECOMMENDATIONS AND CONCLUSION

After analysing the results, Chapter five will present the discussions on the findings. A way forward and recommendations will be presented and the conclusion drawn.

1.16. SUMMARY OF CHAPTER ONE

This chapter highlights the background of the study, the purpose and the objectives of the study. It also gives information on the significance of the study. The methodology which the researcher used is also unpacked so that the study can follow the correct order as planned. There are different concepts that are to be used in the study that are defined and summarised. Ethical measures are also outlined and necessary precautions and measures to be taken noted seriously.

There will be interviews to be conducted and this chapter has provision for the study to direct and control the interviews. The chapter describes the leader as expected by God and referred to Paul's letter to the Romans 13:1-7. The subsequent chapter two provides a literature review.

1.17. THEORETICAL FRAMEWORK

1.17.1 Black Theology

This study is based on Black Theology as a theology of liberation. Theology according to Cone and Wilmore (1993) means reasoning about God. It is a discipline of interpretation with the concern of nature, man and God. It's about how God creates; sustains and redeems in creation and history. They add that it may begin with the divine existence or it may begin with human existence. Black theology according to Cone (1970) is an attempt to analyse the nature of the reality of God which is presupposed (accepted) by asking what we can say about the nature of God in view of his self-disclosure in biblical history and the oppressed condition of black people. Black theology affirms that there is nothing special about GOD in itself. Goba (1988) indicates that the black theological reflection is that it has its own distinctiveness embodied and reflected in the black experience of oppression. He adds that

a theology of the oppressed as a unique expression of the faith of the oppressed people of God cannot use uncritically the theological frame of reference of the oppressor. This study is focused on the Christian part of liberating those that are oppressed by their governing authorities. Cone (1969) supports this by indicating that Christian gospel is liberative, so that any talk about God that fails to take seriously the righteousness of God as revealed in the liberation of the weak and the downtrodden is not Christian language.

Cone (1979) indicates that the doctrine of God in black theology must be the God who is participating in the liberation of the oppressed. What Paul seems to be expressing is that people must submit to governing authorities because God has ordained them but there is no indication as to whether it should be done as per a particular criterion. It's a straight statement that sounds like God is unfair because he treats those in authority (oppressors) in a special way regardless of how they live and ordinary people (oppressed) are not worth anything good. Camus (1956) adds by indicating that the oppressor and the oppressed will speak in different languages where God is concerned. The God of the oppressed would be the God of revolution who breaks the chains of slavery and the oppressors' God would be a God of slavery and must be destroyed along with the oppressors. This study takes charge into provoking debates on the God who ordained leaders to ill-treat His creation or people who read the Bible and interpret it wrongly. Freedom comes when we realise that it is against our interest, as a self-determining black community, to point out the good elements in an oppressive structure (Cone, 1970). An oppressed person would do what he/she is not willing only because those in leadership are forcing. This study intends to engage the focus group to deliberate on the Lwamondo leadership and take a stand on their findings about their leadership. Cone adds that the God in Black Theology is the God of and for the oppressed of the land who makes himself known through their liberation. The Lwamondo communication should see God in their relationship with their authorities.

As a community living in a so called democratic South Africa where all are supposed to be equal, there comes a question of whether this applies or not. During the apartheid regime, blacks fought against white domination and abuse by whites. Today there are allegations and concerns that blacks are fighting blacks against corruption and abuse of power by those in authority. Community members are supposed to get involved in matters that affect them. Pretorius (2008) in his theory asserts that communities should organise themselves into civic bodies that can represent their interests at the local government level. They should refocus their organisational and mobilisation energies and goals to ensure the introduction

of socioeconomic development programmes commensurate with their enshrined constitutional rights, such as the right to life and overall human dignity. This means that the nature of community participation depends on the nature of organisation and mobilisation at the grassroots level as well as the programmatic purpose of such participation.

Boschi (1999) indicates that local authorities are part of decentralised governance, as they have decision making units based on loyalty networks among a range of stakeholders at the local level. The study is aimed at encouraging the people of Lwamondo to be part of the planning and decision making bodies in their community and not to be just spectators.

1.17.2. African Hermeneutics

The study is also based on African Hermeneutics. Hermeneutics according to Longman (2016) is about the ways you discover meaning in the Bible for your life and your era, faithfully taking its intents into today's world. The Bible is not meant to be a lazy read or just any other book or novel. When you read it, you use ways to figure out what it means and how to live out what one has learned. Most hermeneutical methods are done from inside a Christian's own desire to learn more of what God tells us in the Bible. Longman adds that Hermeneutics is a type of discernment process meaning that it is a way of mining for God and God's truth. The study is interpreting the text from an African ear, eye and understanding. Maluleke (1996) indicates that African Christian Theology is a dynamic, growing, and multifaceted as well as dialectic (discussion) movement built diachronically and synchronically upon contextualisation and constant introspection. When the Lwamondo readers were reading the text from the Roman context, they related and identified with them to understand the background before bringing it to their context to make sense of the text and what it means to them. Maluleke (1996) adds that one of the challenges we face as Africans, is to seek out all expressions of African Theology and Christianity, however inadequate and suspicious, so that we may expose them to serious and dialogical theological reflection. Liberation theologies according to Kretzschmar (1986) speaks of a hermeneutical key which unlocks the meaning of the bible. Cone (1970) indicates that the Christian way of understanding God arises from the biblical view of liberation. This means that whatever is said about the nature of God and his being in the world should be based on the biblical account of God's revelatory activity.

1.18. CONCLUSION

This chapter highlighted the sub topics which will be covered in this study. Most organisations are composed of individuals and their existence is dependent on the cooperation and performance of individuals who play different roles (Grint, 1997). The mind map of this research is presented by the structure of this chapter. The reader is given an idea on what to expect in the study. This covers all departments of a research where the reader is directed as to what to expect. The following sub sections were covered: problem statement, aim of the study, objectives, research questions, significance of the study, delimitation of the study, definitions of concepts, ethical considerations, theoretical framework, research methodology, measures to ensure trustworthiness, data collection, and data analysis. Chapter two has different scholars who contributed a lot on the definition of leadership and its different types, qualities and the theoretical framework on which this study is based.

CHAPTER 2: LITERATURE REVIEW

2.1. INTRODUCTION

The previous chapter presented the introduction and the background to the study. This chapter will discuss the literature from other scholars on the subject matter. According to Hofstee (2006), a literature review is an analysis of relevant publications that help to set the context for the topic and to define it. He further indicates that this review is always oriented towards narrowing the field to provide a research problem that can guide operational research. This chapter will therefore describe *vhurangaphanda* (leadership) generally, traditionally, culturally and spiritually with reference to a good leader as defined by Paul in his text. It will also outline the stand of the governing authorities (*vhuhos*) as per God's expectations. It is also offering a fresh reflection on the subject of leadership (government) and the expectations of its followers (citizens)

2.2. LEADERSHIP (Vhurangaphanda)

Leadership is the steering wheel of an organisation or anything that is moving towards a certain goal. Grint (1997) defines leadership as the process of influencing the activities of an organised group in its efforts towards goal setting and goal achievement. No country, no organisation, no family is great without great leadership (The Devotional Study Bible, 1987). It is a general understanding that a leader is a person that is in the directing seat of his/her subjects. A leader takes care of those he/she has been given authority over. Leadership is the acting voice of the leader. Pepper in (Shriberg et al, 2002) describes leadership as the particular process of guiding, directing, and motivating an organisation to outstanding achievement in the organisation's fundamental purposes. He adds that it involves articulating the appropriate vision helping to develop objectives, making the right strategic choices to achieve the objectives, and implementing effective deployment plans to ensure that the resources and other necessary means are available to reach those objectives.

A leader may be good or bad depending on the leading approaches that are being applied. A good leader is measured by his/her end results (achieving the set goals). You can be called a good leader but if there is no production in your platform then there is something wrong with your style. A good teacher is measured by the results of their learners and a good farmer is measured by his/her harvest. This is supported by Greenleaf (in Van Zyl, 2009),

who states that good leadership is when those served grow as people. Stark and Flaherty (1999), indicate that leadership is based on an emotional connection or relationship with followers. Just as Paul says that leaders are ordained by God himself and should be respected and honoured, leaders should also connect with the people of God and do justice to their calling. Van Zyl (2009) adds that leadership is about the act of leading and the role, style and effectiveness of leaders, regardless of how they came by their position. He adds that all societies have leaders, some become leaders as a result of heredity, others through acts of war. Martin Luther (Shriberg, et al., 2002) indicates that some leaders enter the world stage quietly, achieving international acclaim toward the end of their careers, while others arrive with all the subtlety of a lightning bolt. Van Zyl (2009) continues by saying that the main task of the 21st century leader is to build social capital in organisations. Nelson Mandela (Shriberg et al, 2002) states that he wanted to tell people that he was not a messiah, but an ordinary man who had become a leader because of extraordinary circumstances. When he was released from Robben Island, his mission was to unite all South Africans, reconciliation and binding the wounds of the country, engendering trust and confidence.

2.3. GOOD LEADERSHIP QUALITIES

An effective leadership is determined by the stability or the instability of the leadership qualities and the stability of the environment. A stable environment, according to Grint (1997), should increase the leader's control, and thus cause the motivated leader to become less concerned with group member relations, while the task motivated leader should become more concerned with interpersonal relations in the group. Leadership is also about offering a fresh reflection on the subject and the expectation of its followers.

A good leader is expected to have the following qualities just to name a few:

- **Integrity.** A person of integrity is the same on the outside and on the inside. Such an individual can be trusted. A leader must have the trust of followers and therefore must display integrity.
- **Dedication.** This means spending whatever time or energy is necessary to accomplish the task at hand. A leader inspires dedication by example, doing whatever it takes to complete the next step toward the vision.
- **Magnanimity.** This means giving credit where it is due. A magnanimous leader ensures that credit for successes is spread as widely as possible throughout the organization. Conversely, a good leader takes personal responsibility for failures. This sort of reverse magnanimity helps other people feel good about themselves and

draws the team closer together. To spread the fame and take the blame is a hallmark of effective leadership.

- **Humility.** A humble leader recognizes that they are no better or worse than other members of the team. A humble leader is not self-effacing but rather tries to elevate everyone. Leaders with humility also understand that their status does not make them a god.
- **Openness.** This means being able to listen to new ideas, even if they do not conform to the usual way of thinking. Good leaders are able to suspend judgment while listening to others' ideas, as well as accept new ways of doing things that someone else thought of. Openness builds mutual respect and trust between leaders and followers, and it also keeps the team well supplied with new ideas that can further its vision.
- **Creativity.** This is the ability to think differently, to get outside of the box that constrains solutions. Creativity gives leaders the ability to see things that others have not seen and thus lead followers in new directions.
- **Fairness.** This means dealing with others consistently and justly. A leader must check all the facts and hear everyone out before passing judgment. He or she must avoid leaping to conclusions based on incomplete evidence. When people feel they that are being treated fairly, they reward a leader with loyalty and dedication.
- **Knowledgeable.** A good leader knows and understands the constitution and all the relevant informative (educational) documents of the organization.
- **Team work.** According to White (2003), an effective team is the most powerful way to develop the individual and to maximise business performance. Peters (1992) adds that the power of the team is so great that it is often wise to violate common sense and force a team structure on almost anything and companies that do will achieve a greater focus, stronger task orientation, more innovation and enhanced individual commitment.

Moorosi (2005) indicates that various examples of activities of primitive tribes, which reflect managerial skills, leadership styles and actions are cited. He adds that according to the history of Africa, communities changed from hunter gatherers, fishermen, pastoralists and agriculturalists to form states in which a variety of management and leadership skills characteristics emerged.

A good leader is supposed to respect and value his/her subjects. Mbingi (2005) indicates that the African worldview is characterised by a deliberate emphasis on people and their

dignity. Firstly, the emphasis on the collective brotherhood of mankind, or *Ubuntu* (I am because you are) and secondly on solidarity and interdependence which are the key characteristics of African communities. He advises the African leadership to serve their society and stakeholders to the best of their ability and they will achieve their own personal goals which will allow them to align them with the needs of their stakeholders. The mahosi of the Lwamondo community are also advised to serve their people in a way that satisfies and do justice to their needs. Leadership is expected to be contextual so that the leader and the subjects can move together as a productive team. Mbingi concludes by saying that the European leadership tradition lies in planning a technical innovation, the genius of the American leadership tradition lies in entrepreneurship and a bias for action, the genius of the Asian leadership tradition lies in process innovation so as to attain quality and perfection, the genius of the African leadership tradition lies in UBUNTU which is the dependence of humanity by emphasising human dignity and respect through consensus democracy, people mobilisation, solidarity and care, (Mbingi, 2005).

2.4. TYPES OF LEADERSHIP

There are many types of leaderships, depending on the context of the subject. For example, some leaders are born to be leaders (Traditional), others are divinely appointed (Religious) while others are voted for (Political).

2.4.1. Traditional leadership (*Vhuhosi*)

Weber (1978) describes traditional leaders as those whose powers to rule their subjects are based on traditions of the past. This type of leadership is hereditary. It is found in royal families where they succeed one another accordingly. This type of leadership according to Sergiovanni (1991), emphasises hierarchy, rules and management protocols, and relies on bureaucratic linkages to connect people to work by forcing them to respond as subordinates. It is of royal blood wherein a family decides who takes over. In the Venda culture, the *makhadzi* of the royal family are the ones in charge of the *vhuhosi*, and decide who should rule. Matshidze (2013) mentions that this also occurs in other tribes. In her thesis she asserts that this practice exists in many societies in Africa.

Each traditional leader has his/her own way of ruling their people. Some continue from those they took after, whereas some discard those previous skills and work from their own understanding, plans and will, depending on what their aimed goals are and how to achieve

them. Mbiti (1969) asserts that each community has its own different social and political organizations, the family, age groups, marriage customs, traditional forms of government, and political personages. He adds that some societies have regional chiefs or headmen who rule portions of the tribe with hereditary or non-hereditary offices, whereas others have traditional monarchs or kings with absolute powers ruling over the entire area with the help of councils of chiefs and others delegated their political authority to other structures.

Furnish (1979) indicates that the state is one of the principalities and powers not that it is inherently evil or that for Paul to tell Christians to subordinate themselves to it is a contradiction in terms. The state is part of God's providential "ordering," which Christians are to respect. The state is quite likely to try to appropriate God and to want "worship. Paul speaks of servant hood where governing authorities should serve God while people should serve *mahosi* as they are ordained by God. This leadership type is of no profit. These leaders in my understanding are called by God to lead his people and are supposed to lead because they want to serve their people.

It is fortunate that traditional leadership in our country is still recognised. Mbiti (1969) indicates that colonial administration generally tended to incorporate traditional rulers into its political structure with their powers and charismatic image decreased considerably. He adds that in some societies, the office of the king has survived in some societies into the modern independent African states with some rulers taking on leading positions. Mbiti (1969) also indicates that the office of the traditional monarch is losing its sacredness, and seems to be degenerating to the unenviable point of being a political anachronism and an economic debt.

2.4.2. Religious leadership

De Waal and Malefijt (1968) indicates that religion is one of the most important aspects of culture studied by anthropologists and other social scientists. It interacts with different cultural institutions and finds its expression in aspects such as material culture, human behaviour, value systems, morals and ethics, family organisations, marriage, economics, law, and politics. It is a culture that consists of systematic patterns of beliefs, values and behaviour acquired by man as a member of his society. People of the same community design ways and patterns to interact as a commune to define themselves. This means that every community is governed by rules defining acceptable and civilised ways and behaviour amongst members of that community. De Waal and Malefijt (1968) also indicates that the

specific modes of social interaction based upon religious beliefs give rise to the existence of religious roles and social status and stratification. The people of Lwamondo also have their religious cultural pattern designed by the way they were raised and interact. Marett (1909) states that all religious systems have the embodiment of sacred beliefs in common. We define a society by its religion. Religious system functions to maintain social order by upholding and endorsing the offices of those who are tasked to regulate and maintain social order. De Waal and Malefijt (1968) adds that the function of religion is to uphold the norms of a society and contributing to the maintenance of social order differing from culture to culture.

There are different types of religions but this study will only concentrate on Christianity because it is the one that is dominating in the research site, that is, Lwamondo community. According to Mbiti (1969), religion is not primarily for the individual but for the community of which an individual is a part of. To be human is to belong to the whole community involving participating in the beliefs, ceremonies, rituals and festivals of that community. A member of the community is expected to attach himself to the religion in his community because when you don't engage positively you will be excommunicating yourself from the entire life of the society.

Murove (2009) says that Christianity should focus on the community and its anamnestic dimension, as crucial in discovering and establishing new norms. It is important that all Christians follow on Jesus' steps like He instructed. The most important thing Jesus said was the most important law of those who follow Him "Love one another". Those who have love will practice it to their neighbours in deeds and not just in speech. De Gruchy (1986) states that Christianity must never be allowed to become captive to the culture, but it cannot exist except in meaningful relationship to it furthermore, Christian faith and spirituality cannot be sundered from the struggles, hopes and fears of people and nations, justice, liberation, reconciliation and peace, hence this study for the Lwamondo community.

De Gruchy (1986) continues by saying that the Christian life while intensely personal is also communal. Christian life is formed and shaped by participation in the life of the church and the community. Most Christians have yet to discover the relationship between prayer and social action (praxis). Praxis is the act of engaging, applying, exercising, realising, or practicing ideas. This shows that the church needs to attend issues and challenges of the community by prayer and physical involvement. Lovelace (in de Gruchy, 1986) is quoted saying that "most of those who pray are not praying about social issues. Most of those who

are active in social issues are not praying very much". This study intends to inform the Lwamondo Christians that they should identify with the poor, the oppressed and other victims of society to portray God's love and empathy. Love heals, soothes and gives hope to those who are experiencing misfortunes and oppressions in their life. De Gruchy (1986) states that one should love his/her neighbour and enemy despite the cost to oneself. He also quotes Sobrino (1986) saying that love demands a surrender of oneself to another. The surrender to others rarely reaches as great a fullness as in the struggle for justice in which the element of gratification may be more lacking than in the other expression of love.

This study is also aimed at encouraging the Church to take responsibility as the house of the Lord and make peace in the community. 'Church' comes from the Greek 'kyriakon' (doma), Lord's house, Kirche church. In the NT, ecclesia is used which means an assembly called out or come together (Koehler, 1971). While all believers are most intimately joined by faith to Christ their Saviour, they are also intimately joined to one another by the bond of a common faith, a common hope and a mutual love, and thus they constitute no matter how far apart locally they may be from each other, a single body, a great communion which we call the Church (Ephesians 4:3-6). Koehler (1971) also says that the church is one as it includes all believers in the whole world. It is evident that there can only be but one Church. Christ speaks of one fold and one shepherd (John 10:16), (John 11:52), which unfortunately seems no longer to be the case in our present state of religion.

"If God gives himself without obligation then, in order to be Christian, men must give themselves to the neighbour in like manner (Cone, 1970). God gave His word to man for a very definite purpose: To save man from sin and damnation through faith in Christ, to teach and train all believers in Christ to serve God in righteousness and true holiness and to magnify His glory (Koehler, 1971)."

2.4.3. Political leadership

According to Gildenhuis (1991), politics revolves around power and conflict. He adds that it is the management, conciliation, regulation or arbitration of conflict by means other than violence of force. Politicians are ambitious for power or influence and they go to whatever level to gain and use that power. DuBrin is quoted by Shriberg et al (2002) defining organisational politics as the informal approaches to gaining power through means other than luck or merit. DuBrin quotes Bernard Crick describing the Janus quality of politics that

in politics we find the creative dialectic of opposites. It is a bold prudence, a diverse unity, an armed conciliation, a natural artifice, a creative compromise and a serious game on which free civilisation depends. It is a reforming conserver, a sceptical believer and a pluralist moralist with a lively sobriety, a complex simplicity, an untidy elegance, a rough civility and an everlasting immediacy. Political leadership is voted for and lasts for a scheduled period of reign depending on the constitution. There is a belief that most political leaders are corrupt and practice maladministration in their organisations. Recently in the media, there has been so many debates on how so and so who is a minister or political leader is involved in crime or money laundering. Former president of South Africa Mr Zuma, Patricia Delile, Mahomapelo Supra just to mention a few.

It is alleged that once they are in power, they tend to abuse it and personalise the leadership. Gildenhuis (1991) asserts that the extent to which political power and the political and administrative institutions within which this power is institutionalised are viewed as legitimate by members of the populations will have an effect on the incidence of corruption and maladministration. He adds that in South African politics, regimes are characterised by political power that is highly centralised and vested in one leader or a small group of leaders and this can also result in an increase in corruption and maladministration. This study is aimed at enlightening leadership to be as direct, true and do justice to their subjects just as God expects from them.

2.5. HISTORICAL BACKGROUND OF THE ROMAN COMMUNITY

It would be good to know who the Romans are and their historical background so that the study can have a point of departure. This letter of Paul to the Romans was written during Paul's third missionary journey while he was in Corinth, with the aim of announcing his intention of visiting the church shortly (Hartin, 1984). Van den Heever and Scheffler (2001) indicate that it is the longest of all Paul's letters. The Roman Christian community was facing challenges of their time and their context was similar to that of the Christians of today which the Lwamondo community is also experiencing. Kee (1983) indicates that although the church in Rome had originally been comprised of former Jews, it seems to have been mainly Gentile by the time Paul wrote. Romans 13 verses 1-7 is based on the theology of the status quo (state theology) which is characterised by the use or misuse of the text. McDonald (1989) states that this text is not conditioned by a dogmatic (strict) or philosophical (deep

thinking) theory of state power, but it is Paul's assessment of the positive function of the authorities from his vantage (high position) point within the first century Roman Empire.

McDonald (1989) also maintains that this text is referring to the problem of tax during the beginning of Nero's reign and gives one a thought that Paul is warning his readers against joining a selfish opposition to excessive taxation which is a form of conforming to this world. According to Van den Heever and Scheffler (2001), the economy of the Roman Empire was heavily burdened by taxation customs duties, as well as a general sales tax of 1% which was levied at various transit points, 5% tax on all emancipation of slaves and inheritances of Roman citizens. The money collected went to the treasury of the senate but all practical purposes it came under the control of the emperor. This may be one of the major motives in Paul's mind.

Nero was emperor of the Roman Empire when the first persecutions of Christians in Rome began (Kee, 1983). Borg (1972) asserts that the church in Rome had a sizeable Jewish element who kept in contact with their kinsfolk in Palestine. Borg (1972) further states that the Roman Jewish Christians often suffered from anti-Jewish imperial policy in the capital and they were also aware of their family's 'sufferings in Palestine. As this text has been used depending on the circumstances, Borg continues to indicate that Paul seems to be creating a problem which is dividing the Jewish and Gentile Christians in Rome on their attitude towards the Empire.

Neufeld (1993) articulates that historically, this text has been used by theologians and political leaders to justify various political orders, be they benevolent or oppressive in practice. This means that it was the exposition of leadership in and out of the context of Roman situation and experiences. He further states that it served the cause of revolutions aimed at liberating the oppressed from unjust forms of government. It is a sad experience to be under a government that is oppressive and corrupt. I agree with McDonald (1989) and Neufeld (1993) in the sense that conforming to the standards and agendas of this world will only disadvantage people of their freedom given by God to His creation.

Neufeld (1993) adds that Paul was writing to Christians, some of whom were Jews, in the capital of the Roman Empire. Claudius, the previous emperor, had expelled the Jews from Rome a few years before because he viewed them as dangerous (Acts 18:2). The Jews hated being under Roman rule. The Romans often viewed Christians as a Jewish sect, so

that suspicion of revolution was always a concern in the minds of the rulers. Also, Christians easily could have taken Jesus' teaching about the coming kingdom of God to mean that they should work for the overthrow of the secular, morally corrupt government in order to help bring in Christ's kingdom.

Paul, according to Acts 21:39, was born to a Jewish family in Tarsus in Cilicia. He also claims to be a Roman citizen (Acts 16:38). Lonneman (2009) indicates that this place is in the eastern part of Turkey. Kee (1983) confirms Paul's identity as a Jew by stating that the central and universal criterion for Jewish identity, regardless of the specific point of view was the circumcision of males. Kee (1983) continues by saying that his writings had a Stoic influence which two basic concepts are that the good life is to be lived in harmony with the law of nature and that human existence requires a body.

Paul was educated because he says that he was taught by Gamaliel (Acts 22:3). He was a prosecutor of believers (Philippians, 3:6) and was present when Stephen was stoned to death and he supported the killing (Acts 7:60). Lonneman (2009) explains that Saul hated Christians and persecuted them without mercy. He got permission from the Roman authorities to travel to Damascus to capture Christians and bring them to Jerusalem (Acts 9:2). On his way there, he met with God and was delivered and converted that's when he became an apostle (Acts 9: 1-9). Lonneman (2009) assumes that it was around 32 or 33 C.E. That's when his name was changed to Paul.

Paul then became a missionary. In Acts 21:28-29, he was arrested and put in the Caesarea prison for 2 years for bringing non-Jews to the temple. He was then taken to Rome where he was jailed for another 2 years (Acts 28:16-31). Lonneman (2009) states that he was executed on orders of Emperor Nero in the early part of the 60s of the first century. Lonneman (2009) adds that of the thirteen books that are attributed to Paul, there is no doubt that only seven are truly his, its letters to the following congregations: Rome, Corinth (x2), Philippi and Thessalonica, Galatia and Philemon. He wrote these letters from jail and sent a very reliable person Phoebe to deliver them.

He wrote the letter to the Romans when he was at an evolution point in his ministry with the Roman congregation also experiencing transition with Christian Jews being expelled from Rome by Emperor Claudius claiming that they were causing riots at the instigation of Chrestus (meaning unknown) (Van den Heever and Scheffler, 2001). When he died they returned back and started afresh (Lonneman, 2009). Van den Heever and Scheffler (2001)

assume that when the Jews were allowed to return to Rome the Gentile Christians had attained a prominent position in the church and that this caused tensions which brought about problems for the unity of the church in Rome. They also indicate that Paul wrote this letter to the Romans when he had accomplished a great deal and had matured as a theologian and author. According to Romans 1:8-15, Paul's letter to the Romans is addressed and directed to a community he did not found and has never visited but intended to visit. McKenzie (2005) indicates that Paul knew the Roman church by reputation and wanted to visit them in order to share with them the gospel that he proclaims. The problem was that he was prevented to travel to Rome. He had heard of them and some of the members he has come to know (Romans 16:1-15). Van den Heever and Scheffler (2001) assert that this church could have been founded by Christians travelling from Palestine to Rome who transmitted the faith. It is a letter of reconciliation that puts an effort at mutual understanding (Romans 1:11-12). I believe that since he had heard about the founded Christian congregation in Rome he was checking on it to encourage and motivate it. Van den Heever and Scheffler support this by saying that Paul wished to include them in his plans for further campaigns westward, even as far as Spain.

According to Lonneman (2009), Paul's theme is in Romans 1:16-17 where he says that he is not afraid of the gospel because it is the power of God for salvation to everyone who has faith, to the Jews first and also to the Greek. For in it the righteousness of God is revealed through faith for faith as it is written that the one who is righteous will live by faith. This is the revelation of God's righteousness to man (Hartin, 1984). Cloud and Townsend (2012) add that Paul wrote to the church in Rome predominantly Gentile including a minority of Jews to present his basic statement of the gospel. God's plan of salvation for all people (Romans 1:16-11:36), Jews and Gentile alike and equally sinful without Christ (Romans 1:16-3:20). It is important to understand these texts in context as McKenzie (2005) stated that it is incumbent to answer the questions (What Paul said, why he said it then, how it applies to contemporary Christians today?)

2.6. CONCLUSION

This chapter presented a discussion of the literature supporting the research topic and question. It highlighted different scholars from different schools and disciplines with different views on the topic at hand. It defined leadership and identified a good leader from ordinary leaders by its qualities. It also described the different types of leadership which are the

Traditional leadership, the Religious and the Political leadership. The difference amongst these types were also presented. The Lwamondo leadership was also recognised and described. The historical background of the Roman community was also stated so that the reader can understand where Paul is coming from and why he wrote his letter to the Christian church in Rome. It was also outlined that Paul did not found the Christian church in Rome. He heard about it and the challenges they were experiencing hence this letter to motivate, to offer support, to bring back hope to the people of God. The next chapter will be presenting the methodology used for the study and how it was organised and followed.

CHAPTER 3: RESEARCH METHODOLOGY

3.1. INTRODUCTION

This chapter will outline the research methodology which will cover the following streams: The design, the location, sampling, population, data collection instrument, data collection method and analysis. All these sub sections will be dealt with in detail. The research design indicated the research methods used and their approaches. Measures to ensure trustworthiness will be taken into consideration and dealt with cautiously. The tools that will be used to collect data are Contextual Bible Study and Ethnography. The data will also be analysed using the Hermeneutics and Thematic approaches.

3.2. RESEARCH DESIGN

The researcher used a Qualitative research design. Qualitative design, according to Welman, Kruger and Mitchell (2005), is aimed at establishing the socially constructed nature of reality, and stressing the relationship between the researcher and the object of study, as well as emphasizing the value and nature of the inquiry. Merriam (1988) states that qualitative researchers are interested in understanding how people interpret their experiences and how they construct their words and what meaning they attribute to their experiences. Van Maanen (1979) describes Qualitative design as an umbrella covering an array of interpretive techniques which seek to describe, decode, translate, and come to terms with the meaning of naturally occurring phenomenon in the social world. It is more effective in group activities.

A qualitative approach was applied where the Bible Study group was engaged into face to face bible reading to exegete the text Romans 13:1-7 and how it can be applied to their context. It also helped different Christians from different denominations to gather together and share their understanding of the bible, referring to Paul's letter to the Romans and other referral scriptures. During Bible study sessions, the researcher allowed the participants to discuss amongst themselves in their own language (*Tshivenda*) and explore the text cautiously and critically with open minds. They focused on Paul's message and identified with it so that it made sense to them as a diverse Christian community.

3.3. RESEARCH SITE

This research was conducted in Lwamondo, which has 26 villages led by a traditional chief (*musanda*). The researcher is an ordained minister of the Evangelical Lutheran Church in Southern Africa who ministers in the Lwamondo parish with 9 congregations in different villages. There are those villages that are doing justice to this mission but there are some who are hampered with corruption and nepotism. There are times when the church experiences dissatisfaction from the traditional leadership which is dividing the church at large, with some operating with ignorance while other churches are determined to make things right by challenging the leadership, hence this research. Lwamondo is under the leadership of *thovhele* (overseer) Ndaedzo Calvin Nelwamondo who deployed his *misanda* (*district chiefs*) to different villages with the intention of delivering good service to the whole Lwamondo community.

3.4. SAMPLING

Sampling was done purposively where relevant participants were selected accordingly to cover all areas of the study. The study used a non-random purposive sampling which is also known as judgmental, selective or subjective sampling method that makes an appropriate judgment as to who will participate in the study. The study is based on a local community hence the use of local relevant participants.

3.5. POPULATION OF THE STUDY

According to Goddard and Melville (1996), a population is any group that is the subject of research interest. Lwamondo is a big community with 26 villages. It would have been very much abnormal for the researcher to engage the whole community in this research and justice would not have been done to the problem statement. A selected focus group was identified to help the researcher to gather information to help in this study. This study is comprised of the following community members of Lwamondo: *thovhele*, *misanda*, ELCSA selected league members, pastors and other selected members of the community.

3.6. SAMPLING METHOD

Sanders, Lewis and Thornhill (2000) state that the sampling procedures provide a wide range of methods that enable the researcher to reduce the amount of data that needs to be

collected by considering only the data from the sub-group rather than all possible cases. The study will use a non-random purposive sampling which is also known as a judgmental, selective or subjective sampling method that makes an appropriate judgmental as who will participate in the study. Due to time factor, only two participants will be selected per category. The following Table 3.6 indicates the sampled focus group and their relevancy.

Table 3.6. (Stakeholders who were targeted by purposive sampling)

(Stakeholders)	Inclusion criteria	Exclusion criteria	
<i>Mahosi (1) thovhele</i>	He is the highest ruling authority at Lwamondo. The reason for choosing him is to determine the powers that traditional leaders have in their <i>vhuhosi</i> and <i>vhurangaphanda</i> , their experiences and challenges where the church is concerned.	Chiefs who report to him because they have less power than him.	
<i>Misanda (2)</i>	These are stewards of sub sections (<i>zwise</i>) in Lwamondo who report and answer to <i>thovhele</i> . Those who were inducted and have been serving for at least 5 years. No one goes to <i>thovhele</i> without first consulting with them. They are in authority and they can help to unfold the traditional leadership etiquettes.	Newly appointed <i>misanda</i> who haven't served for at least 5 years will be excluded.	

<p>Pastors (2)</p>	<p>Lwamondo pastors are many but only two have been selected. One was selected from those pastors who have studied theology and have been actively ministering in this community for at least 5 years. The other was selected from those pastors who do not have theological training but has also been ministering for at least 5 years. The intention was to find out from them how they interpret and understand Romans 13:1-7</p>	<p>Pastors who are new to the community and those who have not ministered in the community in the past 5 years.</p>	
<p>Church elders (2)</p>	<p>ELCSA Church elders who have been serving in their church committees for at least 5 years. They are the immediate leadership in the church and the researcher engaged them in deliberating about the communal authority and the church as they have experienced it referring to Romans 13:1-7.</p>	<p>Those elders that have not served in committees for at least 2 years because they do not have the experience that can help the study.</p>	
<p>ELCSA league members (2x4=12)</p>	<p>These are ELCSA Church members who are also local in the Lwamondo</p>	<p>Those who are on probation and those who are newly installed with</p>	

<p>Youth less than 25 years</p> <p>Young Adults between 30 and 45</p> <p>Prayer Men's league above 40 years</p> <p>Prayer Women's league above 40 years</p>	<p>community. They were also engaged in a Bible study to unpack the package of <i>vhuhosi</i> and <i>vhurangaphanda</i> referring to their own understanding of Paul as per Romans 13:1-7 and to refer it to their context.</p>	<p>less than a year as registered members of the leagues.</p>	
<p>Ordinary members of the community (2)</p> <p>1 below 40 years and another above 45 years old.</p>	<p>There were also uneducated people participating to get their contributions. The two people will be selected from those members who do not belong to any denomination and have been living in Lwamondo for at least 5 years.</p>	<p>Those who are members of any denomination and have not exceeded 5 years as residents of Lwamondo.</p>	

3.7. MEASURES TO ENSURE TRUSTWORTHINESS

Measures to ensure the trustworthiness of the research process and findings were taken into consideration, hence description of the methodology, *truth value*, *credibility*, *transferability*, *confirmability*, *neutrality*, *validity* and *reliability*. People who were interviewed were given a consent form with details of their protection and identity sensitivity. The responses were carefully analysed, not distorted and kept confidential as promised in the consent form. Their contributions were highly valued and contextually interpreted. Where pictures were taken, there was proper and sensitive consultation with the interviewee who confirmed in writing that he/she agreed to them being published. The following have been taken into consideration:

3.7.1. Credibility

Credibility deals with making sure that the information gathered is true and reliable. The researcher made sure that the Local members who were interacting with the researcher were giving true information. Polit and Beck (1995) indicate that credibility is a way of evaluating the quality of the data collected referring to the confidence in the data. The consent form was designed and signed before starting with the research.

3.7.2. Neutrality

The researcher was never biased or sided with a particular group; she collected the information as it was, and analysed it without interfering in the process. She bracketed herself out and never edited the information collected.

3.7.3. Truth value

The researcher never tampered with the collected information, she used it as it was. The information that was received from the face to face interviews was taken unedited as per conversations.

3.7.4. Member checking

After the interviews, members were shown the notes that were taken notes in order to check that these were a correct record of what transpired during the discussions.

3.7.5. Transferability

The information gathered from the interviews and the Bible studies was thoroughly checked as to whether it could be used or applied in other projects or other situations.

3.7.6. Confirmability

The information gathered should be clear, correct, well presented and reliable. It refers to the objectively neutrality of the data.

3.7.7. Validity

The information gathered from the Bible study discussions and personal interviews was usable in the study for the effectiveness of the outcome and end results.

3.7.8. Reliability

According to Goddard and Melville (1996), reliability means that the measurements made are consistent. The information gathered should be reliable so that it does not misdirect the study because it will lose its objective and aim. The response received must still be the same even if the questions are asked in another way at a later stage.

3.8. DATA COLLECTION

Ader, Mellenberg and Hand (2003) define data collection as a method used to collect information and to identify the variables to be measured. Data was collected through the Bible study discussions and face to face interviews. Participants in the Bible study were engaged in discussions while the researcher was taking notes and recording the discussions.

The researcher also visited *Thovhele* and the selected *misanda* to interview them on their *vhuhosi* and *vhurangaphanda* as the Lwamondo traditional leadership.

3.8.1. Contextual Bible Study (CBS)

The researcher used the Contextual Bible Study (CBS) technique as a tool to collect data. West (2015) indicates that in CBS, the Bible is read for change, it is wrestled with until it contributes to real, substantive, systematic change. This technique encouraged participants (focus group) to commit to reading the Bible in context collaboratively for individual and social transformation. The participants were to first understand the background of the text and what it meant at the time it was written, then what it means now and how it can be applied to them. The Lwamondo people should understand this text in their contemporary leadership situation. A questionnaire guide was designed to give direction to the Bible Study.

3.8.2. Ethnography

The researcher used an ethnographic technique to collect more data. Welman, Kruger & Mitchell (2005) indicate that ethnography is focused on the behavioral regularities of everyday situations. They add that it uncovers and explains the ways in which people in a particular setting come to understand, account for, take action, and manage their situations as well as the problems and difficulties they encounter. This is the reason why the researcher also engaged *thovhele* and his *misanda* in face to face consultations. A questionnaire guide was designed to get the information required by the researcher from them.

3.9. DATA ANALYSIS

According to Durrheim (1999), data analysis involves reading through collected data repeatedly and engaging in activities of breaking the data down into themes and categories. Hickson (2008) adds that it involves the process of systematically applying statically logical techniques to describe and illustrate, condense and recap, and evaluate data. The researcher used thematic and hermeneutical analytical approaches.

3.9.1. Hermeneutics analysis approach

According to Kinoti (1997), hermeneutics is the art or technique of interpreting a biblical text in order to understand its original context and then find its contemporary meaning. It endeavours to determine valid modes of understanding a biblical text in its own setting; in this case, the Lwamondo community. It also determines a valid mode of expression of that meaning in the contemporary situation. In simple terms, hermeneutics addresses the problem of how an interpreter can bridge the gap between biblical meaning and contemporary cultural setting.

In order for the hermeneutical approach to be effective, the researcher should tell the story of the participants, rather than her own. In this study, the researcher used the participants' own words and she was less interpretive than with other approaches. The meaning of the text is constructed from the background and current situation. It is important to refer to the time and place of writing the text, cultural background, historical background, author, purpose, context, and the encounter between the author and the reader. The researcher allowed the participants to engage in discussions on the text Romans 13:1-7. They had to

refer and understood the contextual background of the author and the congregation and then find its meaning in their context.

3.9.2. Thematic analysis approach

According to Braum and Clarke (2006), a thematic analysis is a qualitative analytical method for identifying, analysing and reporting patterns within the data. The collected data from both the Bible Study (focus group) and the personal interviews (traditional leaders) were analysed and reconciled. There should be themes emerging after discussions.

3.10. CONCLUSION

This chapter highlighted that methodology used for this study. The focus group is identified and different sections that have been attended to have been used. The research design is detailed and the approaches used outlined. The qualitative research design was used with the Contextual Bible study approach. The research was conducted at Lwamondo which is a rural area in the Thulamela Municipality. This study used a non-random purposive sampling with selected relevant stake holders. All members of the focus group were selected from community members who have been staying in this community for at least 5 years. Different ages were included to balance the equation. The measures to ensure trustworthiness were also considered seriously. It was also outlined that all members of the focus group signed a consent form to enter into a contract and to ensure their safety. Some of the people in the focus group were personally interviewed. The approaches that were used to collect data were also outlined. The data analysis approaches that were used were also outlined in this chapter. The next chapter will present the data collected from different tools and techniques used with analysis.

CHAPTER 4: DATA PRESENTATION AND ANALYSIS

4.1. INTRODUCTION

This chapter presents the results from the group discussions that occurred during the course of the study. One on one interviews also contributed in collecting data for this research. Since this study is based on reading, studying, understanding and interpreting what Paul meant in his letter to the Christian congregation in Rome, and bringing it to the Lwamondo's *vhuhosi* and *vhurangaphanda* using the text Romans 13:1-7, where Paul commanded the believers in Rome to submit to their governing authorities because they were ordained by God. The people of Lwamondo had to read and contextualise this text in their contemporary life.

The focus group that was selected purposively engaged in many sessions of Bible study. What transpired during the discussions is characterised into the following sub themes: In terms of the Roman context - Paul in Rome, his intention in writing to the Roman Christian congregation, the reaction after the message was delivered. In terms of the Lwamondo context, the governing authority structure of Lwamondo, the relationship between the church and the governing authority, the positive things happening at Lwamondo, challenges that the church is facing from the governing authorities, the way forward and reconciling the church and the governing authorities. The researcher also conducted face to face interviews with the three selected senior stake holders in the governing authority structure. In all these methods used to collect data, the researcher was trying to answer all the research questions suggested for the study. This chapter presents the data, and analyses it.

4.2. CONTEXTUAL BIBLE STUDY

The study used the Contextual Bible Study technique and face to face interviews to collect data. The Bible study program is attached as Appendix B. The participants are named as participant, *musanda* and pastor. The following research questions were posted to be answered by the focus group, below are the responses from the discussions. The sources are called participants and the pastors are named X and Y to protect their identities as per agreement.

1. What did Paul mean in Romans 13:1-7 when he said the Romans should submit to their authorities (*mahosi* and *vharangaphanda*)?

The focus group discussed this question and came up with the following.

Paul was once a problem to the believers' community who persecuted them. When he was converted, he never turned back. He became an ambassador of God's kingdom. He taught people about the love of God and his care and advised them to follow God's instructions and commands because at the end of the day, God has the final word. As much as the Roman government was ill-treating the Jews, they had authority over them and should be obeyed hence the text. Paul commanded them to submit to their governing authorities because they are the ones who give them direction because they are in charge.

This text is directing us that *mahosi* belong to God and everyone should believe this and obey and submit to them. Paul is stressing that he knew that there were those people who would reason before acting on the command. Paul is indicating that for the community to be at peace there should be co-operation between the governing authorities and their subjects. Paul taught the believers that even if they believe in God who is Lord of lords, *mahosi* and other leadership of this world should be heard and respected because their powers come from God. Paul meant that all believers should humble themselves and allow the governing authorities to lead their way because they are put there by God. All believers should be obedient to maintain the status of being people of God.

"What Paul is teaching is not questionable regardless of who the subject is. This book explains itself, it is not difficult for the people to involve themselves to what he said because God himself put that to their conscience to listen and respect their mahosi." (pastor) *"Paulo u kho sumbedza uri vhavhusi a vha ofhisi lwa u shusha, vha tou vha uri vho newa maanda a u vhusa vhathu nga Mudzimu"* (participant)

This means that Paul is showing that the governing authorities are not to be negatively feared, it is just that they have authority to rule over their subject. Kings of those times were said to be very cruel and would punish whoever disobeyed them viciously, sometimes to death.

The group agreed that Paul was speaking of submitting to the governing authority as the traditional leadership because they are fit to be ordained. Being ordained may mean having authority by virtue of being a born leader.

2. **Should people submit without questioning? Is Paul's command of submission to exousiais huperechais (high rulers) compulsory without questions or should the communities decide whether *vuhosi and vhurangaphanda* should be assessed before submission in terms of morals and etiquette?**

(This question caused serious problems in the group with some agreeing and some angrily disagreeing). The participants eventually came to an understanding that when Paul commanded the Roman Christians to "submit" to the governing authorities, he meant compromising, sacrificing, giving up, and surrendering that which people valued the most for the one in charge. The subjects have to follow and do as directed and expected because it is what should be done. This is what God expects from his people of the chosen ones he put in charge. They also agreed that as Christians, it is our responsibility to respect and submit to the governing authorities. The problem emerges when these governing authorities are questionable. As much as people are to submit to their governing authorities, they should be cautious as to the qualities and morals of these governing authorities. The Roman government was ill-treating the Jews but they were to be submitted to. It is not an easy thing but as the light of the world, Christians should not turn a blind eye to corruption and wrong doing, even if it's done by those in authority.

Participants also referred to the status of leadership in South Africa where one stated that we live in the so called democratic South Africa, in which, unfortunately, it is no secret that the governing authorities are no longer delivering as promised and expected. Chiefs and the CIVIC association are supposed to be working together to render community services, but what is happening in the Lwamondo community is that the two are fighting and disagreeing over almost everything. A good idea will not be supported by the other because it is not theirs. There is a lot of power hunger and status chaos. Most leaders are most concerned about their benefits and progress without even worrying about their subjects, so why should they be submitted to?

There is chaos all over South Africa with strikes and boycotts daily, because our governing authorities are questionable. There used to be Christian holidays like Ascension Day and others, but today the government has stopped them. There used to be morning devotions in schools before the lessons begin, but today the government has stopped them, hence the chaos in our schools. There used to be Bibles in all schools, but the government has stopped their distribution and replaced them with condoms to encourage sex in schools.

Today the church is suffering during funerals, with women being dictated to by men on how to walk and dress for the ceremony. Those people who belong to churches with old people in leadership and those people who do not go to church attacked the others claiming that it is biblical that women should wear hats and long skirts. Others tried to explain the contextual issue but it fell on deaf and stubborn ears. This question stimulated interesting emotions.

3. How should this text be read, interpreted, understood and applied to the Lwamondo community in as far as *vhuhosi and vhurangaphanda* are concerned to justify Paul's command of submission to the authorities?

The focus group agreed that the contextual reading technique is new to all. They never thought that the Bible could be brought to their context. One of the pastors admitted that he used to read the bible and preach but he never thought of interrogating the Bible. Whatever is written had to be taken literally as it is. This Bible study has helped him so much that his preaching will improve. The problem of challenging leadership is not easy because there should be one person who plays head and leads the group.

In South Africa, there are different types of leadership, but in the governing authorities there are two types: political leadership and traditional leadership.

4. How does *Thovhele* justify his leadership skills, motives, experiences, motives, aims and hopes for the Lwamondo community?

Some of the participants were very positive about their *thovhele*, although there were a few who criticized him. The two participants who did not belong to any denomination were the ones who blamed him for everything that is happening in this community.

Zwithu zwi nga si tshimbila ngauri vho thovhele a vha dzuli fhasi vha lugisa zwa tshitangani. (Thovhele is never around hence the situation in our community) (Participant).

4.3. THEMES

After analysis of the discussions, seven themes emerged as per Table 4.1. The first column presents the themes, the second presents the sub-themes and the third column presents the supporting factors.

Challenges that the church is facing at Lwamondo	<i>Vhuhosi</i> and <i>vhurangaphanda</i> Church itself	<ul style="list-style-type: none"> ▪ Protocol ▪ Disrespect from misanda ▪ Sanctions, Civic and misanda delegates. ▪ Cultural rituals • Division • Competition and Doctrines
Factors that contribute to poor management and service by misanda.	<ul style="list-style-type: none"> ▪ Corruption ▪ Forced obedience ▪ Ignorance ▪ Autocracy 	<ul style="list-style-type: none"> ▪ Bribery ▪ During funerals ▪ Drinking ▪ Deaf ears

4.3.1. Differences between good *vhurangaphanda* and *vhuhosi*

The group and the face to face participants all agreed that it is important to differentiate between the two elements *vhurangaphanda* and *vhuhosi* since they are two different things. In the governing authority of South Africa, we have two types of leadership; political leadership and traditional leadership. The Lwamondo community is under the traditional leadership that works with other community structures including the political delegates.

4.3.1.1 *Vhurangaphanda*

All participants agreed that *vhurangaphanda* is a general leadership which is built. The results indicated that *vhurangaphanda* is general in the sense that anyone can be a leader. This type of leadership has a stipulated period of service. When the period expires, those who elevated you will again bring you down and put another one in that chair. For one to

be this type of a leader, one needs to be voted by members of the same organisation as per their constitution. This represents political leadership.

4.3.1.2. *Vhuhosi*

Vhuhosi, according to the participants, is born and hereditary. One is chosen by birth to be inducted even before the person comes to earth. It is of royal families where the special members of the family especially *who makhadzi* and *who khotsimunene* decide who succeeds who. It is for life and doesn't end until you die or when those in charge decide to remove you for serious facts of misconduct or evil doing.

Table 4.2 represents the difference between political and traditional leadership.

Table 4.2. Political leadership versus Traditional leadership

Political Leadership	Traditional Leadership
They lob and campaign for support.	The family knows who to select and induct as the rightful heir to the deceased king.
They are voted for.	They are born to be in that leadership position.
They work for a certain period terms	They rule until they die or are removed when the family deems right.
They don't own the land.	They own the land.
The community decides who to nominate for leadership.	The family concerned decides who succeeds who and why.
Everyone can be nominated for this type of leadership.	Not everyone is entitled to this type of leadership, only members of the royal family.
Can work anywhere due to deployment.	You only govern your family's territory.

4.3.1.3. Good *vhurangaphanda* (leadership)

Good leadership according to the focus group is about taking charge with the intention to achieve the set goals. A good leader respects and believes in his/her staff (team work). When a good leader is challenged, or fails, he/she will never blame others but do a self-introspection to find the root problem and reasons for the course. A good leader listens to his/her subjects and take their opinions seriously and considerably. Not all leaders are good but we measure good leadership by the end results. Paul is speaking of governing authorities. The Roman government at that time was under the leadership of Nero and the Christians were being persecuted especially the non-Jews. The tax payments were very high. Paul was also imprisoned for two years Acts 21 and 28 by the very same government but still he encouraged people to submit to it.

The following are the qualities of a good leader.

4.3.1.4. Communications kills

It was discussed that a good leader should have good communication skills. A good relationship between a leader and the subject is built by good communication. Where people speak openly about their challenges and experiences, is where they identify stumbling blocks and barriers of a healthy environment and production. Communication unites members of the organisation and add value to future planning for the benefit of the people involved. The Lwamondo community would be in a good state of living, should there be good communication between the traditional leadership and the entire community.

4.3.1.5. Team player

A good leader should be a team player. Team work builds unity, confidence and promotes the spirit of planning together. Pastor X shared a situation where he lacked the skill to be a team player and ended up dividing the church unaware. A good leader should allow members of his team to be actively involved in the daily running of the organisation. Thovhele and his mahosi were discussed and it was discovered that the leadership is weak in team building hence some of the misanda are practicing different things from other misanda.

4.3.1.6. Respect

A good leader respects his/her people regardless of whatever they may be. The participants agreed that thovhele respects his people in such a way that he doesn't segregate but try to do justice to all concerned.

4.3.1.7. Dedication

A good leader is dedicated to his work and his subjects. a dedicated leader will make time for his subjects and in this case the traditional leaders of Lwamondo should attend their people in full because it is their responsibility to see that all goes well and for the healthy living of the Lwamondo community.

4.3.1.8. Humility

A good leader should be humble and down to earth so that his people can be able to tell him their grievances and socialise with him/her. A humble person listens to his/her people and deliver as expected.

4.3.1.9. Integrity

Good vhurangaphanda is portrayed by honesty, trustworthiness, openness and truthfulness. The focus group described thovhele as one of those with such qualities although some of his misanda do the opposite.

4.4. THE LWAMONDO KINGSHIP

The study was focussed on the Lwamondo community so it was of importance to know more on their kingship. The following sub themes emerged.

4.4.1. Genealogy

South Africa has two different types of governing authorities. There is the political leadership and the traditional leadership. The political leadership is voted for and changes per stated terms of governing. The first elected democratic president was Nelson Mandela who resigned voluntarily and Thabo Mbeki took over because he was his deputy at that time. Thabo Mbeki was voted out and removed from leadership before his term could expire by

the ANC forcefully. Jacob Zuma was then inaugurated to date. This shows that the political leadership is owned by the governing political organisation who can do anything at any time as per majority agreement. When the one in leadership is going against their constitution, interests and the constitution of the country he/she is removed and another one installed.

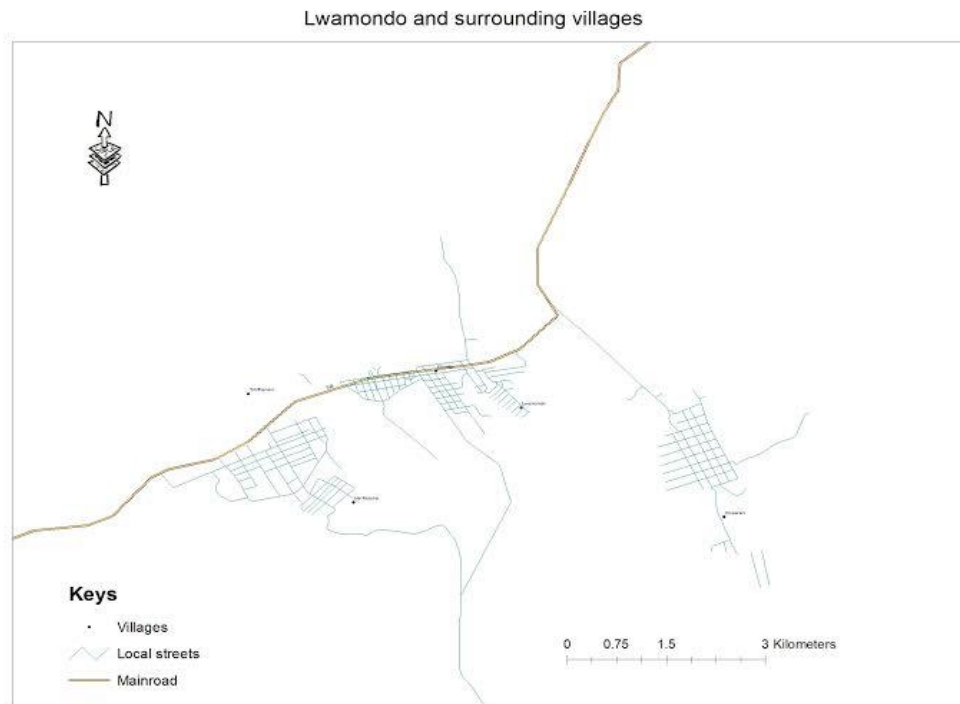
There is also the traditional leadership which is born. The royal family concerned decides on who takes charge in this leadership. There are ways and rules that govern and direct them on how and who to appoint and install as the leader. The person will be succeeded by his children or a younger brother should he not have children of his own.

During face to face interview with musanda Tshisudzungwane, (interviewed on 28 April 2017), the following transpired on the Lwamondo genealogy.

During Makhado's reign, Tshilande Lwamondo decided to part ways and built his kingdom. He moved around to find a place to reside until he arrived at Makambe then to Tshavhakololo area where he died. He was succeeded by his son Makungwi Lwamondo who also died and was succeeded by his son Radali. When Radali died Mathule succeeded him. When he died Maboho followed. Maboho Nelwamondo moved to stay between two mountains where he could see enemies coming and his soldiers would roll stones and kill them. He named the place Lwamondo. When he died in 1883 the kingdom was divided between his two sons Phophi Sidemere and Raedime. Phophi Sidemere remained at his father's home and Raedime relocated with his supporters. When Phophi died he was succeeded by his son Lupenyo Mugaguli. In 1959 Lupenyo Mugaguli Nelwamondo started developing Lwamondo. Schools were built, councils were formed and the area demarcated to small communities so that the service could be effective. When he died in 1970, he was succeeded by his son Ndaedzo Calvin Nelwamondo who was crowned on the 11 December 1971. He was staying at Makambe which was the main leadership house of Lwamondo. He was educated and joined hands with king Ramaano Patrick Mphephu 111 as a member of the regional office council. Lwamondo started to blossom with more schools, clinics, electricity, telephones, water etc. Thovhele Ndaedzo Calvin Nelwamondo is the one ruling as we speak and he lives at Makambe. His second in charge is musanda E.L. Tshisudzungwane Nelwamondo who is in charge of Thondoni.

Figure 4.1.below is a map representing the Lwamondo villages where the study was focussed on.

Figure 4.1. Lwamondo map



4.4.2. Protocol

Thovhele Nelwamondo N.C. is the overseer of the whole of Lwamondo. He has *misanda* working with him in different villages of Lwamondo. His second in charge is musanda E.L. Tshisudzungwane, whom he relies on for information on what is happening in the community. It is not always possible to meet with *thovhele* because it depends on *musanda* A, who may deny a person access. After discussions on why such acts may occur, it was outlined that it is for *thovhele's* safety. *Vhuhosi vhu a vhangwa* (people fight to be mahosi) and it is always risky to ignore the possibilities of *u miliswa tshivhindi* (royal murder). This is one of the reasons why *thovhele* should be protected by his blood family members because anyone who is close to him may attempt to kill him.

4.4.3. Demarcation

The focus group identified 26 villages in Lwamondo under the leadership of thovhele N.C. Nelwamondo. This was confirmed by musanda Tshisudzungwane. Each village has a steward or chief (*musanda*) in charge. Table 4.3 represents the villages and their misanda. A vacant space means that the chief has passed on and they have not yet replaced him or her.

Table 4.4. Lwamondo villages and their traditional leadership

Village	Name of chief (musanda)
1. Thondoni	Tshisudzungwane A.F. (2 nd in charge)
2. Thuhwi/ Tshiozwi	Mulaudzi Sidemere Shonisani
3. Tshiema	Nemukovhani T.
4. Belemu	Vacant
5. Tshivhale	Netshivhale N.
6. Lukau	Mmbengwa M.
7. Makambe	Munyai
8. Mahunguni	Nelwamondo
9. Tshiseni	Nelwamondo A.B.
10. Mutshetoni	Ndou T.
11. Vhunama	Nevhunama B.
12. Badama	Nelwamondo O.
13. Matatani	Nematatani T.
14. Vhungwili	Mudau
15. Mutandani	Nemutandani N.G.
16. Pambani	Vacant
17. Tshifulanani	Vacant
18. Tshishushuru	Vacant
19. Khumbe	Mulaudzi A.N.
20. Dzwerani	Khangale A.P. (woman)
21. Mvelaphanda Nakisani	Khangale T.S.
22. Mvelaphanda Basin	Nndwa
23. Mahematshena	Nyambeni P. (woman)
24. Madala	Vacant
25. Mirenzheni	Vacant
26. Muligwe	Vacant

4.5. CHALLENGES WHICH THE CHURCH IS FACED WITH.

4.5.1. *Vhuhosi*

The study was conducted from a Christian point of view and the church was the centre of bringing peace and stability in the Lwamondo community. The focus group listed challenges which were found during discussions concerning the traditional leaders of this community. The focus group spoke from experience because all of them have been living in this community all their lives.

4.5.2. Protocol

The focus group had found that although *thovhele* is willing to interact with his people, it is very difficult to get hold of him. There are long ways and procedures of requesting his

availability. Those who confirmed that he did come on request indicated that it took them about a month or more passing through his *vhakoma* via *misanda* then his second in charge and then *thovhele*. The long procedure reverses as he responds to the request.

4.5.3. Disrespect by *misanda*

The majority of the focus group were church members who agreed with examples that there are times where the traditional leaders do not respect the church. This was supported by incidents that happened. *Mahosi* make decisions without the involvement of the church and expect the church to just follow blindly. During funerals, women are forced to wear hats regardless of age and status. This decision was taken by the traditional authority alone without consulting the Christian community, and value their opinions. When Paul said that the Romans should submit to their governing bodies, he did not mean that the people should suffer under the leadership of the ordained authorities; he meant that there should be a sign of respect and obedience by the subjects to their governing authorities. When the authorities are invited to a church function, they never arrive on time and they expect the church to accommodate them and praise them as if they are more important than God. The church is not fighting the traditional leadership, she only wants people to be attended with respect and dignity they deserve.

4.5.4. Sanctions, Civic and *misanda* delegates.

The Lwamondo community works together with the Civic organisation. There are times where they disagree and confuse people. The traditional leaders may enforce a law which they decided on their own without the Civic, and vice versa. This usually happens during funerals when the church is saying this, the civic this and *musanda* that. When a church member has died and is to be buried, there is always chaos and confusion. *Misanda* usually delegate stewards (*vhakoma*) or Civic members to represent them at the funeral. What always happens is that those delegated abuse their one power and insult people. Women are harassed by these delegates claiming that they are not properly dressed. When women rebel, it becomes bad. Pastors have been trying to reason with the traditional leadership but to some *misanda* it does not make sense but at least a few are listening and improving for the sake of peace and a healthy environment. Paul did not mean that the church should be silent, numb and helpless because the traditional leadership is in charge. The church is the

pillar of any structure including the governing authority because it is the light and salt of this world.

4.5.5. Cultural rituals

There used to be cultural rituals that were performed by the community as a whole. Some were against the Christian beliefs but they were forced to do them. Young women between 15 and 25 would be forced to join *domba* and other rituals, regardless of what they believe in and how they feel about it. This act caused tension between the traditional authority and Christian beliefs.

4.6. THE CHURCH

As stated earlier, one of the reasons for this study is that the church is speaking in two voices on matters that affect this community. The following points were identified in the discussions.

4.6.1. Division in the church community

It was discussed that the church in general is to be the pillar of the governing authorities, but these days, in this community that is increasing the number of churches, there is no unity. This community needs the ecumenism family where all different denominations join together and support one another for the sake of uniting and progressing the people of Lwamondo. Each pastor claims that what he is doing is what God expects from him. Pastors are busy stealing other members and criticizing one another instead of joining hands and fighting all ill-doing, corruption and other factors that are troubling this community. Pastor B mentioned that in this community, the Christian community has one common enemy (the devil). They have a very strong ammunition (the word of God). Instead of teaming up against the enemy, Christians are using the ammunition to shoot each other.

4.6.2. Competition and doctrines.

There is so much hatred amongst Christian churches, and no church wants to be less good than the other. The findings were that there is a lot of competition and this behaviour is destabilising peace in this community. Whenever a pastor of church A is given a platform to preach or address the community, they always put it in a way that make them better than other churches. The other day during the memorial service of one of community members, when pastor A was addressing people, he stated that his is the only church that cares for all members of the community.

There was a pastor's forum committee which had agreed that they will take shifts to go and have services at *thovhele*'s kraal every Sunday. A roaster was prepared and distributed. It was fine when it started, but then pastors started preaching about other' weaknesses and misfortunes and the whole program collapsed (pastor).

Different doctrines were also found to be a problem to the Christian church community. The group decided it is time the church liberates herself from herself. It was also discovered that those pastors who are breaking away from their original churches to start their own are the most troublesome because they are stealing other pastors' flock by criticising other pastors.

4.7. Factors that contribute to poor management and service delivery

4.7.1. Corruption

The group agreed that one very important factor that contributes to poor management at Lwamondo is corruption. There are *misanda* who take bribes for service delivery. There are services that should be rendered for free but some are charging a certain amount of money. It was also stated that *thovhele* is also fighting for such acts to stop.

4.7.2. Forced obedience

It is chaotic during funerals when representatives of *misanda* harass people at the graveyard. Women are separated from men without respect and locked out because they are not dressed the way these men want.

4.7.3. Ignorance

There are *misanda* who are not delivering because they are too attached to some members of the community. It was discovered that there are *misanda* who drink alcohol publicly with members of the community. This is a sign of ignorance and that is not what Paul expects from God's ordained servants. When people are drunk, they may do certain things that may dent their status.

4.7.4. Autocracy

A leader should listen to their people. Some of the *misanda* do not care about their people and do not listen to them.

4.8. FINDINGS

After analysing the data collected, this section discusses the findings and summarises the study.

4.8.1. Paul's intention in writing to the Roman Christian congregation

According to the focus group, Paul was worried that since the Roman government was once the oppressor of Jews, there may still be that anger and the spirit of revenge by disobeying and rebelling from the Jews on the Roman leadership. Since Paul was representing the kingdom of God that promoted peace and stability, he had to encourage his people to obey and give honour to God who put them in authority. At this point of writing this text, Paul had accomplished a lot and matured spiritually. This Roman Christian community was not founded by Paul but he had to maintain it for the benefit of God's kingdom.

4.8.2. Qualities of a good *murangaphanda*

4.8.2.1. Good communication skills, team player and dedication

The group came to an interesting agreement that for a leader to be good and worthy of submission, there must be good communication, team playing and dedication. There were many examples given of good South African leaders and local leaders.

A good *murangaphanda* should have good communication skills. This was proven when Jacob Zuma the former SA president changed his cabinet to the worst without any consultations. Just recently, in September 2017, he reshuffled again when people least expected it, without even considering the impact and the after effects on the economy.

Des van Rooyen, one of his ministers, and his demarcation board took decisions about Vuwani without including the Vuwani *vhurangaphanda* and other relevant stake holders".
(Participant)

(One of the participants was always referring to Jacob Zuma as a bad *murangaphanda*). It was also noted that Jesus in his time had very brilliant communication skills.

"I remember when he asked his disciples who people say he is. He wanted to know what people think and say about him from people themselves and also what his disciples think about him. When they were in the desert, he asked his disciples what people will eat. The

former president of Venda, King P.R. Mphedu, used to ask his people what they wanted and he would give them as requested as long as you bring a little something to *luvha*.”
(Participant)

A good *murangaphanda* should also be a team player who allows other members to be part of decision making process. This can only apply when *murangaphanda* is a dedicated person who seeks success and production in his working space.

During the bible study sessions, participants evaluated the Lwamondo *vhurangaphanda* where communication, team playing and dedication are concerned. The group agreed that *thovhele* Nelwamondo also has very good communication skills. He uses his *misanda* to get to his people. Each village has a civic organization where people are organized and helped with all they need and where necessary, they are referred to *musanda* A and then if needed he can then refer them to *thovhele*. *Thovhele* Nelwamondo doesn't just decide and implement before consultations with the relevant stake holders. *Murangaphanda* should be open minded and accommodative and value other people's ideas and views on matters concerning them.

4.8.2.2. Humility and integrity

A good *murangaphanda* should practice Ubuntu to his subjects. When people challenge that president of South Africa, he goes “HAHAHAHAHAHA” which is very irresponsible and ignorant to his people. The group discussed the fact that *thovhele* Nelwamondo is a very generous *murangaphanda* who practices Ubuntu practically to all his people. It was confirmed when he was invited to a very poor church to grace their function, he did gladly. He does not segregate or treat his people differently. There has never been any abuse of power of ill administration concerning *thovhele* and his responsibilities. He is down to earth and very humble. When he erected a corner stone for one of the Lwamondo pastors, he was exercising humility and appreciation towards his subjects. A good *vhurangaphanda* is portrayed by honesty, trustworthiness, openness and truthfulness. The focus group described *thovhele* as one of those with such qualities although some of his *misanda* do the opposite.

There were many incidents that were discussed to distinguish whether in Lwamondo there is good or bad leadership that has been applied. The following scenarios were shared amongst the group. These are real incidents that happened in Lwamondo. Names are not used because there was no consent from the families concerned.

Scenario 1

When a Lutheran pastor was retiring at Lwamondo, *thovhele* was invited to come and grace the ceremony. He arrived before the church service could start. *Thovhele* stayed there throughout the service without complaining. During the second session, he was the last to speak as per protocol. He joined the congregation for lunch and laughed with all people freely.

Scenario 2

One Saturday, there was a funeral and *thovhele* was there. When the Sotho speaking pastor was preaching, she said “*Mazwa a thovhele o vha a tshi tutuwedza*” meaning “Thovhele’s big thighs were encouraging”. She wanted to say that Thovhele’s speech is encouraging. The whole church was quiet waiting for *thovhele* to respond harshly. To everyone’s surprise, he just sat there smiling. The preacher did not see anything wrong, because she had no idea that she had just insulted him. After the burial, when he responded, he was laughing and said that she reminded him of the missionaries when they arrived in Venda and could not speak tshiVenda.

Scenario 3

It was during gogo political activist when the Dean of a certain church was on the pulpit delivering a sermon, when the deputy president of South Africa, Cyril Ramaphosa, entered the church unannounced. He was surrounded by his entourage and three policemen with dogs. They entered and the police dogs started moving around sniffing as if people were smelling bad. People started to be uncomfortable, with some being scared of the dogs. The pastor just stood up there helpless and told people to sing a hymn until “the honourable is seated”. It took about fifteen minutes for the whole process to be completed, then the pastor continued with the sermon of which people had forgotten what it was about. The order of the church was disturbed and after the sermon there was a whispered discussion between the church leadership and the political leadership. People later learnt that the deputy president wanted to address the congregation, but the church leadership denied him the opportunity.

Scenario 4

Musanda A was at a night vigil when he was given time to address the community. People started to praise (*u luvha*) as they are used to doing so. In his speech, he was very harsh

and disrespecting; insulting people for undermining his position because there were those who praised him while sitting on chairs. People started murmuring and laughing and some even left before he could finish what he was saying.

Scenario 5

A boy was accused of raping and robbing women on their way to work in the early hours of the morning. The community apprehended him and took him to *musanda* B who instructed the “no nonsense shjambok boys” to discipline him. The next day the boy was found dead, the community was happy and women were free. The house of *musanda* was burnt that night and his groceries stolen. Today as we speak, all those who are alleged to have burnt the royal house are refused any community service. When they ask for proof of their residential letters, they do not get them, but sometimes they do get them but at a very high price. A foreigner who was caught stealing was found dead before the police could arrest him. When the matter was reported to the traditional leader of that village, he told them to go to the police.

Scenario 6

Mr P of Mutandani in Lwamondo passed on, and on the 22nd November during a prayer service at his place, there was chaos. The prayer, according to *musanda* F is to take only 30 minutes all included (Opening, Welcome, Sermonette, Vote of thanks and Announcements by the CIVIC and the family and Closure). The preacher took 45 minutes and the service was stretched to an hour. When the CIVIC representative spoke, she complained about time and stressed the point of respecting time. She criticized the preacher for wasting time and advised the family and the church to do as the community has agreed (30 minutes at most). When the family responded, they also hit back and told the leadership that GOD’s word can never be stopped. The preacher who prayed was very emotional and prayed that God punishes this community for disrespecting His word. There was much noise, with people shouting at the CIVIC for disrespecting God, while others were shouting at the family and the church leadership. The problem is who should rule who, and how, and why. gogo Mabela commented angrily that this should be stopped because there are many other incidents like this one happening in our communities.

4.9. THE POSITIVE THINGS HAPPENING AT LWAMONDO

The focus group agreed on the following positive things that are happening in Lwamondo.

During Bible study sessions, face to face interviews and in consultations with selected *misanda*, it was agreed that generally speaking, *thovhele* is a good leader who deserves to be respected and honoured as per Paul's instruction. He regards all his people equally. He has time for all whenever it is possible. There are many churches in the Lwamondo area, but only 40 to date are registered. However, *thovhele* does not treat the unregistered ones differently. The royal family members are also members of different denominations. There are pastors who are well educated and theologically armed, and those who claim to have been called without any education. *Thovhele* has shown his love, respect and consideration and he accommodates all, as long as there is no evil doing in the church. *Thovhele* brought civilisation to Lwamondo by building schools and clinics, and today there is also a satellite police station.

It was also agreed that the way *thovhele* handles the crime situation has helped to curb the rate of crime in this community. There used to be situations wherein all members of the community were forced to participate in royal rituals and festivals even when they were not interested. *Thovhele* changed all these things. People choose what they want to participate in and those who choose not to, are left alone. Young girls used to be forced to go to *domba*, *vhusha* and *khombani*. At first the church stood as a family and challenged *vhurangaphanda* about it by rebelling against it. Then it was decided that those who did not want their girls to go should at least pay a fine. This challenge divided churches because some compromised their beliefs and doctrines for peace making, but some stood firm and never responded positively. *Thovhele* understands where all his people are coming from and he is trying his best to create platforms to engage all his people to contribute and be part of community building. Churches at Lwamondo are supposed to be free to follow their faith without *vhurangaphanda* interfering, but some *misanda* are so hard headed that they make it very difficult for them.

4.10. Challenges that the church is facing from the governing authorities

The Challenges that the church is facing from the governing authorities emerged and the discussions recorded the following observations.

Although *thovhele* does visit his people when he is available, it is very difficult to get hold of him because of the procedure and protocol for security reasons. This sometimes delays the motive of his invitation.

During funerals, in some villages people are stopped and harassed by the delegates from the office of the traditional leadership. Women are abused verbally, physically and emotionally by these people. They force women to dress the way these men want and not dress as they like. Women are expected to wear long skirts and hats and long sleeve jerseys then they are said to be well dressed. Pastors always fight with these people whenever there is a funeral because they disorganise the order of the service due to women rebelling against them.

There are laws which stereotype the church at large, for example, people are not supposed to go straight to the graveyard. They have to stop at some tree to rest with the belief that the deceased should rest.

4.10.1. Civic and misanda delegates abuse power

It is very sad to see people fighting against one another for a very stupid and unimportant thing. During community gatherings, sometimes *misanda* do not attend and delegate the civic members or *magota* to represent them. When given an opportunity to address people, they just crack without respect, sensitivity, care and considerations. People know their rights and no longer allow anyone to treat them badly. When they rebel against them, it becomes a problem.

During funerals, civic and delegates from *musanda* utter very harsh words to people attending informing them of how they should be dressed, behave, walk and speak at the graveyard. When people arrive at the graveyard, they stand on both sides of the gate searching women who are not dressed as per instruction so that they shame them and block them from entering the graveyard. After discussions, it was agreed that the main problem is that *vuhosi vhu khou neesa havha vhathu maanda* and they are abusing it. (Too much power corrupts says George Orwell in *Animal Farm*). Some women even fight them physically to show that they are not happy with what they are doing and the way they are treating them. This act is abuse at its best. When the focus group was talking about this issue, they discovered that *thovhele* is not even aware of such acts in his dominion.

4.10.2. The convoy to the graveyard is stopped by force

In some villages, at funerals, there is a stop called “*tshiaweloni*” where the convoy is stopped for a moment to rest the dead person before proceeding to the graveyard. It is a very old tradition that was done by our forefathers because they used to carry the dead person by hands without cars. Usually at that spot they’d stop to rest and gather strength.

4.10.3. Hunger for power

Another factor that arose during discussions is that as much as *vhuhosi* of Lwamondo and its general *vhurangaphanda* are in good order, some of the problems in this community are caused by *misanda* that are power hungry and abusive. As much as it is good to submit to the governing authorities, *mahosi* should not be too strong on their subjects. Participants learnt that there is a power struggle between some of the *mahosi*, the civic association and the church. All these structures are supposed to be working together to render community services but what is happening in the Lwamondo community between the three is fighting and disagreeing over almost everything. A good idea will not be supported by the others when it is not theirs. There is a lot of power hunger and status chaos.

Most *vhurangaphanda* are more concerned about their benefits and progress without even worrying about their subjects, hence the question again as to why we should submit to them. It was outlined that there is chaos all over South Africa with strikes and boycotts everywhere because our governing authorities are questionable. There used to be Christian holidays like Ascension Day, but today the government has stopped them. Pastor A had a very serious concern with the state of morals in our country that have been compromised by the governing authorities. There used to be morning devotions in schools every morning before the lessons begin but today the government has stopped them hence the chaos in our schools. It is alleged that it is because of different religions, denominations and beliefs that schools no longer hold morning devotions. It was agreed that since this new turning point in 1994, learners are ungovernable and out of hand. Morals and values are no longer there, learners do as they like. Rural schools used to be orderly but today they are also chaotic. *Vhurangaphanda hashu* has brought confusion in the name of freedom of religion. There used to be Bibles in all schools but the government has stopped their distribution and replaced them with condoms, which according to the focus group, serves to encourage sex in schools. Schools are lion’s dens, brothels and drug spots. These new laws are making learners more and more wild and uncontrollable. The church feels powerless. How do

people submit to and rely on such *vhurangaphanda*? It seems like *mahosi* and the civic want to prove that they have more power than the church. They are interfering with everything the church has built, does or attempts to do. In some villages, they hold their general community meetings on Sunday mornings just to disturb those who go to church. The churches that benefit are those that start in the afternoon, of which most of those in charge at the civic are members. These meetings are compulsory, and roll calls are taken, and those who do not attend pay a fine and forfeit services from the office.

4.10.4. Abuse of power

After discussions with the focus group and the face to face interaction with some of the *mahosi* of Lwamondo, it was discovered that the so called *zwileli zwa musanda* and *vhakoma* abuse the power they are given when delegated to perform certain duties for *thovhele* or *misanda*. The Civic is also a body that is formed to represent the community and to report to *mahosi*. In many cases, when they are representing *vhurangaphanda*, they tend to insult people and just say whatever they wish without considering the feelings and status of the people they are addressing. They carry too much power which to most people is irritating.

“Musanda D was delegated by thovhele to represent him at gogo B’s funeral. When he arrived, he did not want to sit on the chair because he was the thovhele of the day. The family had to prepare a sofa for him and put cushions on it so that he can enjoy the comfortability of the sofa. It was so weird to see him behaving like a special king, whereas he was just a delegate to say a few words on behalf of thovhele. The family was so pressured to treat him like thovhele which was never what their thovhele would have wanted from them because he is a down to earth khosi.” (Participant).

The researcher once attended an IKS function at the University of Venda, where King Toni Mphephu was also invited. Naledi Pandor was there, and many other dignitaries. The researcher was one of those who were registering guests. A young, quiet, handsome man came to register. When he was asked about the structure he was representing, he said *“ndi bva ha khosikhulu”*. When I asked his for name he said *“thovhele Rambuda”*. I sent him to the ushers so that they can show him a seat. One of the facilitators saw him and started *u luvha* to my surprise. The guy looked at me and smiled humbly. He was *thovhele* who is also the second in charge of King Toni Mphephu. He was representing the highest house of

the vhaVenda tribe. He was so humble and respectful regardless of his status. This is the kind of *vhuhosi* and *vhurangaphanda* that should be submitted to, not the one above.

4.10.5. Forced obedience

It is very bad to submit due to force. A free person does things willingly and with commitment. When one is to submit to *vhurangaphanda*, it should be because one believes in it, and supports it. The church at large is supposed to be the light of the world. The state should work hand in hand with the church so that God can give direction to the *vhurangaphanda*. Thovhele Kennedy Tshivhase was invited to grace a man's conference. In his speech, he said, "Please church come and advise us, we need you in all departments of our *vhurangaphanda*". He added, "*ri dzula thavhani ri tsivhudzwa nga mapfene*" (we live in the mountains being advised by baboons). Such *mahosi* are open minded and willing to interact with their subjects. There are a few *misanda* who are ruling by threatening their people. Some community members have been warned and threatened with fines should they not do certain things.

People are being forced to obey certain decisions taken on their behalf, and that do not even favour them. It was stated in the previous chapter that one *musanda* once rebuked and insulted people at a night vigil for *u luvha* sitting on chairs. Paul instructs the Romans to submit willingly because they have to; it becomes a problem when those that should be submitted to are forceful. We are living in a world and time where things are different from how they used to be. Children used to just take an instruction as it is and do as expected. Today children ask for a reason why they should do what they are told to do. It is not a sin or crime to question the intentions of the one claiming recognition and submission, but it becomes a problem when *murangaphanda* is seen as an unfit person to submit to. When God ordained *vharangaphanda*, He probably gave them the do's and don'ts of their calling. Phillip Wogaman says that Creative social institutions of all kinds represent a positive expression of love, on the one hand and an effort to guard against the effects of human self-centeredness on the other. John (1985). *Mahosi* are expected to treat their people in a dignified manner. The people of Lwamondo will be engaged to discuss their position in as far as their *vhurangaphanda* is concerned.

The Lwamondo community is very fortunate because *thovhele* is trying his best to live according to their expectations. Some of his *misanda* are the ones doing wrong to their

calling. It was also suggested that there are those *misanda* who were inducted because the relevant one was still young or was having problems that prevented them to take the throne.

4.11. FACTORS WHICH MAKE SOME *MISANDA* TO MISLEAD THEIR SUBJECTS

There are *misanda* who are making it very difficult for their people to have peace. In the discussions in the Bible studies, and in consultations with the senior leadership of the Lwamondo community and also thoughts of the researcher, it emerged that they are not well informed (uneducated), they are ignorant, they do not attend *vhurangaphanda* seminars, they are autocratic, they are not disciplined, and they are advised by illiterate people.

4.11.1. *Mahosi* without education

There is a saying that goes, “Little knowledge is dangerous” and a Venda idiomatic expression that says “*u sa divha zwi fana na u fa*” (an uninformed person is like a dead person). We are living in an ever-changing world where things are getting better, easier and complicated. *Mahosi a kale* used to do as they like with their subjects and no-one ever noticed because there was nothing to object to or doubt. Leadership skills were stereotyped due to that context. Today, there are new things happening around everything, a lot of things are changing to better service delivery. Technology is improving and making life easier for all. A *murangaphanda* who is not educated will experience problems because he/she will have an inferiority complex and become aggressive when people challenge his/her doings.

A learned *khosi* and *murangaphanda* who is well informed will know what he/she is doing factually. *Misanda* are always advised to study and understand what *vhurangaphanda* is about, and the expectations of them as *mahosi* by their subjects. Thovhele Nelwamondo is highly educated and was a member of the then cabinet of the Venda homeland who helped thovhele khosikhulu P.R. Mphephu. This is one of the reasons why his *vhuhosi* is effective, because he is well aware of what he is supposed to do, and how. The *misanda* that are ill-treating people are those who did not go to school. They are *mahosi* because of blood. They seem to be comfortable because they are getting salaries even when they are not educated, but their services are poor and troubled. *Musanda A* (interview) expressed his concern by saying that even the young *misanda* do not want to study, hence the more problems happening in their communities.

4.11.2. Ignorance

Ignorance is a slow poison for suicide. An ignorant person is a danger to the society, imagine an ignorant *khosi*, it becomes a disaster. *Mahosi* should be open minded, and well-aware of what is going on around their life as people, and as *vhurangaphanda*. The *misanda* that are having problems in their villages are those who do not listen to the radio or read newspapers to update them on matters around them. They are not aware of the new South African constitution regarding rights of the people. This is realised when there is always havoc during funerals as to how people should dress, walk and do things in a commanding way. People of South Africa are supposed to be free to be who they are and practice what they believe in without *vhurangaphanda* criticizing and judging them negatively. It is also a fact to have noted that *thovhele* has set a very good example to them by having two tribal offices where important documents can be found and used for updates and referrals.

4.11.3. Not attending *vhurangaphanda* meetings

There is a VhaVenda saying, “*u guda a hu fheli*”, meaning, learning is never enough. A good *murangaphanda* should attend *vhurangaphanda* workshops and seminars. COGHSTA (Co-operative Human Settlement and Traditional Affairs) does run such things, and all *mahosi* should attend so that they are well groomed and supported where they are experiencing problems in their *vhuhosi* and *vhurangaphanda*. Things are changing all the time to meet the expectations of the public where *vhuhosi* and *vhurangaphanda* in general are expected to deliver services, and if *mahosi* do not attend them, they will lead irrationally, unfairly and out of context.

4.11.4. Autocracy

South Africa is supposed to be a democratic country, as stated in the South African constitution, but there are *mahosi* who are still autocratic and do as they wish with their subjects. Some *misanda* in Lwamondo do not listen or respect people. They undermine them and dictate to them instead of allowing them to be part of decision making processes. The Civic and other stakeholders representing community members are experiencing difficulties because they are never heard. There was a situation in 2016, where a boy was killed at the hands of *musanda* D, but until today, no one knows what actually happened. The investigation went without a lead, until the case was dropped. Community members got angry and vandalised *pfamo* and chased his family away. People did not want to hurt their

musanda, they only wanted to know what happened to the boy they took to the king for wrong doing. Participants stated that an autocratic *khosi* makes his/her people rebel against him/her. Look at what is happening in Zimbabwe, president Robert Mugabe does not have an ear to listen to his people, all he does is to dictate to them what he wants done and what he thinks they need is also decided by him. This is the reason why there is always trouble in Zimbabwe.

4.11.5. Discipline

A disciplined *khosi* is orderly and runs his/her family and community in an admirable manner. A disciplined *khosi* is principled and focussed on what he is called for. The discussions arrived at a state where they agreed that when Paul indicated that *mahosi* are God ordained, he expected them to rule as expected of them by God who put them in their office. The behaviour of *mahosi* reveal or reflect on who is close to them. Associating with bad company will lead to bad influence and bad *vhurangaphanda*. “*Mulilo wa mbava a u orwi*”. During discussions, it was discovered that most of the *mahosi* that are not serving their communities well are associated with drunkards who drink alcohol with them and give them ill advice. There are men who do nothing but stay at the royal yard for food and drinks instead of developing the surroundings, or at least something to benefit the community. This is a major problem to those *misanda* that are surrounded by such people because they do not think anything that is constructive. *Thovhele* has advised all his fellow *mahosi* to update themselves with what is happening around them. He urges them to develop themselves, study and read relevant stuff to upgrade their service delivery. Those chiefs (*misanda*) who listen are growing intellectually and socially, and they do not feel pressure because they are aware of the people’s expectations.

4.12. CONCLUSION

This chapter presented the collected data and offered an analysis of it. Discussions were also attended to so that the study can come to a common understanding by merging the collected data from all sources. This chapter is opening the way to the question at hand of whether *vhuhosi* and *vhurangaphanda* in general should be submitted to, regardless of the negative findings. The Lwamondo community is divided where churches are speaking different languages with some worrying less about who is doing what and how and others debating on the how part of dealing with *mahosi* and *vhurangaphanda* who are not doing right to their people. The chapter tried to open up a few possible reasons and challenges

that brought the question of this research. The coming chapter will advise a way forward and recommendations that can be applied to better the service delivery and determination amongst our *mahosi* and *vharangaphanda* in general.

CHAPTER 5: ACTION PLAN, RECOMMENDATIONS AND CONCLUSION

5.1. INTRODUCTION

This chapter seeks to find a way to help the community of Lwamondo to live in harmony with their *mahosi* and other *vharangaphanda*. When Paul instructs that people should honour, respect and submit to the governing authorities because they are ordained by God, the church agrees with him, but there should be fairness and co-operation between *vharangaphanda* and their subjects. This research has discovered principles of good governance that need attention and intervention for this mission to be accomplished. The following governance departments were identified: *Thovhele* (overseer), *Mahosi* (Traditional leaders), the church (pastors of different churches), the civic organisation (community representatives), and the police (The law). If all these parties could get together and come to an understanding as to what is happening at Lwamondo and have a common goal for this community, then Lwamondo will be a civilised and well organised community. If *thovhele* and his *mahosi* can join hands, reconcile over their differences and work on their misunderstandings for the sake of better service delivery and the paving of a well-balanced, healthy, and conducive environment, there should be good relationships amongst all these stake holders as a start. The researcher calls this project 'The theology of house building'. At least five houses will be built.

The purpose of this chapter is to sum up what has been discussed, and the findings from the previous chapters. Conclusions will be drawn and recommendations stated, so that the community of Lwamondo can have a morally peaceful community. The purpose of this research was:

- i) To engage the Lwamondo people in discussions on their understanding of *vhuhosi* and *vhurangaphanda* by interpreting Romans 13:1-7 collaboratively (different stakeholders) in its context.
- ii) To provide an opportunity to the people of Lwamondo to study, unpack and understand the essence of what Paul means by submitting to authorities.
- iii) To engage the people of Lwamondo in discussions to understand how Romans 13: 1-7 should be interpreted and practiced today contextually in their community.
- iv) To consult with *thovhele* and his office on their *vhurangaphanda* experiences, challenges (in), motives, aims and hopes for the Lwamondo community.

5.2. SUMMARY OF RESULTS

Before, and during Martin Luther's time, the church and imperial governments worked hand in hand to advance the cause of Christianity and to discourage or eradicate any teaching the Church regarded as heresy, in case it happened that the church was accused of heresy the Church's role was to try them and, upon conviction, hand them over to the state, which executed the penalty (Motlhabi, 2000). It is time that today's *vhurangaphanda* should also follow suite and join hands for the smooth leading of their subjects. Below is the summary of results which will be presented as per each research question.

1. What did Paul mean in Romans 13:1-7, when he said that the Romans should submit to their authorities (*mahosi* and *general leadership*)?

The Bible study discussions came to a common understanding on the following:

- I. Paul is indicating that for the community to be at peace, there should be co-operation between the governing authorities and their subjects. It does not matter what *vhurangaphanda* did to their subjects and when; what is important is that each take responsibility of what one is supposed to do for the sake of creating a morally, stabilized community.
- II. Paul is teaching the believers, including the Lwamondo community, that *mahosi* and other *vhurangaphanda* of this world should be heard and respected because their powers come from God. If they are not delivering, God will deal with them accordingly, in his own time, in his own way.
- III. Paul meant that all believers should humble themselves and allow the governing authorities to lead their way, because they are put there by God. The Roman authorities ill-treated Paul, but he still commands the Christian community to submit and do as they instruct because it is the right thing to do.
- IV. All believers should be obedient to maintain the status of being people of God. What Paul is teaching is not questionable regardless of who the subject is.

2. Is Paul's command of submission to *exousiais huperechais* (high rulers) compulsory without questions, or should the communities decide whether *vhuhosi* and *vhurangaphanda* should be assessed before submission in terms of morals and etiquette?

- I. It was agreed that although Paul said it as a command, it would not be fair and right to just turn a blind eye and allow *mahosi* and *vharangaphanda* to do as they like with people of God.
- II. People have a right to ask and challenge the authorities because they are not just parrots who do exactly as trained. Nowadays, people are learned and know better and expect to be treated with respect and dignity.
- III. People of South Africa are living in a so called democratic country and have the right to be heard and corrected where they erred as per constitution.
- IV. Good leaders will produce good followers, hence the reason why the subjects should help their *vharangaphanda* to be of good quality and positive directives.
- V. Not all *mahosi* and *vharangaphanda* are loyal, honest and dedicated to their people. Some of *mahosi* and *vharangaphanda* are corrupt and bias as well as irresponsible so it would be very difficult to follow someone who has hidden agendas besides serving his people.

3. How should this text be read, interpreted, understood and *applied to the Lwamondo community in as far as vuhosi and vhurangaphanda* are concerned to justify Paul's command of submission to the authorities?

- I. This text was read by different stake-holders, as stated in the methodology. The participants were actively involved. The reading went on and on from different versions, so that all participants can understand it in their language.
- II. It was very difficult to interpret and understand the text because of different types of participants, but eventually they came to an understanding that a text should first be interpreted in the authors' context, and then one should contextualise it. It is very easy to see things in one's context because it makes it better for one to come to terms with it. The participants had to look at *vuhosi* and *vhurangaphanda* instead of concentrating on the Roman government. The majority of participants were not familiar with contextualisation. They were just reading texts and started preaching without even thinking and analysing the text in their own understanding by bringing it to their way of living.
- III. When Paul said those words, he was referring to the Romans of that time and their way of living. Today, when we read as the Lwamondo community, we should consider our contemporary lifestyle and standards we live under.

4. How does *thovhele* justify his *vhurangaphanda* skills, motives, experiences, motives, aims and hopes for the Lwamondo community?

- I. *Thovhele* Nelwamondo loves his people and has good plans for them. During discussions, all agreed that he is one of the best *mahosi* who ever lived. Although he is getting old, he is still under control and doing a good job. It is just unfortunate that some of his *mahosi* are not doing what is expected of them. His second in charge mentioned the fact that he has good plans for his people and will do whatever it takes to see that it happens.
- II. *Thovhele* has tried for a long time to unite his people, he tried to unite churches by forming the pastors' forum, which, unfortunately is dysfunctional, because of issues amongst different denominations. *Thovhele* built schools for this community, there are two clinics and a SAPS satellite which is always on standby should something threatening happens.
- III. *Thovhele* has seen people causing problems in the community. Community members have fought against one another, killed each other and also fought their *mahosi* and *vharangaphanda*. The CIVIC has also divided members without consultation with *mahosi* and other higher structures.
- IV. *Thovhele* tries to avail himself when his people need his attention. Where he does not show up, he will send an apology in time and delegate a member from his *mahosi* to represent his office.
- V. This research discovered that *thovhele* has asked all royal children to make a documentary which, unfortunately, has not yet materialized. *Vhatanuni* have also been advised to develop and upgrade themselves so that they can be valuable assets to their husbands' *vhuhosi* and the community of Lwamondo. They are being motivated and guided to also be *vharangaphanda* who will transform the community of Lwamondo.
- VI. *Thovhele* said that he was baptized in the Lutheran church but he is very free and flexible to attend all churches and allow all denominations to pay him a fellowship visit regardless of who they are and what they believe in. *Thovhele* have big plans for his people of which some have started to bear fruits. There is a stadium where young and old play soccer and other sports activities. There is a tournament of youth from different churches who play there every Sunday afternoon. These activities are curbing the rate of crime and drug abuse, because boys spend time in sport which is better than just moving around doing nothing.

5.3. RECOMMENDATIONS

After deliberations and discussions through the bible study sessions and interviews, the following recommendations were agreed upon and further research and observation will be done so that there is progress in what this research achieved. The researcher would also like to continue doing a follow up for the sake of helping the community of Lwamondo. This research is also about enhancing traditional leadership and structures that are critical in ensuring quality service delivery and stability in our post 1994 society and democratic dispensation with responsibilities. The study is not necessarily fighting with the leadership of Lwamondo or against the traditional leadership at Lwamondo, it is to help the leadership to be aware of things that are causing problems and chaos in the community. There are general recommendations for all leaders in general regardless of the type of leadership they hold. There are also recommendations that are specifically for the Lwamondo community. A model has been designed to help the community to put its house in order.

5.3. 1. General

1. *Vharangaphanda* of different calibers should respect and listen to their people because they are what they are because of them. The findings stated that a good leader should be a good listener who allows his subjects to voice out their ideas and thoughts.
2. *Vharangaphanda* should be open minded and up to date with what is happening around them and their subjects. It was realized that most times, leaders fail their subjects due to lack of knowledge.
3. *Vharangaphanda* should be workshopped on their responsibilities and attend seminars that motivate them and help them where they are experiencing challenges. During discussions, *vharangaphanda* will interact and share their experiences with other *vharangaphanda*. The more leaders are updated and well informed, the better their leadership will be.
4. *Mahosi* need to understand that the people they lead are very important and special. When God ordained them as Paul says, he expected them to do justice to their calling. A good leader must interact with their subject.

5. The communities that are being led by different *vharangaphanda* also need to support them and help them in all they could and are able. A united community works as a team and this will open more good ways of development and production.

6. *Vharangaphanda* and *mahosi* should serve their communities as they should. Paul encouraged the members of the Roman Christian congregation to submit to their *mahosi* and *vharangaphanda* because they had to. He didn't explain as to whether it should be with or without questioning. The bible study sessions that were conducted pointed out that in a democratic country, no one is above the law and each *khosi* or *murangaphanda* may be investigated if needs be. There should be fairness and justice in each leadership.

7. Religious education should be brought back to the school curriculum. After sharing different experiences in our local schools, participants agreed that Religious education was good for learners.

8. Each school should have a chaplain to help the learners with spiritual guidance. Learners need continuous guidance and support from the religious sector.

9. The Government should liaise with the Bible society so that they resume supplying Bibles to schools and the Department of Health should remove free condoms from secondary schools so that learners can focus on their studies without being encouraged to have sex.

5.3.2. Recommendations concerning the Lwamondo community

The action plan models should be built and nurtured by the community. All stakeholders should put efforts on making the Lwamondo communication a healthy and prosperous environment. This model is called house building.

5.3.2.1. House Building

The figure below represents the structure of a model that will be used to help the community of Lwamondo to put their community in order. From the discussions it dawned that when Paul suggests that civilians submit to the governing authorities, he meant the authorities that are also responsible and dedicated to their calling. It would not be fair to give honour where it is not worthy. Fighting for one's rights does not necessarily mean causing problems and disorganising the community, it needs people who question the authorities, pour out their hearts and offer suggestions and advice towards the solution.

The findings also enfolded the challenge of reading and interpreting the Bible out of context, where one takes the text literally without understanding it. The more pastors read and interpret the Bible contextually, is the more people will understand how God operates in their own context and ways of living. Being a member of the Lwamondo community may be an advantage in the sense that one can help other communities by what has been learnt from this study. The research focus group helped the researcher in finding ways to help better the life of people of Lwamondo and the traditional leadership. This model was designed to help the Lwamondo community so that all stakeholders should be able to work together for the good of this community. Conflicting interests should be harmonized through the adoption of good governance principles.



Figure 5.3. Action plan model

5.3.2.1.1. HOUSE 1: Thovhele and his misanda

According to *thovhele's* second in charge (interviewed), *thovhele* is a good, dedicated, hardworking and well organised person, called *murangaphanda*. He has good intentions and plans for his people. The only challenge he faces is that some of his *misanda* are ignorant and unwilling to follow suite. *Thovhele* is learned and always encourage his *misanda* to study and upgrade themselves, but it falls on deaf ears. This is the main reason why there should first be a blending relationship between him and his *misanda*. If he could get them to his corner and have a common goal, then Lwamondo will be in good hands.

Thovhele should monitor his *mahosi* and make sure that they attend workshops to upgrade themselves and keep themselves up to date with what is happening around them. They should stop being ignorant and be open minded and understand the time and changes it brings to the contemporary community life style. *Mahosi* should be trained on humanity and care giving at an early age so that they grow in a well grooming environment.

5.3.2.1.2. HOUSE 2: The church at large

The church has a duty to lead the community but it cannot do it, if it is divided. There should first be an ecumenical fellowship amongst all churches. The church of Christ should have a common goal of winning people back to God's kingdom. There should be unity amongst churches so that they can speak in one voice.

The Lwamondo churches should get together and do a postmortem and SWOT analysis on why the pastors' forum collapsed. Once this has been attended to and eradicated, then there should be another strong pastors' forum which is being led by strong pastors who are committed and willing to save the community of Lwamondo.

The Lwamondo pastors should all be registered so that they can be monitored and called to order should they start confusing community members. There should be workshops and seminars to teach pastors on how to communicate with the bible and reconcile it with today's world (contextualize).

There should be interdenominational services where learned pastors can help those who did not get any theological teachings.

Pastors' forum should draw a *thovhele's* visit rooster including all registered pastors so that they each go and fellowship with *thovhele* in his home at least twice a month (at the beginning and month end)

5.3.2.1.3. HOUSE 3: Vhuhosi and the church

Motlhabi (2000) indicates that in the early history of the Church, there were numerous disputes about the extent of the power of superiority between the state and the church. As Paul said it in Romans 13, the State based its authority on the text while the church did so on its self-understanding as per representative of Christ on earth (Motlhabi, 2000). Motlhabi (2000) also affirms that there was a consensus between the two that the powers of the Church and the state should be separated on the basis that one wields spiritual power and

the other earthly power. If these two bodies can understand and be confident of their responsibility for the sake of serving this community then there will be peace in the Lwamondo community. On this note, there should be unity between *mahosi* and the church.

Vhuhosi needs the church for direction. Paul says that *governing authorities* are ordained by God, and therefore, they should do as God directed them. The church is an ambassador of Christ in this world and its responsibility is to represent God's kingdom. It is advisable for *mahosi* and the church to have a good relationship so that they can work hand in hand in taking the community of Lwamondo to higher levels. In 2015, when one of the churches was dedicating a church building to service, Prince Kennedy Tshivhase said "*ri dzula dzi thavhani ri eletshedzwa nga mapfene ngauri vhoiwe a ni di kha rine*" meaning that the traditional leaders stay at their mountains being advised by baboons (illiterate people) because the church is distancing itself from them. *Vhuhosi* and the church are both *vharangaphanda* of which the religious one precedes the other. One aspect that the church was worried about was that *thovhele* married his father's wife, which according to Pastor X, was forbidden. This research discovered that this was not wrong with reference to the vhaVenda royal house. "A father dies leaving wives he has *mala'd* (married) but not yet brought home, his elder son will marry them". (Venda Law Part 1: 32 Betrothal, Thakha, Wedding).

5.3.2.1.4. HOUSE 4: Vhuhosi and the community representatives

On the 28th September 2017, on Phalaphala FM, there was a program discussing the relationship between *mahosi* and SANCO. It was declared that SANCO is not a political organisation but a community representing structure that makes sure that all services are rendered accordingly. They are to work with *mahosi* as a team because they both have a common goal which is to serve the community. They should both follow the constitution and the desires of the community members. It was stated that *mahosi* should distribute residential stands fairly and accordingly. The SANCO is the one that should see to the development of the community by making sure that there is electricity, water, roads, municipal services, the poorest of the poor are assisted financially and other needs. SANCO should know that there are *mahosi* who are born *vharangaphanda* and God ordained and they should *luvha* them whether they agree with them or not. SANCO reports to *mahosi* and SANCO should operate by the constitution. If *mahosi* and SANCO are not cooperating, the community becomes a battle zone with people fighting against their *vhurangaphanda* and this will delay development and progress in projects. It is therefore important that the *vuhosi*

and community representatives put their house in order for the sake of a healthy and conducive environment.

There is also the CPF (Community Policing Forum) that helps the police with information and neighbourhood watch. If *mahosi* are not in a good relationship with this structure, it creates serious problems because crime will never be curbed and stopped. CPF also needs to work according to the constitution and the law. They should also know that *mahosi* are their superior and they should report to them and work together. Should these two also put their house in order, the Lwamondo community will be in good hands.

5.3.2.1.5. HOUSE 5: The Lwamondo community and the police

The police are supposed to protect the citizens of this country but they cannot do it if the people themselves are not cooperating and contributing to fight crime and other community problems. When there is a suspect at large, the community members are the ones who can help the police with information. If the two do not work together, there will be no solution for crime. The police on the other hand, when they have been given information should act on it and not just sit on it and claim that it is not enough like they always say. There are times when people take the law into their own hands and do mob justice because the police have failed them. When it happens, the police fight the community members and when they rebel it becomes dirty and bad. This is the reason why these two should put their house in order for the safety of the people and crime prevention in the Lwamondo community.

This model will be presented to the *vhurangaphanda* of Lwamondo so that they can begin to work out their differences towards community building and creating a well-balanced and a healthy environment that will help the with the development of the community and allow all structures to know their rights and responsibilities so that they join hands into uniting the Lwamondo community.

5.4. CONCLUSION

This chapter was concluding the research and indicating the way forward for the possible solution on the Lwamondo research question. The traditional leadership of the Lwamondo community and their people need to unite and stand against differences that are dividing them. Each member of this community should take responsibility on the upgrading and development of this community. *Thovhele* as a good leader has the responsibility to rebuild the relationships amongst all the structures in this community for the benefit of his people

thereby creating a healthy and conducive environment. Pauls says governing authorities should be submitted to and obeyed because they are ordained by God. The governing authorities should also take responsibility of that which they are expected to do. The researcher will continue to help this community to the best of her ability and potential until the Lwamondo community becomes a lesson to other communities with the same challenges. *Soli Deo Gloria.*

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APPENDICES

APPENDIX A: BIBLE STUDY PROGRAM

BIBLE STUDY SESSIONS PROGRAM

For this study to proceed, the researcher organised a group of participants as stated in the methodology. There was a designed program of attendants for the bible study session. Below is a program for all sessions as planned and followed. It includes the date, place where the session was held, time, and whether it was successfully done or not.

TERM 1

1. 19 July 2016	Tshifulanani ELCSA congregation	17hrs	Briefing and signing consent forms.	18 people Done
2. 26 July 2016	Tshifulanani ELCSA congregation	17hrs	Discussions	16 people Done
3. 7 Aug 2016	Tshifulanani ELCSA congregation	13hrs	Discussions	16 people Done
4. 16 Aug 2016	Mugomeli	17hrs	Discussions	Not done
5. 4 Sept 2016	Tshifulanani	13hrs	Discussions	10 people Done
6. 01 Nov 2016	Tshifulanani	17hrs	Discussions	8 people Done
7. 07 Jan 2017	Tshifulanani	12hrs	Discussions	10 people

				Done
8. 22 Jan 2017	Tshifulanani	13hrs	Discussions	15 people Done
9. 21 Mar 2017	Tshivhale	17hrs	Discussions	10 people Done
10.23 Apr 2017	Tshifulanani	13hrs	Discussions	10 people Done
11. 14 May 2017	Tshifulanani	13hrs	Discussions	Done
12.23 May 2017	Mugomeli	17hrs	Discussions	Done

TABLE C: TERM 2

DATE	PLACE	TIME	AGENDA	Done/not done
26 June 2017	Tshifulanani ELCSA congregation	17hrs	Discussions	Not done
28 June 2017	Tshifulanani	17hrs	Group 1	Done
2 July 201	Tshivhale ELCSA congregation	13hrs	Group 2	Done
11 July 2017	Tshifulanani ELCSA congregation	17hrs	Group 3	Done
15 July 2017	Lwamondo	9hrs	U luvha thavhani	Not done
16 July 2017	Mugomeli	9hrs	Discussions	Done
18 July 2017	Dzwerani	17hrs	Discussions	Done
25 July 2017	Tshifulanani	17hrs	Discussions	Done
29 July 2017	Tshifulanani	9hrs	Farewell function	Not done
19 August 2017	Lwamondo	9hrs	Address by thovhele	Not done

APPENDIX B: EVIDENCE OF BIBLE STUDY SESSIONS

Figure: evidence of minutes

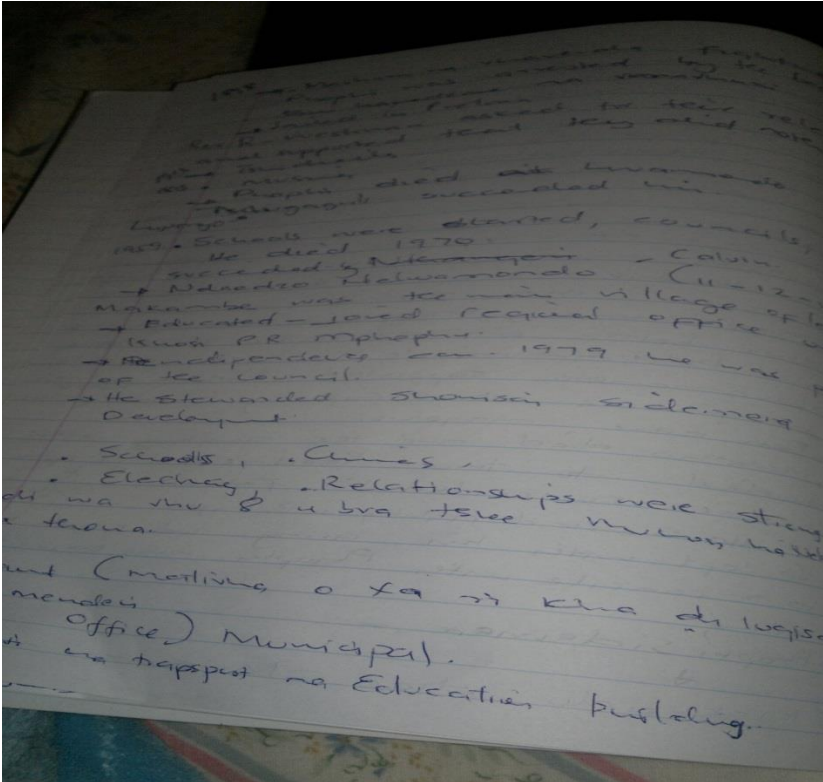
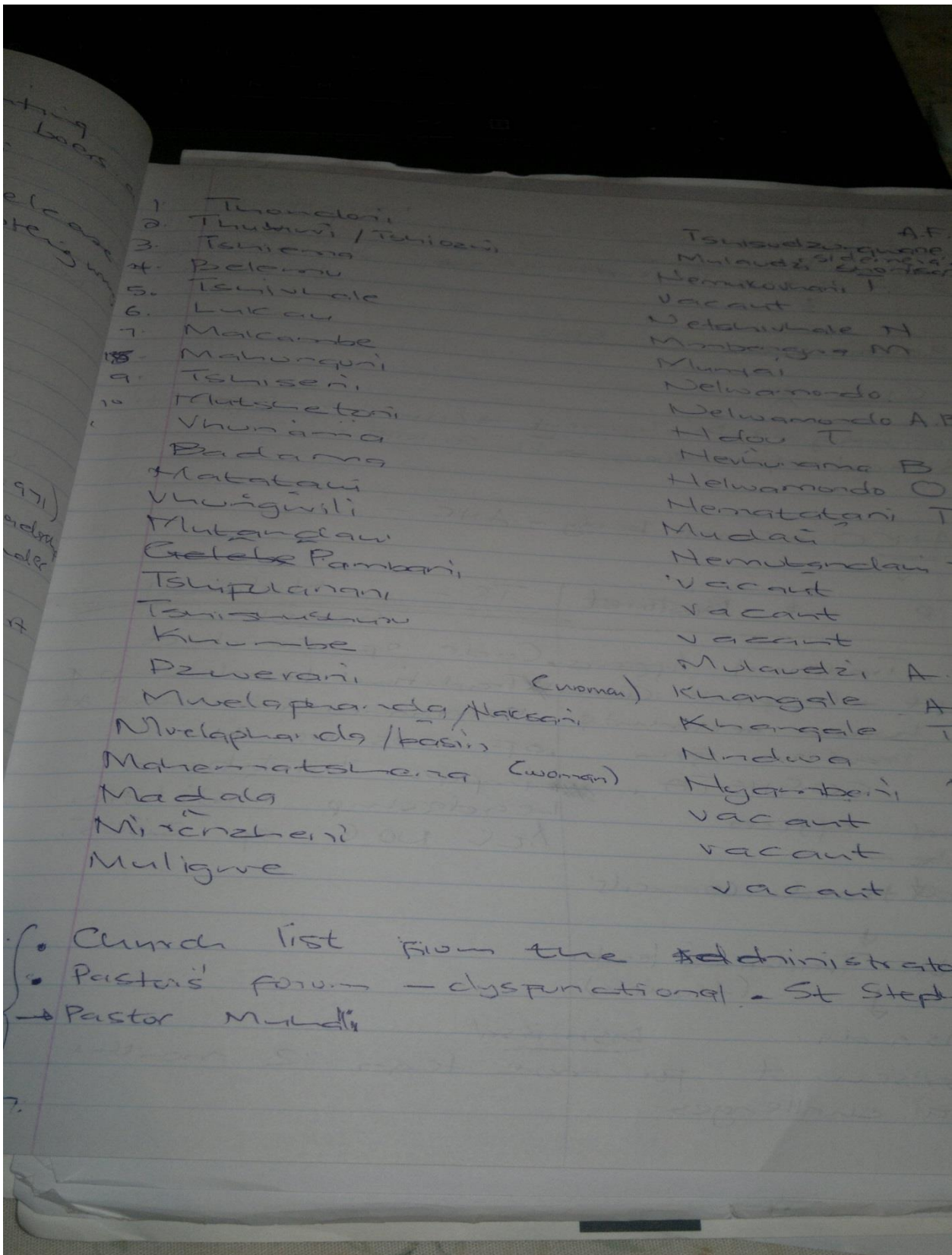


Figure: evidence of minutes



1. Thondeni	Tshisvela Zingweni
2. Thubeni / Tshioeni	Mulaudzi Sidani
3. Tshisena	Nemukhosi I
4. Belomvu	vacant
5. Tshivhale	Uetshivhale N
6. Lukou	Mambongo M
7. Malcambe	Mundai
8. Mahunguni	Nelwamondo
9. Tshiseni	Nelwamondo A.F
10. Mutshetani	Hidov T
Vhuniama	Mehuniama B
Badama	Nelwamondo O
Matatani	Nematatani T
Vhuhigwili	Mudai
Mutshindaw	Nemutshindaw
Gelebe Pambani	vacant
Tshiplangani	vacant
Tanzusulu	vacant
Khumba	vacant
Pzwerani	Mulaudzi A
Mvelaphanda / Naceni	(woman) Khangale A
Mvelaphanda / Kasini	Khangale T
Mahematsheni (woman)	Nndwa
Madala	Nyambeni
Misenzheni	vacant
Muligwe	vacant
	vacant

Church list from the Administrator
 Pastors' forum - dysfunctional - St Step
 → Pastor Muludi

Figure: evidence of minutes

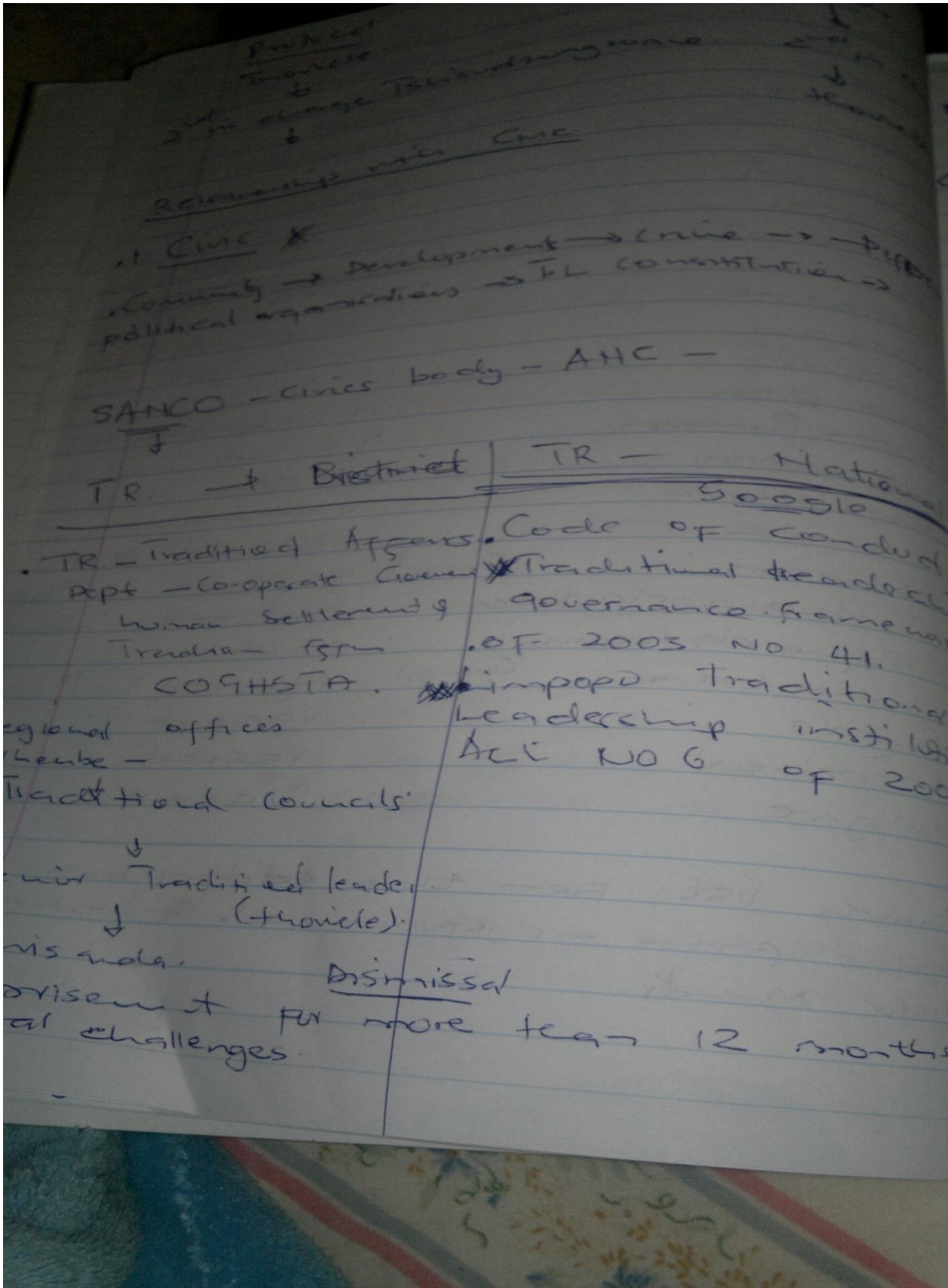


Figure: evidence of minutes

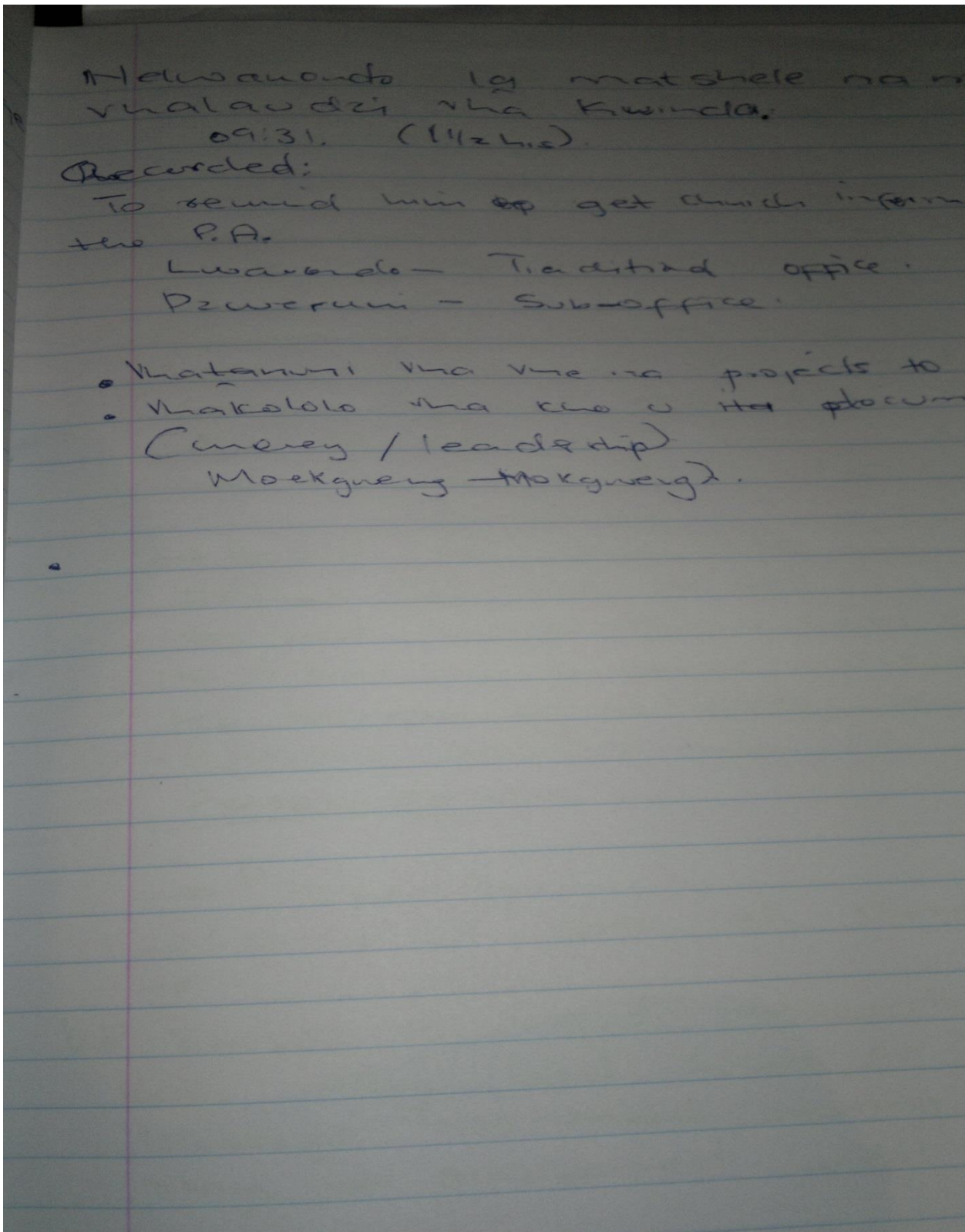


Figure: evidence of minutes

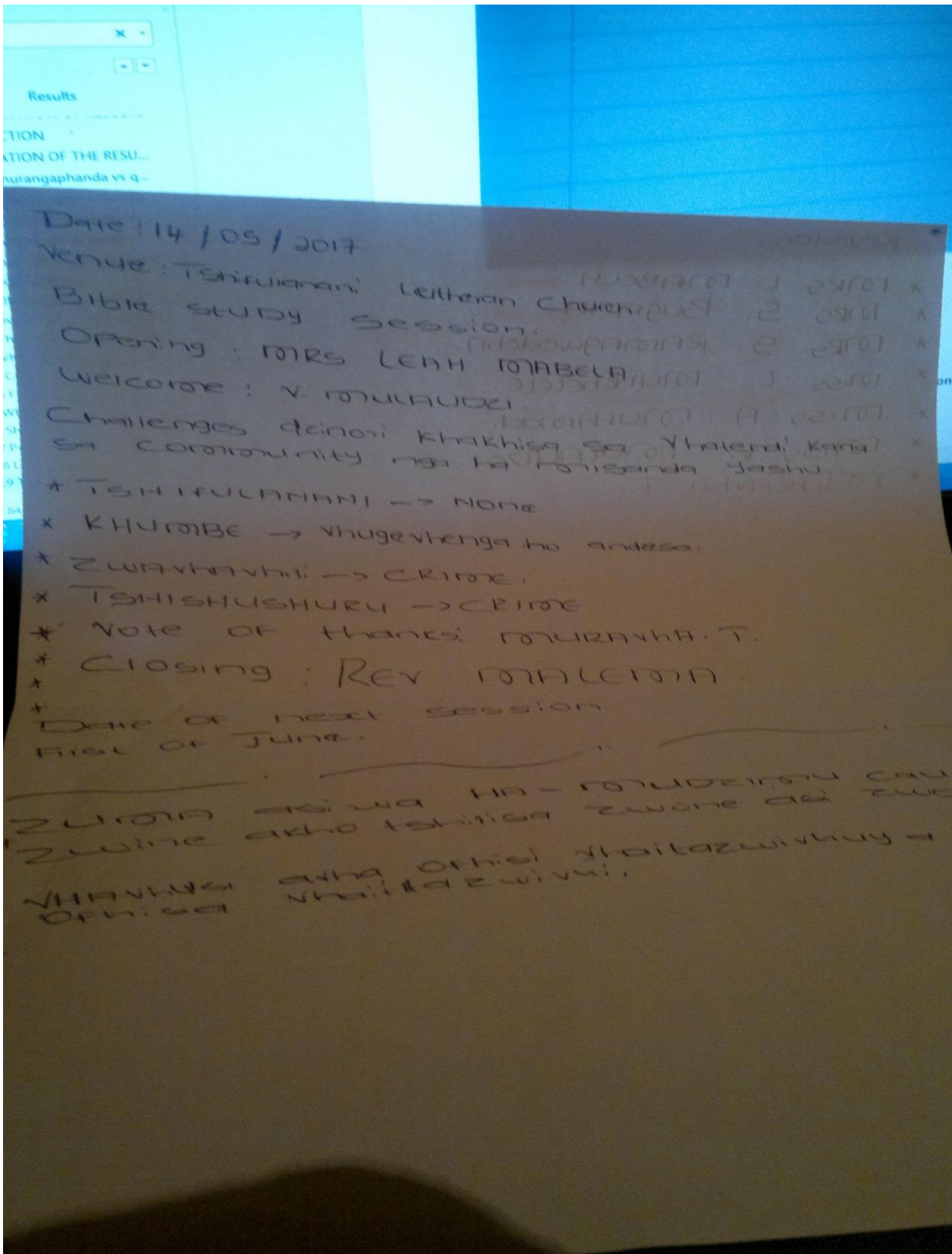


Figure: evidence of minutes

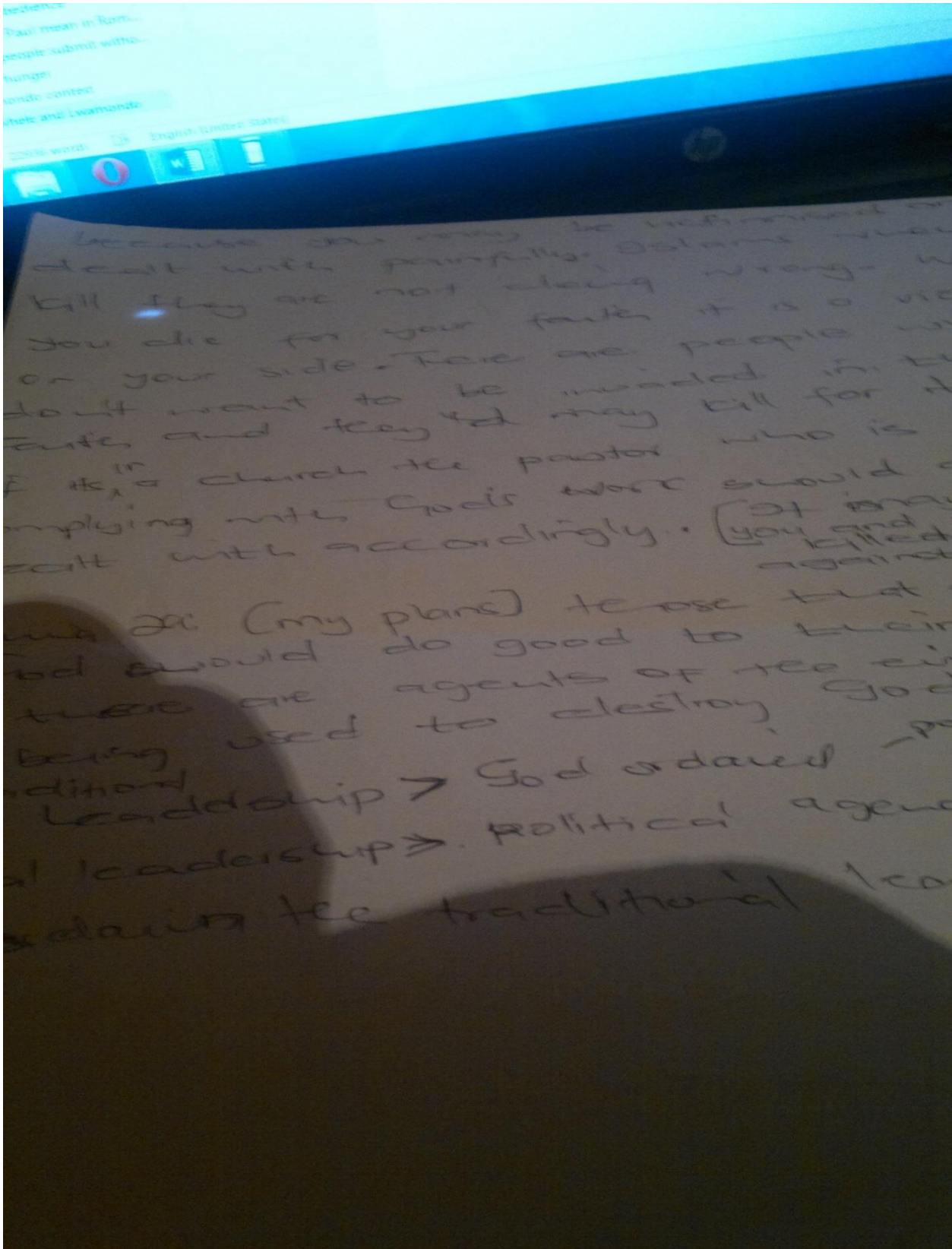


Figure: evidence of minutes

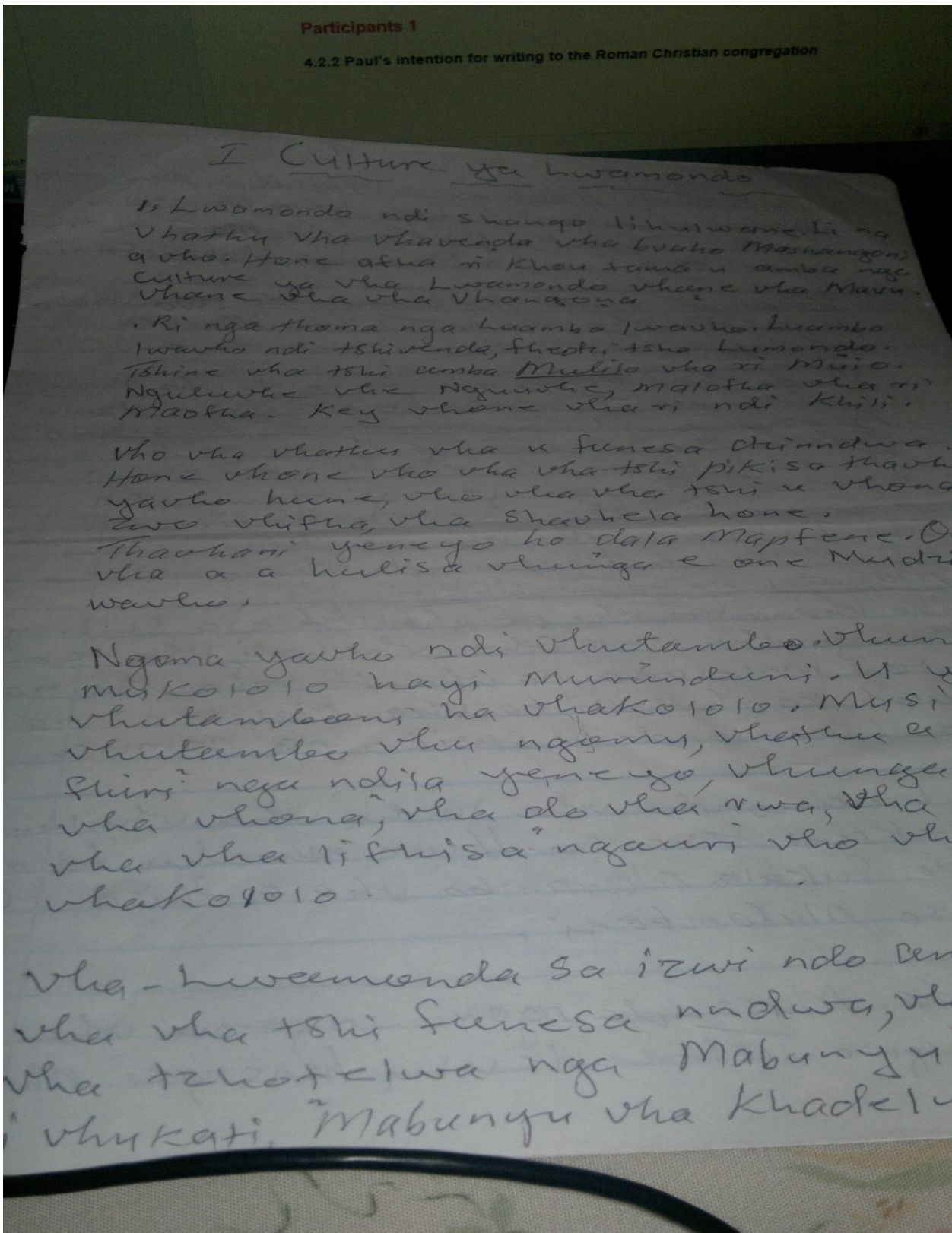


Figure: evidence of minutes

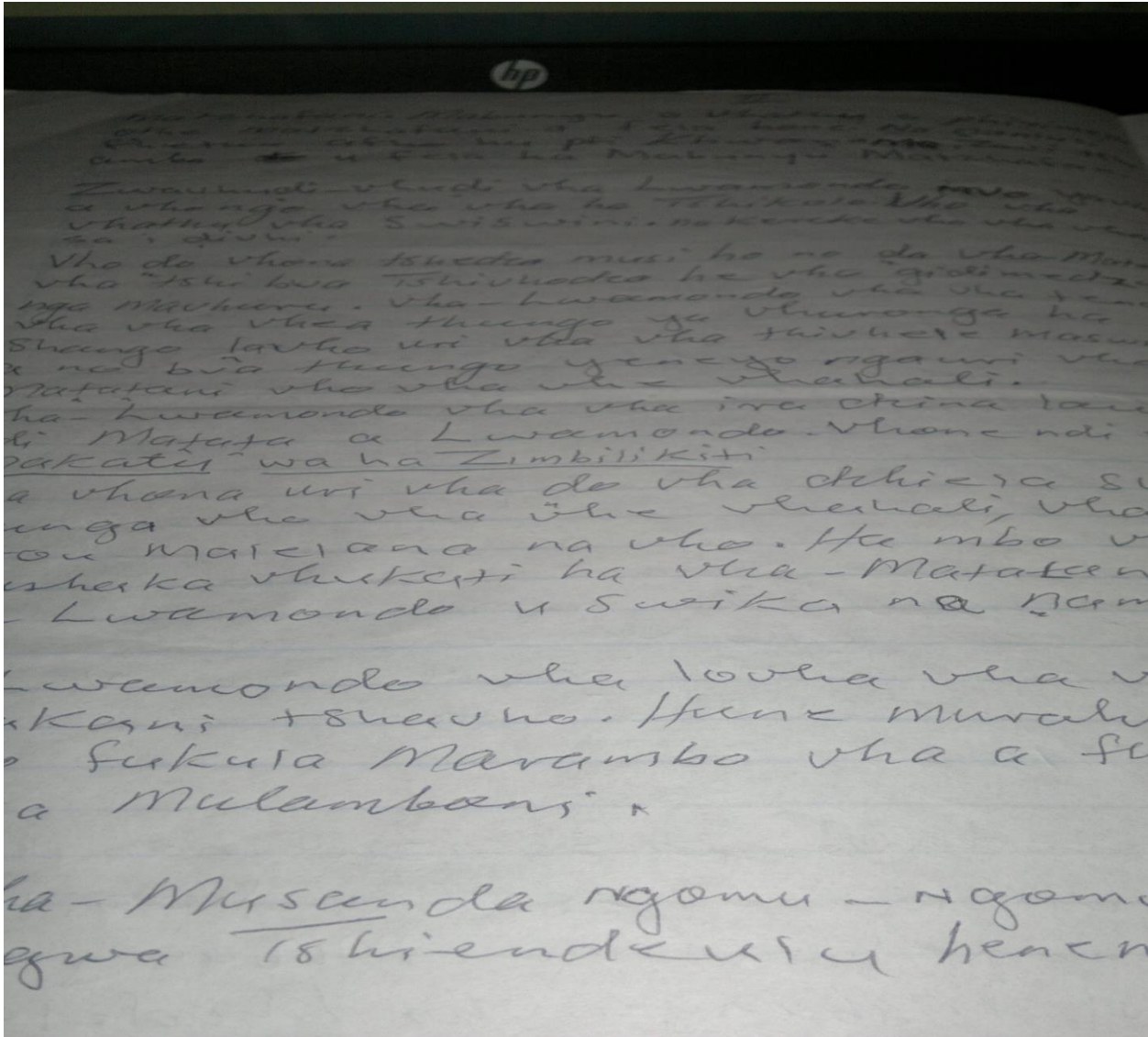


Figure: evidence of minutes

Culture ya vhatlu vha Lwamondolo
 ya vha; tshi hanane na Tshikolo
 wa Mirundana ene zwo vha zwi tsi
 Kanda - Hu tshi phi Tshikolo tshi a p
 Kereke yone vho vha vha sa; dlvhi
 vha - Matatani ndi vhone vha dalo
 Kereke na Pfundo Shangani lo Lwame
 Zwavhudi - vhudi vha Lwamondolo ve
 vhatlu vha zvikone, zwingombe
 na Mirundana na Misedvhetso zwa
 vha - Matatani;
 Vhone zwavho ho vha hu vhusi
 vha kololo na hone vhutambo ha
 vhatukana Na Domba la vhasi
 ine li tshinwa nga muiwe na
 ne a vha Mudzulapo wa lene!

APPENDIX C: INFORMED CONSENT

INFORMED CONSENT

UNIVERSITY OF VENDA

Student Name: Malema Mulalo Thilivhali Fiona

Student Number: 8704113

HUMAN AND SOCIAL SCIENCES

AFRICAN STUDIES

I, Mulalo Fiona Malema am a Masters student at the University of Venda. I am at present engaged in a research study entitled:

Reading *vhuhosi* and *vhurangaphanda* in Romans 13:1-7: Towards an African biblical hermeneutics

Supervisor: Prof MA Masoga

Co-Supervisor: Dr PE Matshidze

Co-Supervisor: Ms AL Shokane

PURPOSE OF THE STUDY

To engage the Lwamondo people into reading, interpreting and understanding contextually *vhuhosi* and *vhurangaphanda* with reference to Romans 13:1-7.

I therefore request for your participation in interviews concerning the above study. I value your knowledge and views in this research. Your participation in this study will help the community of Lwamondo to address and find ways to solve this challenge of their leadership

Participant:

Igive my consent to be interviewed or to be part of the Bible Study by Mulalo Fiona Malema. It has been explained to me that my name and dignity as a participant is protected and my safety guaranteed.

The following ethical standards throughout the research process will be considered:

- Confidentiality and privacy will be maintained.

- Should the participant feel uncomfortable during the interview, he/she may be excused without any penalty.
- The participant will not be pressured to respond in any way.
- The participant will not answer questions that he/she does not understand or is unhappy about.
- Participants should be given the opportunity to discuss their decision to participate with their families or peers.
- Although any harm to the participant will be avoided, should there be any inflicted on the participant as a result of his/her participation, the researcher will take responsibility.

The answers will be kept safe so that no one can get access to, but should the participant request for them then they shall be available.

Signed:

Participant _____ Date _____

Researcher _____ Date _____

APPENDIX D: QUESTIONNAIRE

QUESTIONNAIRE GUIDE FOR THE BIBLE STUDY

UNIVERSITY OF VENDA

Student Name: Malema Mulalo Thilivhali Fiona

Student Number: 8704113

HUMAN AND SOCIAL SCIENCES

AFRICAN STUDIES

Ujama (2014) indicates that it is important to **understand the group** which is doing the Bible study. The facilitator should be familiar with the demographics of the group participants: age, race, denomination, language, gender, cultures, traditions, similarities and differences, the size of the group etc. Preferably the facilitator should come from within the group itself. If, not then the facilitator must become familiar with the social realities of the group and must do social analysis together with the group so the facilitator herself or himself understands the major concerns and themes of the group.

The facilitator will first go through the questions with the group and then read the text with them at least twice. When they have understood what they are supposed to do then they will select a scribe and a facilitator. The researcher will not interfere but intervene and guide where necessary.

These are the questions which the researcher will use to facilitate the Bible Study

1. We begin with the background *behind the text* focus, asking participants what they think the text is about. Here they are asked to check the historical background of the author, the recipients and the text itself.
 - i. What did Paul mean in Romans 13:1-7 when he said the Romans should submit to their *mahosi and vharangaphanda* (authorities)?
 - 1.1. What is Paul saying in this text?
 - 1.2. What does "submit" mean to the Romans?
 - 1.3. Why do you think Paul wrote this text?
 - 1.4. In your own understanding, what is it that Paul is trying to communicate with his readers?
 - ii. Is Paul's command of submission to **exousiais huperechais (high rulers)** compulsory without questions or should the communities decide whether *vuhosi na*
2. Then the focus moves *on to the text* itself, allowing the detail of the text to 'have its own voice' among the voices of the participants. Questions which draw the readers into a close, careful and slow reading of the text are used here.

vhurangaphanda should be assessed before submission in terms of morals and etiquettes?

- 2.1. What is it that Paul is trying to communicate to his readers? Not necessarily the Romans.
 - 2.2. Paul says “submit ...”, “They are ordained by God”. What does it mean to you as Lwamondo readers?
 - 2.3. When Paul says submit, does he mean unconditionally, literally, with stereo typed eyes etc.?
 - 2.4. Do you think that mahosi and vharangaphanda should be submitted to regardless of their morals and demotivating leadership skills?
3. The participants should now probe the world *in front of the text*. What does the text say to us?
- iii. How should this text be read, interpreted, understood and applied to the Lwamondo community in as far as *vhuhosi and vharangaphanda* are concerned to justify Paul’s command of submission to the authorities?
- 3.1. What does this text mean to us as the Lwamondo community?
 - 3.2. Are we to submit to our authorities as they are or should we first consider whether they deserve or not?
 - 3.3. What is your opinion on this command “submit” referring to your community?
4. In Conclusion, the participants will then conclude their discussions by doing a post-mortem on their leadership.
- iv. How does *thovhele* justify his leadership skills, motives, experiences, motives, aims and hopes for the Lwamondo community?
 - 4.1. What is the state of the Lwamondo leadership?
 - 4.2. In your understanding of what Paul is saying and your experiences as Lwamondo citizens, do you think the leadership of Lwamondo is doing justice to their positions? Motivate.
 - 4.3. After discussions and the knowledge, you have gained as community members, do you think that your leadership has good motives, plans and hopes for this community?
 - 4.4. Does the Lwamondo leadership deserve to be submitted or not?
 - 4.5. What are the good things about this leadership? motivate
 - 4.6. What are the weaknesses you see and how do you think they should be dealt with?

To all participants

Thank you very much for participating in this Bible Study. Together, united as the community, we can make a difference in our communities. This was indeed a sacrifice and determination to be part of helping our leadership to serve us with dignity, truth and in good spirit and morals. The action plan of implementing the outcome of this discussions will be discussed with you before the first step forward.

May the good Lord bless you all.

Signed:

APPENDIX E: QUESTIONNAIRE 2

QUESTIONNAIRE GUIDE FOR FACE TO FACE MEETINGS WITH MAHOSI. (With due respect)

UNIVERSITY OF VENDA

Student Name: Malema Mulalo Thilivhali Fiona

Student Number: 8704113

HUMAN AND SOCIAL SCIENCES

AFRICAN STUDIES

1. Why are you khosi ya fhana (musanda/thovhele)?

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2. What are your future plans, hopes, and aims for this community.....

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3. Are you happy with the way you are leading this community? Motivate.

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4. Do you think the community is happy with your vhangaphanda skills.....

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5. Have you experienced any rebellious behaviour from the community members?

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6. If yes to 5. What type and how did you handle it?

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7. What is it that you have achieved since you became murangaphanda of this community.....

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8. What are the good things about this community which you appreciate the most?

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9. What are your bad experiences with this community?

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10. How is your relationship with other vharangaphanda (stake holders) in this community, ex. Churches, Civic, policing forum etc.?

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Thank you very much for participating in my research. May the good Lord bless you. You will be informed if this discussion is to be published for your consent. Thank very much your highness.

Signed:

Participant:

Researcher: