TITLE PAGE

A CHRISTIAN PERSPECTIVE OF THE WORLD OF SPIRITS;

A TRANS-ETHNIC EXAMINATION

By

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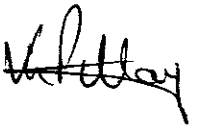
By His Grace.

DECLARATION

I, VERNON NICHOLAS PILLAY, declare that this thesis entitled,

A Christian Perspective of the World of Spirits; a Trans-ethnic examination,

represents my own work, both in conception and execution.

Signed: 

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SUMMARY

The existence of a 'spirit world' is acknowledged by many world religions such as Christianity, Hinduism and African Traditional Religion. Of particular interest to religionists is the personal and corporate response to such a world. A proper understanding and relationship to the spirit world helps religionists to better regulate their spiritual lives thereby allowing them to find purpose for their existence in this present world and the world beyond. To Christians, a sound knowledge of the spirit world greatly impacts on how they relate to God and others and the meeting of their holistic needs in this present world. As children of God, they already stand in opposition to the evil spiritual forces that make up part of the spirit world. Believers are cautioned by Scripture (Ephesians 6:11) not to live in ignorance of the spirit world.

Man's obedience to God will mean blessing and hope while disobedience will spell sorrow and hopelessness in this life and the life to come. To this end, while examining the Christian perspective of the spirit world, the thesis also provides insightful information on the similarities and differences of the belief system pertaining to African Traditional Religion and Hinduism. Ample evidence exists of similarities rather than differences between these two religions. Some of the similarities include their view of God, the role of intermediaries, the importance of appeasing the spirits of the dead and the value of symbolism and rituals. One reason for such commonality is perhaps due to similar cultural patterns. Both these religions offer valuable principles and guidelines to practitioners in response to the spirit world. The Christian perspective concentrates more on Satan and evil spirits, their role in the universe and particularly in the lives of believers. For Christians any negligence towards the principles of God's Word leaves them vulnerable to the attacks of the evil forces. Although subjected to debate by some demon possession is one of the ways that Satan uses to disrupt the holistic wellbeing of a person. Research in the region of Isipingo in Kwazulu-Natal verified the existence of demon related problems and their hindrance to spiritual growth among churches. In the light of biblical teachings made in reference to the spirit world it is imperative that a believer's walk with God is always a walk of victory.

NGAMAFUPHI

Ukubukhona bukamoya emhlabeni kuthokozelwa yizinkolo eziningi emhlabeni njengama Kristu, ama Hindu kanye nezinkolelo zamasiko. Into ebaluleke kakhulu kumakholwa ngomhlaba onjengalo, ukubambisana. Ukwazi noqonda ubudlelwano kuka moya emhlabeni kusiza amakholwa azi kangcono ukuba khona kwawo emhlabeni nanga phezu komhlaba. Ama-Kristu anolwazi luka moya emhlabeni kwenza baxhumane noNkulunkulu kanye nabanye abantu nanokuhlangana kwezi dingo nqangi zikamoya ezweni. Njenga bantwana baka Nkulunkulu simiselwe ukulwa nemimoya kasathane Amakholwa aqaphelisiwe ngezwi elisebhayibhelini (kwabase-Efesi 6:11) ukuba bangawuzibi umoya womhlaba.

Umuntu olalela uNkulunkulu kusho isibusiso nethemba, kanti ongamlaleli kusho usizi nenhlupheko esikhathini esizayo.Ekugcineni ukuvivinywa kolwazi lwamakholwa ngomoya emhlabeni kukunika ulwazi mayelana nenkolelo yomdabu kanye nama-Hindu. Muncane umahluko okhona kulezi zinkolo zombili. Ezinye zezinto ezifanayo ngalezi zinkolo, yindlela ababuka ngayo uNkulunkulu, ukubaluleka kwemimoya yabangaseko. Esinye isizathu sokufana kwalezi izinkolo kungaba yindlela abagcina nganyo amasiko. Zombili lezi zinkolo zinenqubo mgomo kulabo abalungiselelwa ukubhekana nemimoya yomhlaba. Ama-kristu abheka kakhulu usathane nobubi bakhe, indima yabo emhlabeni nakakhulukazi ezimpilweni zamakholwa. Ngokwama-Kristu, ukungawulaleli umthetho kaNkulunkulu, kuvumela imimoya emibi ukuba ibahlasele kalula. Noma sizithola sikwi nxenye yokuphikisana nama dimoni, enye yezindlela usathane asebenzisa ngayo ukuphazamisa ubuncgwele nobugcono nobuntu. Uphando olwenziwe esifundazweni sase Isipingo kwaZulu neNatali lukhombise ukuba khona kwezinkinga ezinobu dlelwano namadimoni nokungabaza ekukhulisweni kukamoya ongcwele emasontweni. Ukukhanya ngemfundiso yebhayibheli kwenziwa yisibonelo thizeni ngemimoya yomhlaba, kanti futhi kubalulekile ukuba amakholwa azi ukuthi ukuhamba noNkulunkulu kuhlezi kuluhambo lokunqoba nensindiso.

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CHAPTER ONE

INTRODUCTION

Most believers do not possess a comprehensive knowledge of the spirit world. This accounts for their constant disappointments with God and life. This ultimately results in their search for personal solutions outside the parameters of God's will. A satisfactory understanding of the spirit world greatly influences the manner in which one deals with everyday challenges such as substance abuse, sicknesses, disruption of family life, problems in marriages, murders and hi-jackings. A poor understanding of the spirit world leads one to be predisposed to spiritual disciplines that place emphasis on self rather than on God. This eventually lays the foundation for many of the operations evident in the spirit world. The resulting demonic interference hinders their faith in God.

In Genesis 1:27, the creation of man was given the fullest blessings of the Trinity. Man was the most intricate product of God's creative thought. He was made in the very image of God, given a unique position of authority and yet at the same time allowed to enjoy creation. However, man's decision to disobey the laws of God brought upon his life the severest of judgment by God Himself. Pain, separation, guilt and seeking ways to amend his relationship with God would be part of man's struggle for all his days on earth. With man's disobedience came the intensified activities of Satan and his emissaries, the primary goal was to cause man to have a strained relationship with the Almighty God.

Thus the presence of man on earth subjects him to two worlds, that of the natural and of the supernatural. The natural revolves around those elements that are visual and explainable while the supernatural pertains to those aspects of his life that are considered hidden, often inexplicable and literally belonging to the world of spirits. The Apostle Paul penned these words in Ephesians 6:12 (New International Version):

> For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

In essence man has to look into two realms to help explain activities that surround his life. The Apostle Paul used 'flesh' and 'blood', with the view of representing the

physical and material world and 'spiritual forces' with reference to the spiritual. This dichotomous influence requires man's attention in order for him to live a sound holistic life. By virtue of this it becomes important for individuals to ensure that both the physical and spiritual realms of life are constantly addressed. Any neglect of either is critical to his survival in this life and the life to come.

The importance of this study is largely a response to the distractions that are being presented to lure many Christians away from their faith. One primary example has been the emptying of churches in Britain. An article carried by The Daily News (15/01/2004) had as its main heading, 'No more church on Sunday'. Churches have been noted to be emptying. Many people prefer Sundays to be used as a time for family bonding; divorced parents want to spend time with their children while others want it as a day for do-it-yourself projects or sports. The problem of emptying churches is not only restricted to British churches but also to South African churches. The distraction presented very subtly is a result of the influence of the spirit world.

1.1 THE REASONS FOR THIS STUDY

Interest in the spirit world is gaining momentum as discovered by some of the reasons provided in this thesis. These reasons will now be briefly described.

1.1.1 AN APPEAL BY A LOCAL COMMUNITY

'The Rising Sun' is a local newspaper published by the Claxton Group of Newspapers. The readership consists largely of Indians and Blacks. An article appearing in vol. 17. No. 24 (10/9/2003) had as its caption, 'Umbumbulu Murder – spirits said to be Lurking'. During October 2003, three women were killed execution style near the Black township of Umbumbulu, south of Durban. After the incident it was reported that several people raised concerns about strange voices emanating from the bushes where the victims' bodies were supposedly dumped. The voices asked for food and help from residents who passed by. Three independent witnesses attested to hearing the strange voices. Most of these

incidences happened at night. In the conclusion of the article an appeal was made by the trouble stricken community for help from Pastors, Priests or Moulanas to assist in the removal of these spirits. The call for religious leaders is indicative of this not being a natural problem.

1.1.2 PARTICIPATION IN RITUAL ACTIVITIES TO EXORCISE DEMONS

The Sunday Times (7/9/2003) published an article, 'Schoolgirl hysteria blamed on demon'. The reporter described an incident in which fifteen schoolgirls from the village of Koti near Himachal Pradesh in India repeatedly pulled their hair and rolled on the classroom floor. The village responded to this incident in two ways. First, an exorcism was planned to remove an evil deity which was said to have possessed the girls. Second, the villagers summoned a group of psychiatrists from Shimila to help investigate the problem. The team concluded that eleven of the girls had an epileptic attack while the other four were diagnosed with 'hysteria' and sent home. They advised the concerned parties to forego any rituals because this was seen as a medical problem brought on by undue pressure experienced by the learners. This diagnosis by medical personnel seems strange because it is rather odd that fifteen girls simultaneously exhibit the very same symptoms. It is highly improbable that the fifteen learners reported could all be experiencing identical responses to physical, psychological or emotional stimuli. The rare occasion does exist where Siamese twins are sensitive to each other's emotions and responses but for that to happen among fifteen different learners is very unlikely. There was failure on the part of the psychiatrists to explain the source of the 'hysteria'. The researcher is of the opinion that the villagers were on track when they declared that the learners were possessed by demons.

This diagnosis by the psychiatrists is similar to the mindset that prevails in the West. Browne (2001:42) says, "There are few things more frustrating than describing a point or an illness to your doctor and being told that the problem is 'all in your head'". The West tends to describe aspects that deal with the spiritual as psychosomatic malady rather than admit the existence of the spirit world and its influence over people in society.

1.1.3 INCREASED LEVEL OF INTEREST BY SOCIETY IN SPIRITUAL ACTIVITIES

Most newspapers and magazines (The Daily News, The Sunday Times, The Mercury, Post and You), amongst others, carry a special section entitled 'Your Stars'. This offers individuals the opportunity to identify with activities in the astrological world with a person's birth month determining their alignment with the particular set of stars and the future of one's life laid out for that particular month. Beth Hale, a Daily News reporter, wrote an article, 'Might it be in the stars...or is it a load of bull?' (21/08/2003). She investigated a research that challenged the belief system of astrologers who were of the opinion that one's character traits are molded by the influence of the sun, moon and planets at the time of one's birth. She says that scientists have aligned themselves with skeptics and declared that horoscopes are nothing more than exercised deception. This will be further described in 5.5.1. Beth Hale also makes mention of the fact that more than six percent of Britons read star columns in newspapers and magazines. She further states that the business in astrology is so lucrative that an internet site could by worth in the region of R550 million rand (The Daily News 21/08/2003).

Harry Potter books are the number one selling children's books in the world today (The Mustard Seed: 5/10/2003). It has been described by the newspaper as a fictional product of a former English teacher who is believed to promote witchcraft and Satanism. It states that Harry encouraged retaliation towards personal enemies by giving examples of spells, rituals and demonic powers. Children are intrigued by the spirit world because amidst all the negative publicity, they stood for hours in queues till midnight for the launch of the books at various centers in the world. Despite objections from Christian reviewers about 'Harry Potter', the author, J.K. Rowlings is believed to have said to a London Times reporter (17/07/2003), 'I think it is absolute rubbish to protest children's books on the grounds that they are luring children to Satan'. Obviously the author is oblivious to the activities surrounding the spirit world. She is of the opinion that her stories are innocent and have been merely written to excite children. The media capitalizes on the spirit world and have introduced

'Pokemon' a fictitious children's character and his gang of friends who supposedly possess various levels of supernatural power.

Recent programs on national television such as 'Crossing over' screened on SABC 2 and 'Making Contact' on SABC 3 have gained public interest. The programs have been designed to allow survivors of family members who have passed on, the opportunity to make contact with their spirits. The deceased's communication with them is for the purpose of reassuring the survivors of their present state as well as offering the emotionally guilty survivors the opportunity to restore broken relationships. Believers if not spiritually guarded could fall prey to strategies as best described as originating 'from the devil' rather than authorized by God. The fact that participants are relieved after so called 'making contact with the dead' indicates that there is something out there that needs to be investigated.

These are then some of the areas that warrant further investigation of the spirit world.

1.1.4 PERSONAL EXPERIENCE

I am a minister of the Gospel for the past sixteen years. During the course of my ministry I have, through the grace of God, dealt with almost 85 individuals who were 'spiritually troubled'. Of the 85, around 67 were demonic cases of possession and 18 were individuals who were oppressed. The differences between possession and oppression will be described in chapter 6. Persons who I describe as being 'demonically affected' exhibited symptoms such as being throttled at night, constant unexplained headaches, profuse menstrual bleeding, stomach disorders, the appearance of a short person, the rattling of windows, difficulties with their wombs and children crying unnaturally. I am pleased to mention that in giving God praise for the awesomeness of His person, all who have been ministered to have been set free and are living normal, healthy lives. Those who are critical of the existence of supernatural forces will describe the aforementioned activities as complex, physical or mental maladies. However,

careful analysis will reveal a world which consists of spirits who can hinder normal healthy living.

These then are some of the reasons being furnished for both an interest in, and a discussion on the world of spirits. We are surrounded every day, to the disbelief of some, by spirits who are either for our best interests as the angels are to the believers or evil spirits that seek to thwart our plans.

In the light of this reality of the spirit world the topic being researched is, 'A Christian perspective of the world of spirits; a trans-ethnic examination'.

The primary emphasis of this thesis is on the way spirits are perceived from a Christian viewpoint and their relationship to believers. This will be done while the traditional religions of two ethnic groups are being analyzed. The two groups are the Zulus (African Traditional Religion) and Indians (Hinduism). The reasons for such an analysis are two-fold. First, to ascertain the importance of the spirit world to their belief systems and second, to investigate their similarities and differences with the biblical teachings in the Christian faith.

1.2 THE RESEARCH METHOD

1.2.1 A MULTI-FACETED APPROACH

The research being undertaken will be predominantly among the Indians as they seem to constitute a larger percentage of membership in the Conservative and Semi-Conservative churches in the Isipingo area. This is not to say that Black members will not be considered.

1.2.1.1 THE RESEARCH POPULATION

Three main groups of congregations will be analyzed. They will be categorized in the following manner.

(a) THE CONSERVATIVE GROUP

Churches in this group are considered to be very orthodox, fundamental or traditional. The general church structure includes a fulltime Pastor, and an Elder who works in the secular world and who performs church duties when time permits. His primary responsibility is to assist the Pastor in the spiritual functions of the church. A group of men are associated with the ministry as Deacons. Most Evangelical churches fall into this category.

(b) THE SEMI-CONSERVATIVE GROUP

The church structure adopted is similar to the conservative group. However, women are more strongly featured in positions of leadership, even to the level of Pastors. Worship involves a combination of the conservative and charismatic styles. The Full Gospel Church of South Africa falls into this category.

(c) INDEPENDENT CHURCHES

These must not be confused with the African Independent Churches where leadership is part traditional and worship syncretistic. The Independent Churches are breakaway churches. This was either due to differences at leadership level or in worship patterns. An example is the introduction of the Apostolic Reformation Movement which redefined the manner of church administration and practices. The Independent Churches are very liberal in their approach to leadership as well as charismatic in their worship. The complete giftings of the Spirit are exercised and further emphasis is placed on a prophetic ministry. In traditional Christianity, the Pastor is an employee of the church. In the Apostolic Reformation Movement, the Pastor is the leader of the church and as such his decision on church related matters is final.

The selection of the three categories of churches is to assist in analysis. First, the categories will be able to adequately identify the religious affiliation of these groups. In the area of Isipingo they fall into any one of the groups. Second, to efficiently administer the questionnaires and the analysis of the data. The data

produced will be beneficial to the leaders in the area. Some of the areas focused on include the commitment to faith, knowledge of the spirit world, participation in activities of the spirit world and the superstitious nature of believers. The respondents will be addressed according to these categories.

The conservative churches will include the following: The Evangelical Bible Church with a membership of around 80, Sunthoshum Evangelical Church with a membership of 250 and Methodist Church with 100 members.

The semi-conservative churches will include The Full Gospel Churches such as Cyrene with a membership of 350, Troas with a membership of 150, Healing Waters with a membership of 160, Christian Revival Ministries with 300 members and Omega Fellowship with 100 members.

The independent churches include the House of David with 400 members and The Potter's House with 100 members.

1.2.2 PRIMARY SOURCES

A two part survey form will be used. The first contains a Likert scale. It consists of a statement to which a person will respond on a five point scale. This method is helpful because each statement can be tabulated and graphically presented. It also leaves room for the percentage calculation of each statement.

The second part of the questionnaire will incorporate objective questions requiring explanations, comments and observations. The questions will be adjusted and distributed according to the respondents. The following number of questionnaires will be sent to each congregation:

1. 5 deacons per church.
2. 6 Sunday School Teachers (3 males and 3 females).
3. 1 ladies leader per church.
4. 40 adults per church (20 men and 20 women).
5. 40 Young adults within the age group of 13-25 (20 males and 20 females)

6. 20 children per church between 9-12 years of age (10 males and 10 females).

Each of the figures above will need to be multiplied by 8 (representing the 8 churches).

Interviews will be conducted among the Pastors of the various churches and a special interview will be carried out with spiritual workers which will pay particular attention to their thoughts on the spirit world.

1.2.3 SECONDARY SOURCES

Literature and articles will constitute the third part of the research process. A literature study of available, relevant literature will be done. Books on cultural anthropology, Zulu and Indian cultures and their belief systems, commentaries on certain books of the Bible, articles and information from the internet will also contribute to this study.

There are three authors whose books will be used with greater frequency than usual. In Chapter Four, J.S. Mbiti's work on *African Religions and Philosophy* (1969) is used. John Samuel Mbiti is well known as a theologian, author, teacher and Pastor and he has been referred to as the 'father of contemporary African theology'. Among other degrees, he obtained a Ph.D. (Doctor of Philosophy) in New Testament Studies from Cambridge University (1963) (www.dacb.org/stories/kenya/mbitijohn.html 16/9/2005).
Although a Kenyan by birth, his writings are applicable to Zulu beliefs. Adogbo (2005:76) in quoting Mbiti states, 'There is no room to treat in depth the unique and complex religious system of each people'. In the light of this, where applicable, the representative view of African Traditional Religion is applied to the world view of the Zulus.

In Chapters Five and Six the writings of Kurt Koch, *Occult ABC* (1978) and *The Devil's Alphabet* (n/d) will be used. Kurt Koch, once a German Pastor, has written extensively on his experiences with the spirit world. The knowledge

obtained from different cultures of the world has made him a reliable source on the subject. The use of his works is to add strength to statements made in the appropriate sections of this thesis.

Merrill F. Unger's works on *Biblical Demonology* (1952) and *Demons in the World Today* (1971) will be extensively referred to. Unger was a former Minister and Seminary Professor and he is noted as a distinguished scholar with two doctorates and numerous degrees. As part of its review on *Biblical Demonology* Wilbur M. Smith, Scripture Press (1952: n/p) stated, 'The supreme merit of *Biblical Demonology* is that it holds closely to the Word of God and discusses exhaustively and reverently many passages which are interposed in the divine records of both the Old and New Testament'.

For consistency, the Harvard Referencing System will be used. For continuity of biblical references, the New International Version will be used.

Note that 'he' includes 'she' and all masculine references include the female gender and vice versa.

1.3 DEFINITION OF TERMS

1.3.1 ZULUS

These are a subgroup of the Nguni Tribe that is predominant in KwaZulu-Natal. They are further described in Chapter Two.

1.3.2 HINDUS

These are the mixture of both the Hindustani and Tamilians who are the dominant groups of Indian descent in South Africa and more so in KwaZulu-Natal. They are further described in Chapter Three.

1.3.3 DEVIL/SATAN

This term is used largely to identify the chief of the fallen angels. The fallen angels are referred to as demons particularly in Chapters Five and Six.

1.3.4 THE SPIRIT WORLD

1.3.4.1 THE CHRISTIAN PERSPECTIVE

The Christian Spirit world incorporates the Trinity. Thiessen (1949:96-98) and Ryrie (1972:34-35) describe the relationship and ministry of the Trinity. The Trinity consists of God the Father, God the Son and God the Holy Spirit. The Father is the first person of the Trinity. He is the originator of all things apart from evil. The second person of the Trinity, Jesus Christ is best described by His mediatorial role. His ultimate purpose was to die for the sins of mankind and through His death effect reconciliation between God and man. The Holy Spirit is the executor of the Father's will. He is a person who does nothing of Himself but carries out the wishes of the Father and the Son. Today, amongst other aspects, He helps man understand what the Bible teaches about God the Father and the Son, Jesus Christ. He further enables us to ascertain the Father's will and the need for a righteous lifestyle. The Holy Spirit also aids us in our spiritual warfare.

The Holy Angels also play an important role in the lives of believers as well as in the activities of God. These aspects will be addressed in Chapter 5. Satan and evil angels are the opposing force or the enemies of God and man. They are further described in 5.2.1 - 5.2.3. They are also referred to extensively in the analysis of Chapter 7.

These then are the beings that inhabit the spirit world of Christians.

1.3.4.2 THE HINDU PERSPECTIVE

The Hindu belief system incorporates the Hindu Trinity viz., Brahma, Vishnu and Siva. They have also been identified as having consorts or partners. Braham is

associated with Saraswati, Vishnu with Lakshmi and Siva with Durga, Parvati and Kali. These are discussed in the Hindu *Trimurti*. Demigods, in their various avatars, together with Gurus play a vital role in the spirit world of Hindus. The opposing force that they deal with in their worldview is ignorance often represented in the form of black or darkness. This is used to connote evil (www.punditravi.com/belief.htm 27/7/2005).

1.3.4.3 THE AFRICAN TRADITIONAL RELIGION

The African traditional religion accepts the concept of a supreme being identified as *'uNkulunkulu'*. However, he is not given the necessary attention in worship. Ancestors have become the key mediators between the present and the future. Pleasing ancestors is one of the paramount responses of practitioners. The opposing forces in the world view of traditional Africans are dissatisfied ancestors, witches and sorcerers whose chief aim is to cause unhappiness to the living.

The purpose for the inclusion of Hinduism and the African Traditional Religion in this thesis is because of the cross-cultural influence of a close-knit community. For this reason it was advisable to examine the spirit world perspectives of these groups. However the Christian perspective and response will be analyzed. This will help provide useful information to scholars and any other interested persons.

1.4 A BRIEF DESCRIPTION OF KWAZULU-NATAL

On December 25 (Christmas Day), 1497, Vasco da Gama, a Portuguese explorer discovered a coastline on the South East Coast of Africa and named it *Terra de Natalia*. Natal in Portuguese means Christmas. Natal became the popular colonial name until Apartheid ended in1994. Thereafter the inclusion of the Bantustan of KwaZulu saw the renaming of the province to KwaZulu-Natal. KwaZulu means 'Place of the Zulu'. The province is home to the Zulu monarchy. The major ethnic group and language of the province is *isiZulu*. It is also the only province in South Africa which includes the name of its dominant ethnic group in its name (Derwent

2000:8-9; Brookes & de Webb 1965: 2-3, www.en.wikipedia.org/wiki/Kwazulu-Natal.Province 26/10/2005). The Zulus will be further described in 2.1.

Presently there are almost 9,426,019 people residing in KwaZulu-Natal (www.en.wikipedia.org/wiki/Kwazulu-Natal.Province 26/10/2005).
The predominant population breakdown is as follows:
Black (85.3%)
Asian (8.5%)
White (4.7%)
Coloured (1.5%)

The predominant languages spoken are the following:
isiZulu (80.6%)
English (13.6%)
isiXhosa (2.3%)
Afrikaans (1.5%)

KwaZulu-Natal extends from the borders with Swaziland and Mozambique in the North to the Eastern Cape in the South. It is bound inland by the Kingdom of Lesotho, the Free State and Mpumalanga provinces. The Indian Ocean to the East is home to two busy sea-ports viz., Richards Bay and Durban Harbour (www.en.wikipedia.org/wiki/Kwazulu-Natal.Province 26/10/2005).

1.5 THE GEOGRAPHICAL SCOPE OF THE RESEARCH

1.5.1 THE PLACE 'ISIPINGO'

Isipingo is situated along the Eastern Coast of KwaZulu-Natal. It is surrounded by the Indian Ocean on the East, Merebank and Reunion on the North, Umlazi and Malakazi on the West and Athlone Park and Umbogintwini on the South. The area is approximately 19 square kilometers in extent (Appendix A).

1.5.2 THE POPULATION OF ISIPINGO

The following figures have been provided by Statistics South Africa (www.statssa.gov.za/census2001/atlas-ward2/index.html 26/10/2005).
The total population of Isipingo was estimated in the region of 43 371 people from census 2001.
Indians consisted of 23920 of the total population.
Africans consisted of 18922 of the population.
Coloureds consisted of 448 of the population.
Whites consisted of 81 of the total population.
The growth rate of KwaZulu-Natal is estimated at 1,66% per year according to Statistics South Africa (www.kzn.org.za/kzn/investors/42.html. 16/9/2005).

1.5.3 THE DESCRIPTION OF ISIPINGO

The area is classified as being urban as well as semi-industrial. Major plants like The South African Petroleum Refinery (SAPREF), Toyota City and South African Breweries (SAB) are amongst the most prominent companies in the area. Isipingo falls under the jurisdiction of the Ethekweni Municipality.

1.5.4 THE DIVISIONS OF ISIPINGO

Isipingo is divided into nine different suburbs. They are Lotus Park (economically average), Orient Park (economically average), Malakazi (underdeveloped), Isipingo Hills (economically well-off), Isipingo Beach (economically well-off), Westmont (economically average), Matatiele (economically poor), Malaba Hills (economically average) and Isipingo Rails (economically average).

1.5.5 THE RELIGIONS IN ISIPINGO

Actual figures of the various religious breakdowns are not available; however a general breakdown is attempted.

(a) *HINDUISM*

Indian Hindus constitute a majority in terms of population representation (around 70%). They incorporate the Tamilians and Hindustanis.

(b) *CHRISTIANITY*

Christians constitute the next majority (around 15%).

(c) *ISLAM*

Moslems follow suit and are generally in the Isipingo Hills and Isipingo Beach area. They average around 9%.

(d) *AFRICAN TRADITIONAL RELIGIONS*

The African Traditional Religious group also constitutes a very small percentage (around 4%). There is only one African Traditional Church which has been recently established.

(e) *JEHOVAH'S WITNESSES*

They are a minority and average around 1,5%.

(f) *ROMAN CATHOLICS*

The Catholics are also a minority. They constitute the balance of the religious groups. There is no Catholic church building in Isipingo.

The eight thousand Christians represented in the area are members of fifty two churches. Most of them are conservative, semi-conservative or charismatic. Each of these churches has a Minister. Most of these Ministers are laymen who have been given pastoral status and who are also tentmakers. There are only about eight Ministers who are salaried fulltime workers. Thirteen church buildings have been established. The other churches worship in the two local community halls and in the local schools' classrooms. Most of the churches have arisen as a result of break-away groups from mainline denominations such as the Full Gospel, Apostolic Faith Mission and Evangelical Churches. They are regarded as 'Independent' churches and are in the majority.

1.6 THE AIM OF THIS STUDY

1.6.1. To provide, through a comparative study of the African Traditional Religions and Hindus in KwaZulu-Natal, information and responses to the spirit world.

1.6.2 To investigate, from a Christian perspective, the nature of the spirit world and how believers are affected by such a world.

1.6.3 To help provide valuable information to assist Christians in spiritual warfare.

1.7 THE OUTLINE OF THIS STUDY

In Chapter Two, the worldview of the Zulus is explored. Particular attention is given to their belief in witchcraft, the role of traditional leaders, ancestors and death.

In Chapter Three the world-view of Hindus are examined giving particular attention to some characteristics of their culture and belief system. Some characteristics include the caste system, the Hindu scriptures, the role of the 'gods' and death customs.

Chapter Four lays the foundation for a comparative study between the Zulus and Hindus. These religions are compared to help reveal similarities and differences in aspects pertaining to the spirit world. Particular attention will be given to the value that such beliefs hold in the spiritual affairs of these practitioners and how they respond to the spirit world.

Chapter Five discusses the Christian Perspective of the spirit world. Included in the examination is the role of spirits in the lives of Believers.

Chapter Six investigates the work of demons and why and how they need to be exorcised. The procedure for exorcism as practiced by the Roman Catholic Church will be reviewed with particular attention to possible occult tendencies.

Chapter Seven will analyze the research undertaken and significant data will be extracted and commented on.

The last part will contain the conclusion and recommendations for future researchers.

Appendices are there as supporting material to help consolidate further aspects that do not impact intrinsically on the research topic.

1.8 HYPOTHESIS

The believers' lack of knowledge of the spirit world accounts for their poor spiritual wellbeing.

Man, in his quest to find solutions to his physical and spiritual problems, is often discouraged. This is evident by the believers' struggle to maintain faith in God. Churches are slowly emptying and believers are demonstrating a lack of spiritual commitment to their faith. Their distrust of God provides the platform for experimenting with things that belong to the spirit world as well as leaving them vulnerable to Satan and his emissaries. The spirit world is not a matter of interest only to Christianity but also to the African Traditional Religion and Hinduism. The African Traditional Religion will now be explored with particular attention to their beliefs and responses to the spirit world.

CHAPTER TWO - THE WORLDVIEW OF THE ZULUS

South Africa is by and large a cosmopolitan country. Included in its population are the indigenous Black people, the Dutch, the Chinese, the Indians and the Coloreds. The Blacks are subdivided into the following main groups; the Nguni, Sotho, Venda and Tsonga. Each main tribe defines its own form of tribal government and culture while at the same time adhering to the laws of the land. Since the customs and rituals differ from tribe to tribe, it is very difficult to pay individual attention to each of the tribes in this section.

As the trans-ethnic examination deals with two primary groups, the Indians and the Blacks, attention will be given to a sub category of the Black race. This group is identified as the Nguni tribe in which the Zulus find their heritage. The Zulus of KwaZulu-Natal in particular will be given attention and some of their basic worldviews will be dealt with.

2.1 THEIR BRIEF HISTORY

Pillay (2002:50-51) in his research records the divisions of the Zulus. The Zulu finds his roots in the Nguni tribe. This tribe is further divided into the North Nguni and the South Nguni. The North Nguni tribe incorporates the Zulus of KwaZulu-Natal, the Swazi and Ndebele tribes of the Limpopo Province. The South Nguni tribes who reside in the Cape are generally compositions of the Cape tribes proper, made up of the Xhosa, Thembu Mpondo, Mpondomise and immigrants made up of the Bhaca and Mfengu tribes. The Xhosa language that tends to dominate in the Cape seemingly contains elements borrowed from the indigenous Khoisan people.

In the late seventeenth or eighteenth century a relatively small African clan migrated into Northern Natal (North Nguni). Originating from the name of their family chieftain, Zulu 'son of Malendela', they became known as the people of

Zulu (*amaZulu* meaning 'the heavens'). Perhaps they thought of themselves as the 'people of the heavens'.

2.2 THE ZULU CHIEF

Although there are several facets to the lifestyle of the Zulus and each in its own right contributes to the holistic culture and ethnic identity of the Zulu, only a few will be highlighted: the chief, witchcraft and the familiars. The reason for the choice of these aspects is largely because of their cultural and spiritual significance. The Zulu chief is held in high esteem by members of the Zulu tribe. His purpose and position in the tribe will be discussed.

2.2.1 THE ROLE OF THE CHIEF

The chief plays an important role among the Zulus. His role includes political and spiritual oversight and social responsibilities. The intent of this section is to relate the chief to the spiritual realm and ascertain the importance of those who hold such an esteemed office. The words 'chief' and 'king' are used interchangeably and primarily refers to the highest position afforded to a person in a given tribe.

2.2.1.1 HE IS RECOGNIZED AS A MEDIATOR

The first role of the chief is that of a mediator between the ancestors and the people. He is viewed as a link between the ancestors, the living and the yet unborn (Konemann 1999:22). The chief, as mediator, must be of royal blood. Hammond-Tooke (1993:65) says that much emphasis is placed on 'royal blood'. Blood is used as a metaphor for descent. The chieftainship was contained within a royal family and its succession was largely dependent on the prospective heir proving that he was in a correct lineal relationship. It was for this reason that during the colonial rule the Bantu always tended to oppose the government's intervention in nominating a chief who was not in the direct line of succession which linked the dead with the living. Individuals who are not genealogically

qualified are associated with 'bad luck' which will prejudice villagers or the local community. Therefore they categorically state, 'The power is not in him' and because of this they emphasize, 'Such a one cannot be a chief. It is impossible. Nothing would grow in our soil, our women would bear no children and everything will be struck sterile' (Haule 1969:33). Those chiefs who rightfully qualify are looked upon as the father and master of the tribe.

The chief is also considered as the priest of his people. Only he can approach the ancestors directly on behalf of the tribe. The reason for this is because of his natural link between the powerful spirits and the dead chiefs. He acts as their representative and mouthpiece. Apart from intervening on behalf of the dead, he also acts on behalf of the living. In the Zulu society, he is looked upon as a 'god' (Schapera 1956:258-259). The concept of 'godlike status' could be as a result of the 'incarnation' principle. According to Shilluk customs when kings get old or ill they are often strangled. The reason for this act being committed by the living is that there could be a termination of generational powers at the complete death of the king. Therefore:

> The man-god must be killed as soon as he shows symptoms that his powers are beginning to fail, and his soul must be transferred to a vigorous successor before it has been seriously impaired by the threatened decay (Ray 1976:120).

He further states that Evan-Pritchard, a reputed anthropologist, is of the opinion that the king must not be seen as being divine but the office which he bears. The difficulty stemming from the quotation above is in trying to ascertain at what moment the spirit of the dead chief enters his successor. Neither does the concept fully answer questions to the 'incarnation' principle since the successor is already alive. This certainly requires further investigation. However it must be stated in summary that it is generally accepted that the chief acts as a link between the ancestors and the living and with this comes the support of power through lineage. Therefore any signs of anger from the ancestors require swift action on the part of the chief by appeasing the spirits through sacrifice (Krige 1936:233).

2.2.1.2 HE IS RECOGNIZED AS A PROMINENT MEDICINE MAN

The chief is not only seen as a mediator but also a powerful medicine man. He is given names such as 'Leopard', 'Noble Elephant', 'Thou who art for ever', 'Thou who art as high as heaven', 'Thou who beggetest men', 'Thou who art as high as the mountains', 'The Black One', 'The peacemaker' and 'The bird who eats all other birds' (Krige 1936:233). These names are in accordance with the power he possesses. How does he acquire these powers apart from the lineage? According to Callaway (1970:417-420) there are medicines which give the chiefs strength and presence. This enables him to become strong in the face of danger or give him further authority to the point that his chieftainship is recognized. The chief collects all medicines that contain extraordinary powers from within the circle of witchdoctors who embrace power for good. Also remedies which doctors have used and which have proven successful in known cases of degenerative diseases and illnesses are also called for and embraced by the chief. This is even to the point of making a demand from such healers the secrets of their cure. In the light of this power that he possesses he becomes the great medicine man of his tribe. To this end fame and glory are ascribed to him.

Some witchdoctors have been murdered by the king after hearing of rare secret remedies which are considered as being powerful. The reason for this is largely attributed to fear on the part of the chief. He assumes that someone may use the strength of the power acquired from the doctor to the chief's demise. It is recorded that Dingane, one time chief of the Zulus, was fully knowledgeable and acquainted with ailments and their prognosis (Krige 1936:242). Although medical doctors exist, the medicine of the chief is considered much more powerful, so that even other doctors find it hard to drink out of the cup of the chief.

2.2.1.3 *HE IS MEDICALLY STRENGTHENED AGAINST HIS ENEMIES*

The proper functioning of the office of the chief is not only determined by his response to the ancestors but also in his ability to capture the force prevalent in the universe and to use it for his own as well as his peoples' advantage. He must not only be physically but also magically strong. According to Krige (1936:241), as representative and mediator of the tribe, he needs to be well protected on the spiritual plane. It is common knowledge that if the chief or king is defeated in any way, then the tribe is left in a vulnerable position. To strike a king will mean to strike the people.

The king strengthens himself by using the skull of a human because the human body is believed to contain the strongest and most powerful of all medications. The skull from a decapitated victim is made into a basin which a king uses as a medicinal vessel during his reign. At night water is left in the skull and in the morning he uses the water to wash his face. During the period the water is left undisturbed in the skull, the power from the skull energizes it. It is in this way that the king fortifies himself. The king possesses so much power that the radiance of his power could be harmful to those around him. This could be either through touch or sight (Krige 1936:241).

2.2.1.4 *HE PROVIDES PROTECTION FOR HIS PEOPLE*

The presence of the chief in any tribal village is not only for the purpose of honor and status. As much as he is viewed as a leader who needs to be respected, there is also the responsibility of protecting his kingdom from evil and from war.

The chief offers protection to victims of witchcraft. The cases are brought before the chief only when the perpetrators are accused on the second and third occasion (Webb & Wright 1987:19).

Sometimes witchdoctors are found guilty of patronizing the rich villagers. The story to uncover misleading deeds is shared by Webb & Wright (1987:20).

King Chaka asked two of his men to sprinkle animal blood over the huts of some of the village people. He summoned the witchdoctors to help discover the perpetrators desiring to cause harm to residents. The doctors accused many people. Only two of the doctors had the courage to bring an accusation against the chief. These two persons were saved from the chief's punishment. The remaining doctors were ordered to be put to death.

The chief relied heavily on the powers that he supposedly possessed through the ancestors, deceased chiefs and medicine. Niehaus (2001:132) shares information concerning the powers used. The Nyakusa people of Tanzania used their 'python power' to help detect evil to punish those causing evil and to defend the villagers from witchcraft.

The concept of protection extends into the sphere of warfare. When the chief is ready to engage in warfare, a special doctor *(iNyanga)* is summoned to the army. The doctor (*iNyanga*) brings the *intelezi* (medicine). The medicine is bruised and placed in a pot of water. The tail of a gnu, a horned animal with a mane and tail which looks like those of a horse, is added and this mixture is sprinkled over the army (Barter 1995:65). This protects and consecrates them for the task that lay ahead (Callaway 1970:437). Krige (1936:257) adds that for further protection ox meat was given to warriors to eat. Callaway further declares that even though the army was protected, the timing of the war was determined by the churning of medicines in a pot. Two medicines are chosen to decide the participation in war. One represents the chief and the other the enemy. The medicines are placed in different vessels. If the medicine of the chief froths up then they are ready and will be successful in war. However, if the vessel containing the medicine of the enemy froths up then it is not time for war and the enemy is considered to be stronger (Callaway 1970:461). When the army is ready for warfare they climb to the top of the mountain and spit magical medicine toward their enemies. During this process cursing becomes a prominent feature. Dead chiefs also feature strongly in assisting the army in its battles. Bulpin affirms that after they spat the medicines against their enemies they headed

towards the grave of the dead chief where they camped (1966:427). During this period regular prayers are offered to the spirit of the deceased chief for the purpose of soliciting his aid (Konemann 1999:22).

The chief's participation in the spiritual world is of great significance to himself and the welfare of his people. Among the various roles that he is called to fulfill, the following are seen as being important: His powerful role as a mediator between the living and the dead ancestors, his duties as the chief medicine man and keeping his people safe from unseen powers used for destructive purposes and against enemies of war.

2.3 THE TRADITIONAL BELIEFS OF THE ZULUS

2.3.1 SORCERY/WITCHCRAFT

2.3.1.1 TOKOLOSHE

Within the Zulu system of belief are two familiars. One is the *tokoloshe* and the other the *mamlambo*. Although the *mamlambo* is of Xhosa origin, its activities are closely associated with the *tokoloshe*. They are the evil creatures generated by wizards to affect individuals and to disrupt community life. In writing about these familiars it must be stated that there is not much published material. This could be attributed either to few researchers delving into the subject, or alternatively, the fear associated with any alignment with these creatures. However, with the material at hand and the writer's personal experience with familiars, a fair study will be attempted. This will be done first to provide a base for information and second to ascertain the social and spiritual problems associated with these beings.

(a) THE ORIGIN OF THE TOKOLOSHE

The authors of the internet website (www.geocities.areas./station/8279/ctbn/natc.htm.10/04/2005), describe the origin of the *tokoloshe* as a product of bloodlines. According to this website the core idea is that everyone descends from an intricate web of ancestors to form

a network of bloodlines. The world, including Africa, is connected to the ancestors. The complex nature of the blood network is alleged to have tainted claims for a 'pure bloodline'. The availability of such formulated bloodlines leaves the *tokoloshe* with the opportunity of manipulating these bloodlines. *Tokoloshes* are considered similar to ancestral spirits. They are not in themselves ancestors of anyone, but they dwell at the head of a chain of descent that mysteriously brings into being a specific group of related people who form a bloodline. To achieve this, the *tokoloshe* secures the help of an *isAngoma* (witchdoctor). The primary role of the *isAngoma* is to take abstract bloodlines and consolidate them into more recognizable groups that exclude other lines. This is done primarily to keep bloodlines from having many distant ancestors. The purpose for building powerful bloodlines is to afford the *izAngoma* greater powers. The difficulty with this type of description in ascertaining the origin of the *tokoloshe* is that it does not afford clarity. It already accounts for the existence of *tokoloshes* who further solicits the help of *isAngoma*. The key thought is that the bloodlines of particular descendants possess *tokoloshes*. The *isAngoma* discern such bloodlines and use these for the creation of more *tokoloshes*. This communicates confusion in the sense that we all have *tokoloshes* within us. This is because of an earlier statement that there is no purity of bloodlines and that a witchdoctor can bring it to life from within. This is unacceptable.

According to Holland (2001: 134), the myth surrounding the origin of the *tokoloshe* is attributed to the primordial period, possibly during a time of struggle between the matriarchal and patriarchal cultures of Africa. During this period male sexuality was revered as the source of procreation.

Pillay (2002:85) notes the description of von Kaff who describes the origin of the *tokoloshe*. It is stated that the human corpse's eyes were gouged out, his tongue cut and a red hot iron was driven through the skull and innards. This process helped the body to shrink to the size of a child. The wizard then blows medicine into its oral cavity and the *tokoloshe* is brought to life. It subsequently becomes

the eternal slave for his master's deeds. This does not necessarily mean that every body has a resident *tokoloshe.* The potential of a corpse becoming one, through the use of magical potions by witches, remains a possibility.

Further speculations into the origin of the *tokoloshe* are shared by Niehaus (2001:51). According to him, witches came into possession of the *tokoloshe* by acquiring the root of the *dingaka baloi.* Once the root is in the home of a witch it turns, by its own choice, into a *tokoloshe.* In another version he states that it was manufactured from animal fat. This fat was used to turn dogs into *tokoloshes.* And yet another view is that witches turn themselves into *tokoloshes* by rubbing certain animal fat on themselves.

With the descriptions presented by several writers, there is a vagueness that exists with regards to ascertaining the origin of the *tokoloshe.* However, this is not to say that it does not exist. It is my opinion that these are demonic spirits that have been covenanted with workers of evil for the purpose of creating anti social behavior as well as providing financial stability. This will be seen in the ensuing discussion.

(b) DESCRIPTION OF THE TOKOLOSHE

The description of the *tokoloshe* differs yet in its variations there are similarities that account for its existence. The name '*tokoloshe*' originated from the Xhosa word *uthikoloshe.* The names '*hili*' and '*gilikango*' are sometimes used to refer to the same creature (www.vanhunks.com/tokoloshe1.html. 10/04/2005).

The *tokoloshe* is described as a dwarf-like creature originally assumed to have been a water spirit. He is usually depicted as a brown, hairy dwarf with one arm and one leg (www.en.wikipedia.org/wiki/tikoloshe 10/04/2005).

Holland (2001:133-134) describes him as a dwarf, with an unusually large head and with short muscular arms and legs.

Niehaus (2001:50, 53) portrays the *tokoloshe* as a large baboon who walks on two legs like a human being. Like the baboon he is a horrible looking creature with large teeth. The reason for the imagery of the baboon is as follows. First, the apelike *tokoloshe* is an apt symbol of human sexuality. Second, it is supposed to be difficult to think of any other animal having sexual relations with humans. Third, baboons are thought to have childish morality. This is not to say that baboon and children have any association with adult sexuality but rather that like children they tend to possess a mystical relationship with the world around them. They were considered as being children's friends.

According to the website(www.vanhunks.com/tokoloshe1.html.10/04/2005) two outstanding features of the *tokoloshe* are its single buttocks and large penis. The penis of the *tokoloshe* is so long that it has to be slung over his shoulder. He wears a soft sheepskin *kaross*, tied above his left shoulder in order to conceal the giant phallus.

Niehaus (2001:52), in summarizing the view presented by Hunter, describes the *tokoloshe* as, 'A small hairy being, having the form of a man, but so small that he reaches to a man's knee'. He has hair all over his face and protruding out of his ears. His face is squashed up like a baboon. The penis of the *tokoloshe* is so long that he carries it over his shoulder. He has only one buttock.

The above serves as a composite description of the tokoloshe by the various authors mentioned in this discussion.

(c) THE RELATIONSHIP BETWEEN THE TOKOLOSHE AND THE WITCH

The work of the *tokoloshe* is largely associated with witches. The witches are persons who use their mysterious power (to be discussed later) for evil purposes. The author of the internet site (www.vanhunks.com/tokoloshe1.html.10/04/2005) describes some of the activities of the *tokoloshe* and in particular its relationship to the wizards.

First, it is described as a domestic spirit in the household of witches. This is perhaps due to the widespread belief that the *tokoloshe* was the offspring of the sexual relationship between the witch and a baboon. The other view held is that sorcerers captured the *tokoloshe* at night and it was thereafter indoctrinated to perform the sanctioned tasks.

Second, witches use *tokoloshes* as sexual partners. One of the reasons for this attraction to sexuality is due to the unusually long penis. It is assumed that part of the duty of the *tokoloshe* was to make love with its witch mistress.

Third, the witches regularly feed the *tokoloshe*. The diet consists of milk and food. According to European mythology and legends concerning familiars, salt is excluded from meals offered to the familiars.

Fourth, witches are alleged to control the activities of the *tokoloshe* by cutting a fringe of the hair that hangs over its eyes.

Fifth, witches sometimes inherit the demon from their mothers.

Sixth, the close friendship between the *tokoloshe* and the sorcerer is of vital importance to each other's survival. The *izAngoma* (witchdoctors) provide the bloodline for the work of the *tokoloshe* and in return they are granted magical powers (www.geocities.areas./station/8279/ctbn/natc.htm.10/04/2005).

An organogram dealing with witchcraft is found in Appendix B.

(d) THE PURPOSE OF THE TOKOLOSHE

(i) **Primarily a sexual being**

The *tokoloshe* is generally a sexual being. As such he has been responsible for a number of social problems. He loves women. Niehaus (2001:53, 54) describes the nature of the problem. While moral sex is purposed for pleasure and

particularly procreation, the *tokoloshe* causes infertility and other related deformities. The *tokoloshe* makes women abort or give birth to horribly deformed creatures. It has also been stated that he sometimes sucks milk from the breasts of women. Niehaus continues that the idea of sexual intercourse with the *tokoloshe* proved to be repulsive and disgusting to women. Strange happenings to women such as feeling wet in their vaginal area, finding their underwear mysteriously removed or their husbands lying aside from them as if they have been pushed away, has often been attributed to the *tokoloshe*.

As a trans-ethnic and trans-religious creature the *tokoloshe* has affected Indian women. About five years ago I was counseling a couple who were experiencing sexual difficulties in their marriage. Even after a year of marriage they were struggling to consummate their union. The wife would report somebody breathing heavily on her chest and, at times, sleeping between her and her husband. Another woman reported very embarrassingly of feeling something having sex with her. The Daily Sun (12/10/2004) reported an incident where a woman accused her mother of sending her a *tokoloshe* who she believed robbed her of her virginity. She says that while she was a little girl her mother would send her to sleep in the back room and not in the house. She said, 'I didn't understand why until I realized that when I was asleep there was something that came into my bed and had sex with me.' She goes on to state that her son of fourteen years felt something playing with his private parts at night. She soon distanced herself from her mother and was never able to have a good love relationship, lost her job and was never prosperous at her business. Her final comments were, 'This *tokoloshe* is very scary. It is very short and powerful. I fought it several times but at the end of the day it will have sex with me.'

Women who have had sexual encounters with the *tokoloshe* are in a state of erotic excitement for days after the encounter. The reason for this is attributed first to the manner of his lovemaking that seems to make it an unforgettable experience and the second is due to the magic he tends to employ that keeps his victims in this state of sexual pleasure (Holland 2001:134). Women who tend to become

frigid are a result of the *tokoloshe* destroying her natural desires by giving her secret sexual gratification (Hammond-Tooke 1937:338).

Older men were also accused of keeping *tokoloshes*. This is because older men were perceived as losing their sexual vitality and as a result were considered as being sexually deprived, therefore they solicited the help of the *tokoloshe.* (Niehaus 2001: 55). Niehaus cites an incident where a woman's husband was away from home. During this time while residing in the home of her in-laws her father-in-law was alleged to use a *tokoloshe* to rape and impregnate her (2001:55).

(ii) Disrupts family life

The *tokoloshe* has also been associated with the disruption of normal family life. This is particularly in response to the task that it has been assigned to on behalf of somebody who was jealous or who wants to exact revenge. The aspect of the disruption must be seen on two planes.

The first is the physical. In an incident in September 1988, a Queenstown woman had reported of a strange visitation. She said that her home was taken over by five *tokoloshes* to the point that they made themselves comfortable. The reason for their visit was supposedly to demand equal housing rights and that their grievances must be forwarded to the then President, Nelson Mandela (www.vanhunks.com/tokoloshe1.html 10/04/2005).

Holland (2001:134) confirms the bizarre activities of the *tokoloshe*. He says that the *tokoloshe* is capable of causing damages along the lines of poltergeist-like phenomena. Things fall, curdle, collide and even disappear. The Sunday Times reported on a *tokoloshe* infestation on 30 January 2000. The victims in question were the Syaka family who resided in Mothanya village near Mafeking. Household objects were thrown about, insulting writings were on walls, family members and visitors were spat on and also abusive and vulgar language was heard. Vaseline and other lotions were smeared on their bodies while they were asleep. The strangest incident was waking up outside their home.

On 28 April 2004, an article appeared in The Daily News reporting of a Glenmore family that was driven out of their home by an 'invisible force'. It was reported that this force had set fire to their curtains, beds and sofas. It also played mind games with the family.

As a spiritual worker who had close ties with individuals experiencing bizarre incidences in their home, much support can be given in validating the destructive nature of the *tokoloshe*. One of my colleagues heard of a woman who was affected by the *tokoloshe* had her dishes washed and house cleaned by this familiar.

The second area of the effect of the *tokoloshe* involves the emotional trauma he brings on his victims. In many of these cases appeal is made to spiritual workers to assist in the restoring of sanity because of the fear that the *tokoloshe* generates. The Post (20-24/4/2005) reported of a family who had their child removed from their presence because of the authorities' suspicion of child abuse. This child had numerous marks on her body. However the parents were insistent that many of the marks and disfigurement of body parts were a result of the activities of a force other than themselves. They reported some unusual behavior displayed since birth. The child will howl like a dog, pull and scratch her ears, bite her bottom lip and had an unusually large appetite. In a public statement the mother said, 'On the outside our baby looks like a child who has been neglected because of her scars but no one knows what we as parents have been through with her.' Presently (July 2005) the child is under foster care while the case is being investigated by the relevant authorities.

People affected by the *tokoloshe* hardly sleep, for fear of going through another night of mayhem. Some decide to move away temporarily from their homes in order to find sanity. However the *tokoloshe* is known to follow its victims.

The fear of the *tokoloshe* is so great among the Zulus that many of them never sleep on the floor. They sleep on beds that have been elevated on bricks above

the floor level. In such cases spiritual workers play a significant role in restoring physical and emotional peace.

(iii) Associated with crime

The spirit of the *tokoloshe* has also been associated with criminal activities. "It was not my wish to murder," stated the defendant in one South African trial, "but there was the *tokoloshe.* The *tokoloshe* nipped me and said, 'Kill' and I killed" (Holland 2001:135). In the tribal courts of the village the role of the *tokoloshe* in such crimes may be viewed sympathetically; however skeptics will find this account very puzzling. The Sunday Times (4 April 1999) reported a strange incident after hijackers were arrested in Groutville, KwaZulu-Natal. Upon inspecting the vehicle the police found a skull on a plate. The robbers disclosed that it was food for the *tokoloshe* who was their protector and partner in crime (www.vanhunks.com/tokoloshe1.html. 10/04/2005). The researcher was surprised to hear while researching material on the present subject that there is an occult division within the South African Police which investigates cases relating to the spirit world.

(e) ACQUIRING THE SERVICES OF THE TOKOLOSHE

Generally the African community is a very close knit one. This is very much like the Indians who find social detachments, particularly through marriage, hard to accept. There are the added benefits of living in large communities such as personal contacts, extended relationships with others and involvement in social upliftment programs. As a result of this closeness, friction largely brought about by differences in opinions, is bound to occur. This could be attributed to the sudden rise of economic status, accusations of alleged thefts, cheating spouses and professional positions held among individuals within a community. These situations often lend themselves to jealousy or revenge. It is against this backdrop that accusations of dabbling in witchcraft become paramount (Schneider 1981:221). People wanting to get even with their enemies, normally, in a subtle way solicit the help of witchdoctors. Money is exchanged for services and the

tokoloshe thereafter becomes the slave of its new-found master. Other reasons for the acquiring of the *tokoloshe* are for the purpose of guarding homes, stealing goods and money from neighbors and being kept as a lover (Niehaus 2001:3). He further describes a taxi owner who refused to get married because of the *tokoloshe* he had under his care. It was supposed to bring him much luck, thus increasing his fortunes.

In summation, the very nature of the *tokoloshe* reveals that he belongs to the spirit world. The secretive, manipulative behavior is attributed to witches who have harnessed the power to control these familiars. Undoubtedly where activities of the *tokoloshe* persisted, life became very disruptive for victims. There were sexual problems, strange birth defects, anti-social behavior and committing of crimes.

Belief in the *tokoloshe* has gained the attention of a wide audience of various cultures in South Africa.

2.3.1.2 MAMLAMBO

Also included in the belief system of the Nguni tribe is the work of the *mamlambo.* The *mamlambo* differs from the *tokoloshe* in that it primarily targets men as opposed to the *tokoloshe* whose primary target are women.

The following websites and authors share insight into the origin, presence and activities of the *mamlambo* (www.cryptozoologicalrealsms.com/english/africa/mamlambo/overview html 5/9/2005; www.glgwriters.com/area4sf/seedsofdisaster html 5/9/2005; Holland 2001:137-139; Niehaus 2001:56-60 and Parrinder 1996:94).

The *mamlambo* originates from tribal mythology which associates it as an aquatic being. Its description is often tainted with irregularities. Some claim it to be a water creature with a torso of half fish and half man, somewhat like a mermaid. Zulu mythology contains a tale about a monster that had a great hump and

supposedly swallowed a chief's daughter. The chief then took revenge and defeated the monster and in the process the monster released the chief's daughter together with other animals such as dogs and cattle.

Further descriptions of the *mamlambo* include a giant river snake with a large bulky head while other descriptions say that it has four short stumpy legs. Yet still others hold that *mamlambo* could initially be acquired by witches in the form of a root, twig or as 'something like a fish' contained in a bottle. The root is described as being magical. If one tries to cut it then it could leap from one's hand. At night it glows and casts a mysterious light that illuminates the home. After some time the root takes the form of a slippery, hairy snake with fangs and eyes that shine like diamonds. During the day witches hide these creatures in a special box or in nearby rivers. The amazing aspect of the *mamlambo* is that it is anthropomorphic. It is capable of changing into a human. In this form it becomes the witches' secret lover. This normally takes place at night when it changes into a white man or white woman with silver shiny hair. For most parts the *mamlambo* is a lover of males as opposed to the *tokoloshe.*

There are three views presented on the exact composition of the *mamlambo.* The first is that it is an elasmosaur-like animal. Evidence for this is attributed to its long neck, aquatic habits and its description as a 'big snake' in African tribal lore. The other is that it is a primitive archaeocete, occupying a place in cetacean evolution before the legs turned into flippers and the neck disappeared. Thereafter the typical cetacean tail had evolved the horse-like head and short legs and fish-like body which helped construct the image of the *mamlambo.*

The anthropomorphic nature of the *mamlambo* takes the supposed form of the human female. Holland (2001:137) describes the *mamlambo* as:

> ...a queen of love or desire'. Her perfect body is shiny and sweet-smelling, as if rubbed with all the perfumes of Arabia. When she walks the *mamlambo* sways and quivers in such a way that men long to ravish her. She lures then on with a certain gesture of her head and a slant of her eyes which makes men believe that she will fulfill their dreams. She is

said to possess the charms of all women, magically combined in one goddess.

From this description of the *mamlambo* it stands to reason that her seductiveness and beauty are the chief reasons as to why men are enticed into a sexual relationship. It has been suggested that the *mamlambo* appeared among the miners. Due to their lifestyle of being away from home, particularly from their wives one could understand the sexual vulnerability of men. The *mamlambo* of the Xhosa is very much like the highway Shiela of the Indians (a strange ghostlike being often reported seen by individuals at night on the Higginson Highway in Chatsworth).

The *mamlambo* also exists for the purpose of enriching witches as well as those who seek to get wealthy. She is able to provide the owner with wonderful crops, rich herds and everything he desires. However, in exchange the familiar seeks two rewards. It must be given a regular diet of chicken, beef and human blood and it must be appeased by the owner killing either his mother or father. In the light of the latter a saying goes, 'There is sure to be death in the family if one is brought home'. Even witches with all their articulated power cannot control the familiar for long. It slowly but surely dominates, enslaves and destroys its keeper. It is said that the *tokoloshe* is far better than the *mamlambo*. The *tokoloshe* only sleeps with its victims but the *mamlambo,* amidst enriching the coffers of its owners, kills them if they do not appease it through blood and sacrifice. There is a high price to pay for those who seek the aid of the *mamlambo*.

According to an article in The Business Day, 2 May 1997 a team was deployed by the Eastern Cape government to the Mzintawa River near Mount Aycliff. Their primary task was to investigate claims of a beast described by villagers as having the torso of a horse and the lower body of a fish. This beast allegedly killed seven people who tried to cross the river.

Not all the detailed activities of the *mamlambo* are known.. To some it may continue to be a myth but to others it is a creature to be feared.

2.3.1.3 WITCHCRAFT

On the continent of Africa, witchcraft forms a part of the religious system of Black ethnic groups. Media reports of lynching associated with witches are indicative that it is present. Churches periodically speak out against the powers of Satan and the curses that accompany those who participate in the activities of the underworld. Dabblers in witchcraft and users of black magic are not excluded from Christian circles. I know a close relative who, in Hinduism is referred to as the 'trance lady', reported of Christians who visited her for the purpose of soliciting help from the 'trance' (a period of time when the human body is overtaken by a superior force).

In the African culture witches and sorcery play a significant role in its belief system. It is against this backdrop that we seek to gain a wider understanding of witchcraft that is embraced by African cultures, and in this case, the Zulus.

(a) THE CONCEPT OF POWER

African culture proclaims a power that exists in the universe. The power cannot be explained psychologically, be ignored or confined to a position of superstition and trickery (Kombo 2003:75). This is apart from the normal understanding of power attributed to natural forces such as thunder, rain, sun, moon, fire, water and death. They know that living things are the result of the power of growth and reproduction but there is yet another mysterious power. This power is distinct from the ordinary powers. It is not an added power but something that is inherent in the being itself. Haule defines this power as:

> A mysterious power present in all beings: God (as the source), ancestors and elders (living and dead); community members; animals, plants and non-living things; but different from their ordinary (natural powers). It is a neutral but highly charged power which can be used for good or bad purposes (1969:37).

Haule further states that while power is present in the various categories there is a differentiation with regards to the measure or degree of power that each one possesses. According to the Bantu (the generally accepted name for those indigenous people who inhabit the Southern half of Africa, excluding Hottentots, Bushmen, Pygmies, Masai and other Hamitic tribes found in Central or East Africa), the following is the order that demonstrates the varying degree of power. First there is God Himself the creator known as Mwene (the one) and Magawila (the distributor). As the God of the universe he not only provides for existence or power for survival but also increases mysterious power towards his creation. Second are the first fathers of men who founded the different clans known as Jamaa. These arch patriarchs are assumed to be the first ones through whom God communicated His mysterious power together with the authority to exercise such powers to other disciplines of life. They are perceived by the Bantus as the mediators between God and men. They are also held in high esteem. Third are the ancestors and elders of the clan. The ancestors, as part of the chain, enable elders to exercise their influence on the living generation. The elders are also ranked within their kinship. The eldest of a family is said to be endowed with, by Divine Law, the position of communicating their mysterious power to the living. He possesses more power than the youngest in the family. Chiefs are normally found in this category. These are then the key participants in the distribution of hierarchical power of a mysterious origin.

(b) THE NATURE OF GOOD POWER

In African thought the concept of the existence of cosmic power requires a response by the living. The power can be embraced for the purpose of good or alternatively for perpetrating evil. The use of power for good is first seen to strengthen oneself. Although imbued with a mysterious power, ordinary citizens seek to strengthen that power. It is against this backdrop that either witchdoctors or ancestors are consulted. With additional power they are able to counteract bad powers thus making life secure. Holland (2001:10) states that an individual arms himself with protective medicine for the purpose of warding off evil. The aspect of obtaining protection and strength for oneself is described by Haule. A person

could receive it initially from communication with the ancestors. If this is not possible then powers can be attained by purchasing medicines from reputable witchdoctors. They normally prescribe the eating of some special herbs or some parts of an animal which relate to their needs. Another avenue to secure power is by praying directly to God. This rarely occurs in African traditional religion (1969:57). This is because of their tendency to relate more to ancestors to have their needs met rather than depend on the distant God (4.1.1.1).

The good powers are also sought, as described by Haule (1969:38-41), in the following areas. It is sought in order to change the weather, especially in terms of rain. Sometimes rain is desperately needed while at other times persistent rain could generate unexpected disruption to physical life. Houses start to leak, crops are destroyed, rivers overflow their banks and landslides are some of the situations where excessive rainfall would be devastating.

The protection and prosperity of crops and flocks are matters that require the good power. Often witchdoctors are summoned and medicine is planted in one corner of the field. Increasing livelihood, especially in the area of trade, is another reason for good powers. To achieve this, medicine is rubbed into the body via incisions, kept in pockets or orally ingested through cooked meals. Successful participation in social activities also requires some aid, therefore the need to secure good powers particularly in attracting followers, friends or even lovers. Herbalists tend to advertise their services in this category of human relationships.

Generally prosperity also calls for good powers. This is seen in the dedication of homes or homesteads. After medicine has been buried, something along these lines is uttered, 'You are medicine of protection. That man who may come to bewitch me, and to bewitch my wife, children and relations, may he die. Let us live together happily in good health and plenty' (Haule 1969:57).

Finally, the good powers are sought for success in employment, in school and examinations. Holistic wellbeing in various disciplines is the key motivating

factor for seeking help from supernatural sources. If powers could benefit for good, then it stands in accordance with who God is.

(c) THE NATURE OF BAD POWER

The mysterious power is recognized and validated by the extended Zulu community. The use of power for noble purposes is greatly welcomed. Therefore even the powers that are known to reside in animals are used for the benefit of persons strengthening themselves. However, this mysterious power is also used for evil purposes and is known as the bad power. In this section the primary concern is the difficulties associated with the use of bad powers.

(i) It creates distress

One of the reasons that 'bad power' is investigated is because of the distress it brings upon people in African villages either corporately or individually. Powell (1995:26) records that illnesses and misfortunes which are not associated with natural causes are attributed to the spirit world. These powers have been manipulated either by healers or witches. If lightning strikes a rural community and disasters occur, then someone is to be blamed. If a kinsman dies in a road accident, if suddenly there are poor crops or if babies contract serious illnesses, then in such cases there is strong evidence of witchcraft. The destructions or misfortunes experienced must not be altogether confused with that of ancestors. Ray (1976:150) writes:

> The suffering and misfortune caused by the ancestors and gods are not evils. They are punishments aimed at correcting immoral behavior. Evil is a different matter; its effects are both undeserved and socially destructive.

In the light of this it tends to bring morality and ethics as a mechanism that helps determine the cause or problem of suffering. This is not unfamiliar to Christian thinking. When a patriarch named Job was afflicted by boils and was in deep suffering, a friend of his attributed his suffering to his ungodliness (Job 8:3).

(ii) It is in contrast to good

Ray (1976:151) describes the negative use of mysterious power as evil power. He goes on to say that it is still a very rough translation of the word 'evil'. Evil is referred to as, 'any power that comes to destroy or change authority and power relations, relations which were originally created by Divinity'. The world of evil is a mirror image and a complete opposite of that which would be constituted as being sacred. While *iziNyanga* and *izAngoma* are there for the protection of the community at large, witches are of a very different agenda. Often referred to as *'umthakathi'* or wizard, he or she is viewed as the enemy of society. They use the power in the cosmos which they have mastered to employ, by means of magic, antisocial ends (Krige 1936:321). The author goes on to relate that through the use of the power for evil, the welfare of society is affected. People's health suffers, life is destroyed, rain is withheld and cows do not produce milk. Haule (1969:47) adds that the key reason for such destructive use of power is because of envy to the point of hate.

(iii) It is associated with criminal activities

Apart from the fact that witchcraft brings harm and destruction to its victims and their surroundings it is also closely linked with murder. Some of the following internet sites have posted articles on murders that took place for the purpose of developing *muti* (medicine). The authors of the website (www.bbc.co.uk/hi/english/uk/newsid 1899609.stm: 26/04/2005) state that while the 70 000 or so *izAngoma* in South Africa provide remedies for minor ailments others desire more potent ingredients for the practice of *muti.* The site contained an article of a man allegedly possessed by an ancestor who got the assistance of the child's mother to cut off her baby's legs, hands and sexual organs. The limbs and sexual organs were said to be powerful. These are sometimes taken off while the victim is alive because their screams are thought to provide more power during the making of medicine.

In the district of Isipingo where the researcher resides and where research is being conducted, a gruesome discovery was made in Malakazi by two primary school boys. The incident happened on 28 August 2002. The boys found the headless, blood-soaked body of a man from Umbumbulu (on the outskirts of Isipingo). Despite an intensive search by police the head was never found. A week later another body belonging to a resident in Malakazi was found by boys in nearby bushes. The victim's head and neck were severed. The police spokesperson, Superintendent Danelia Veldhuizen, said that in all probability the individual known as Mr. Govender was killed for *muti* purposes (www.itechnology.co.za/index.php.html 26/04/2005). The use of body parts for *muti* is further amplified by the internet website www.observer.co.uk/uknews/story/0;6903,824972,00 html 26/04/2005. The skin from the stomach can be used to cause pain to enemies. Finger and toe nails are used for poisons, and eyebrows and noses are used in curses. Sexual organs possess strong magic. The use of breasts and genitalia from both sexes enable the manufacturing of love potions. In a bizarre incident a traditional healer identified as Jim Kgokong Shego had his genital, anus and belly button cut out for *muti*. This was done while he was alive. The rest of his body was thrown down an abandoned mine shaft (www.itechnology.co.za/index.php.html 26/04/2005). These are only a few of many incidents where witchcraft is linked to criminal activities particularly those involving humans. One can only imagine if some of the missing children advertised on television and newspapers have become victims of witchcraft.

Thus the very nature of the use of power mastered by witches is to generate evil.

(d) PERPETRATORS OF BAD POWERS

Before gaining insight into the personnel associated with the evil of witchcraft the terms need to be explained. The names in Bantu literature are not clearly distinguished because of the variety of clans in existence. The word 'doctor' is a comprehensive word that includes the witch doctor, sorcerer and

herbalist. In western language usage a medical doctor is clearly distinguished from a theological doctor and a witchdoctor.

In African societies there is no emphasis on the technical or academic differences between witchcraft, sorcery, evil eyes and other mystical powers intended for evil. The reason for the vagueness of terminology in the African world view is attributed to the failure of the Bantu in making that distinction (Haule 1969:21). For the purpose of this study two of the perpetrators of the use of power in negative ways will be described: the witch and the sorcerer.

(i) Differences between the witch and sorcerer

The following authors draw a distinction between the witch and sorcerer (Hammond-Tooke 1937:338; Niehaus 2001:9,25; Kombo 2003:74; McDowell & Stewart 1992:199).

(1) Witches have inherited the power to harm from their mothers and other likeminded people who acquired the substances and skills. The sorcerer on the other hand was conscious of his deeds, learnt how to practice his craft and could use material substances to harm.

(2) Witches may use magical arts. They harbor destructive powers and are normally blamed for misfortunes or death. Because of their powers being uncontrolled they are often associated with unexplainable crime. Sorcerers use rituals and incantations to impose their will and to manipulate cosmic powers for both constructive and destructive purposes i.e. to heal, injure or kill.

(3) Witchcraft has no rite, nor cast spells or use medicine. Psychic power is largely employed. Sorcery is evil magic used against others. It involves the use of objects, formulas, incantations and casting spells to harm people.

(4) Witches are frequently responsible for trouble against the own kind whereas sorcerers were usually involved in antisocial activities on behalf of others.

(5) Witches are able to disguise themselves and be in the company of others while sorcerers are identified by their dress.

Although anthropologists seek to draw a difference between witches and sorcerers, African societies draw no distinction either academically or technically. For the purpose of this study we look at the spirit world of witches and sorcerers through the eyes of the African societies which tend to employ it in a combined way.

A general definition of witchcraft is supplied by Konemann (1999:499) who states that it is the use of magic, usually for evil ends. Belief in witchcraft contends that the mysterious power present in the universe can be manipulated by specially endowed persons to the detriment of ordinary people (Holland 2001:7).

(e) THE OFFICE OF EVIL POWERS

Those who occupy the office of either witch or sorcerer have acquired these powers in one of two ways. It could have been inherited or they have been trained.

(i) Those who have inherited the power

Speaking about the inheritance of power in East Africa, Haule (1969:52-53) describes the belief system in some of the tribes. In Ukaguru, the belief is that unusual practices inclusive of eating human flesh, incest and other bad practices is inborn and inherited matrilineally. Also the children born to witches are considered as witches. Among the Bugisu, witches are suspected of being born and not made. The propensity toward witchcraft is attributed to the person's nature thus signifying its inheritance. The Nyakyusa of South West Tanzania affirm that children born of witchcraft are largely through the neglect of menstruation taboos of the mother who is a witch. Her inattentiveness to menstruation taboos allows blood left in the womb to rot the child who is later conceived.

(ii) Those who are taught

The second way of being taught is described by Haule (1969:55). Becoming a witch requires much training. This is either done by one or both parents. Those

desiring to become witches or wizards must prove their intentions by first killing a close relative or committing incest. In training, the secret knowledge of utilizing mysterious power for evil and enabling sorcerers to manipulate the powers of medicine for harm are key components in the curriculum. Also included are some practical skills like taming and riding familiars.

In the light of the above it is clear that being a witch requires specific criteria being met. One can either inherit it because of blood lineage and be taught or alternatively be brought into the circle of witches by either committing a crime or participating in incest. Successful candidates are furnished with all the necessary information that sustains such an office.

(f) METHOD OF USING POWERS

The supernatural powers stand between the witch and the victims. Kombo (2003:75) provides a framework where the mystical powers are classified in six ways. However, only four of the six are relevant to this discussion.

(i) Power of curse

In African tradition, curses in the form of words and actions are used against an individual or group. The words used indicate the misfortune one will suffer as a result of the words spoken or action committed. A typical example would be for a person to say, 'I wish you were dead'. If harm should thereafter befall the person spoken against then witchcraft becomes the precipitating factor (Holland 2001:9). The fact that the person who curses has the ability to cause harm through the curse is strong evidence of witchcraft. It must be noted that although cursing plays a prominent role in African belief systems, all curses must not be seen as constituting witchcraft. Within family relationships it is expected that parents or even grandparents may utter negative sentiments to fellow family members as a result of a response to a hurt committed.

(ii) Power to change self

In the earlier discussion two familiars were discussed viz., the *tokoloshe* and the *mamlambo*. Niehaus (2001:115) states that by day witches were ordinary people who could be described as being very sociable, friendly, kind and hospitable. However at night when everyone else was asleep they disguised themselves and committed destructive work. Konemann (1999:499) says that at night they carry out their evil deeds in the form of hyenas or birds. Parrinder (1996:92) published two stories of people who left their bodies at night. The first was in the Ivory Coast where a witch was said to have changed into an owl althougn her body was still asleep on the bed. The owl while in flight was shot down by a hunter and at the same moment the witch died in bed. Another story of not ending well for those in disguise was that of a witch turned crocodile. While a girl was bathing the crocodile seized her and was dragging her into the water. However an axe was used by a passerby on the crocodile thus killing it. At that precise moment the witch died in the house while she was lying down.

(iii) Contagious power

'Contagious magic' refers to evil magic which is used to harm people by using objects such as hair, nails or articles which belonged to that person (Konemann1999:142). Konemann describes this as magic by contact. Haule (1969:49) in describing the people of Tanzania, refers to it as contagious magic. A person's exuviae such as nails, eyelashes and hair clippings are collected, together with tiny quantities of anything known to have been in close contact with him. Kriel (1984:108) writes that a person's bodily fluids, urine in particular, may be used by the enemy. He can be bewitched by having samples taken and mixed with a chameleon. A wizard then has his urine treated to the point that the victim is unable to pass water again. To this end the individual's bladder increases to the point of bursting thus resulting in his death (Pillay 2002:86). A person's excreta being burnt causes pain and often results in death. The personal articles of an individual are therefore safely protected lest he or she becomes a victim of '*umThakathi*' (wizard).

(iv) Homeopathic magic

The use of the word 'homeopathy' (likeness of feeling) refers to the use of medicine that supposedly helps generate a therapeutic effect on disease showing similar symptoms (Potgieter *et al* 1972: 573).

Homeopathic magic, in the context of occultism, would be the use of evil powers by witches and sorcerers to imitate actions that will be supernaturally enforced in the lives of victims. Konemann (1999:143) suggests four elementary principles that provide the framework for the use of this type of power. First is the intention to link (to tie together, to bond) in a marriage ritual. The second is the intention to separate (or to dissolve). This is done by symbolically cutting through something, opening something locked, crossing a line or stepping over someone who is asleep. Third the intention is to strengthen something such as growth, health, fertility of plants, animals and humans, and finally, the purpose of weakening or destroying something. This is done by cursing, casting a glance or evil eye, throwing something into a river which carries it away further into the river, thus symbolically representing the deterioration of a person's health in fortunes, and in extreme scenarios, a death spell is said to be initiated. Kombo (2003:77) describes an illustration of a doll. Witches use evil magic on a doll which represents the victim. The evil action against the doll affects the victim. The power to injure people without material means has been attributed to a substance within the witch's body (Mair 1969:18).

In summary there are different ways whereby one can become a victim of witchcraft. This could be through a curse, the witch using familiars, the use of personal bodily items or symbols.

(g) REASONS FOR ANTISOCIAL BEHAVIOR

In this section the key area that is explored are the reasons why people seek out those who possess evil powers. There are two reasons that have been identified and explained.

(i) Revenge

The first is exacting revenge. The aspect of seeking revenge cannot be drawn out through a legal system because in most of the incidences where there is social tension as a result of friction, many do not see it as a matter of jural rights (Mair 1969:218). Kombo (2003:81) says that as a result of extreme poverty faced by many people they employ the cheaper services of the witch to help fulfill certain obligations. A case in point is where those who have been wronged by others find justice through the legal system difficult to pursue because of the cost involved in hiring a lawyer. However, in the cases of arguments and excessive quarrelling witchcraft may be threatened. This is expressed through the statements, 'You will see something you won't like', or, 'You may or may not sleep well', or 'I'll fix you up! or alternatively, 'You better watch out!' Although it may be said during an argument it cannot be associated with witchcraft until it has borne fruit. To this end Mair explains that there first has to be misfortune on the part of the alleged victim, and second, it must be the perpetrator or the person that caused the grievance who is at fault.

Generally accusations of witchcraft take place within close family relationships that set the base for arguments. Niehaus (2001:84) explains that the polygamous relationships that commonly exist in the Bantu culture provides for competitiveness. The word 'polygamy' has two different meanings. The word 'polygamy' is the generic term for plural marriages or being married to more than one spouse at the same time. This terminology can be further specified to refer to the correct reference of polygamous marriages. 'Polyandry' is the marriage of a woman to more than one man and 'polygyny' is the marriage of one man to more than one woman (Bulpin 2001:182). Mair (1969:205) says that within polygamous societies where there is inheritance of property from father to sons, co-wives and their respective children take competition for the affections of the common husband or father and for the resources which he oversees. This is not to say that it is the only basis for accusations. Fathers-in-law often accused their daughters-in-law of dealing in witchcraft. This originates from a mindset that

prevails in African thought. Krige explains, 'A female *umthakathi* very often employs an *impaka* to bewitch women with whom she is not on friendly terms (1936:325).

The use of evil powers is also brought about by differences with one's neighbors. This is because of the disparity in wealth which tends to feature strongly in disagreements with neighbors (Niehaus 2001:84). He states further that there are also disputes as a result of premarital love affairs, tension between neighbors and shebeen operators. In the case of the former some men refused to marry because of their inability to pay *lobola,* others accused their girlfriends of using witchcraft to make themselves pregnant. Others blamed their girlfriends' mothers. Because of social rejection they used witchcraft to get their daughters involved in a relationship so as to escape their filial responsibilities (Niehaus 2001:107).

(ii) Jealousy

Jealousy is another key area where witchcraft is identified as playing an important part. By virtue of social inequality within the extended community this often created tension between neighbors. Niehaus (2001:108) says that wealth, health and good fortune were not distributed equally or equitably. In some households the general financial dispositions were seen as very successful. Individuals generally earned a good income, had good houses and were often able to afford luxuries. Their prosperity became the breeding ground for feelings of envy and resentment, which in turn provided the ideal base for witchcraft. Schneider (1981:222) says that witchcraft accusations are more likely to occur in societies where people have 'zero sum' relations. This is where gain made by one is equated with a loss to others. Further clarified it means that it is more likely to appear in areas where the fiscal position is stagnant, as contrasted with inflationary growth economies. Villagers believed that any sign of success could motivate witchcraft attacks by neighbors. Witches are said to be against prosperity and progress because they want to see families suffer the way they do. African communities believe that the witches' damaging hatred is the result of remorseless jealousy of others. Further, ordinary people are at greater risk of

being attacked by witchcraft particularly in the case of prosperity because neighbors and the witches will be jealous (Holland 2001:11).

The aspect of jealousy is not only confined to economics but extended to social powers. Schneider (1981:223) explains that conflicts arise between the seniors and juniors, big and little men because of the continuing struggle for power. Senior and bigger men are said to possess more powers than juniors. They used this advantage to keep the younger in line. To this end, if a younger man suffers misfortune, then he attributes it either to supernatural agents, or to some elder using witchcraft against him to keep him down.

Revenge and jealousy are the two underlying reasons for the purpose of witchcraft in African societies. The surprising part is that these two variables are also common among the Indians of South Africa. The researcher has, through personal experiences, encountered several people who were bewitched as a result of revenge or jealousy.

(h) DEALING WITH DABBLERS IN WITCHCRAFT

The very act of witchcraft in itself demonstrates the negative feelings that can prevail within social relationships. Some individuals will rather resort to revenge than address tensions rationally and wisely. These individuals seek justice through the consultation of aids such as witches and sorcerers. Traditional communities generally never socialize with individuals suspected of dealing with witchcraft. The reason for this is that witchcraft disrupts social life even to the point of death. By virtue of this it needs to be identified, confronted and dealt with (Hammond-Tooke 1937:336). Mair (1969:150) explains the process which exists among the Nyakusa of Tanzania. First, they raise their concerns where witchcraft is suspected among the members of the community. Second, they beg the undiscovered witch to relent in the activities of magic and also to confess to wrongdoing. The intent of this is to encourage the use of magical powers for good. Third, in coming forward to confess, no action will be personally taken against him other than compensation to the victims.

The Yoruba of Nigeria used the method of casting lots to help discover users of witchcraft (Konemann 1999:492). Amongst the Zulus the diviners play an important role. The process by which witchcraft is discerned is known as 'smelling out'. The village people are required to sit in a circle. Thereafter the diviner goes into a hysterical frenzy. He chants in a low voice while appealing to the spirits to touch the right person accused of witchcraft. When he is near the individual he goes into a more intense mode and the final act of smelling out is when he touches the head of the culprit with the gnu's tail (Krige 1936:225). In some cases, according to the villagers, the diviners get it wrong. Then recourse is normally sought by audience with the kings (1936:227).

(i) **Punishment meted out to witches**

Any association with witchcraft suspicions could be fatal in the hands of villagers. This is largely because of the anti-social nature of witchcraft. Those suspected of being witches or sorcerers were harassed, beaten up and sometimes killed by the communities (Kombo 2003:78). Mair (1969:150) cites some punishments with regards to perpetrators of witchcraft. In one area they were tied up with dried banana leaves which are highly flammable and then burned alive. In another incident in pre-European days vengeance was meted out directly or indirectly. They were either given the opportunity to compensate victims, were slaughtered or given lethal magical medicine. The death penalty was normally administered after a second or third conviction. The kings generally gave permission for such an action. Elsewhere those who were convicted of witchcraft and those suspected were exiled from the village and had their possessions seized by the king or chief. If the wife was the perpetrator of witchcraft she was divorced. In most cases they were not killed. In South Africa, The Daily Sun (21/10/2003) reported an incident where mob justice took occurred. A 45 year old man living in Marianhill, KwaZulu-Natal was hunted, assaulted, tied up, made to drink paraffin and then set alight with a tyre around his neck. This was because of the suspicions held by the village people of his participation in witchcraft.

The South African legislation contains a Witchcraft Suppression Act no. 3 of 1957 which was later amended in 1970 (See Appendix C). The Act provides for offences pertaining to participation in witchcraft and related practices as well as the punishment of person or persons found guilty. The act provides for those who have been convicted a twenty years jail sentence or a whipping not exceeding ten strokes or both jail term and whipping.

These are then some of the punishments that have been meted out to those who have been suspected of witchcraft.

This chapter has noted the importance of the role of the chief and the impact of witchcraft which contribute significantly to the worldview of the Zulus. In Chapter 3 some aspects of the worldview of the Hindus will be investigated.

CHAPTER THREE – THE WORLDVIEW OF HINDUS

India, with its vast population of just over 1 billion people has a religious system that is largely mystical. Mysticism has been described by Anderson as:

> The belief that direct knowledge of God, of spiritual truth or ultimate reality, is attainable through immediate intuition or insight and in a way differing from ordinary sense perception or the use of logical reasoning (1970:37).

Hinduism, the predominant religion in India and now also extended to other parts of the world including South Africa, embraces the belief that the divine is knowable through surrendering the material world and focusing inwardly to discover the true self which is divine. In this chapter the focus is on understanding some of the key tenets of belief and practices that make Hinduism a distinctive religion. However, before this is explored, a brief history of Hinduism as well as its presence in South Africa will be discussed.

3.1 THEIR HISTORY

Some of the authors (Singh *et al* 1981:19,22 ; Meiring 1996:28 and Ghose *et al* 2002: 41) relate the history of Hindus in India.

The Aryan tribe is a fragmentation of the once united Indo-European speaking tribe that resided between the Caspian and Black Seas. Dispersion occurred thereafter with some tribes moving westward toward England and Ireland, others to Germany, Greece and Rome and still others towards the East of Iran. The group that moved to Iran around 1500 B.C further subdivided and formed an Indo-Aryan tribe. It was this group that migrated over the Hindu Kush (Killer of Indians) mountains, down Khyber and Bolan Passes, into the Indus Valley. The Aryans, on their arrival conquered the Pre-Aryan *Dasas* (dark) people who lived in fortified cities known as *Pur*. The Aryans who were earlier known as pastoral nomads soon built cities and its first capital was known as Indraprastha after Lord Indra. The tribe was described as hearty, lusty, life affirming, drinking, gambling

and fighting people. With the presence of the Aryans, their culture permeated those that were already in existence.

The official religion of the Aryans was Hinduism and the official language was Sanskrit. The imposition of their language and religion upon other tribes became known as Sanskritization. The name was derived from a Sanskrit word, *Sindhu*, a great river which the Greeks named as Indus. Hinduism developed out of a constant interaction between the faiths as proposed by the *Vedas* (the four original holy books of the Aryan) and taught by the new conquerors and mingled it with the diverse religious practices of the conquered people. The Aryans were also instrumental in developing the caste system (3.2.2) which excluded the social and religious participation of the so-called Aryan *Pariahs* (low caste) with those of the *Brahmins, Kshatriyas* and *Vaishayas*. However, through the process of Sanskritization, the conversion of outcasts, many indigenous pre-Aryan deities were also absorbed and adopted as the lesser divinities of Hinduism.

3.1.1 THEIR ORIGIN IN KWAZULU-NATAL

The following authors (Meiring 1996:28-29; Vally 2001:123; Kuppusami 1983: 1-4; Brookes & Webb 1965: 85-92) contribute to the history of the Indians in South Africa.

The 1838 abolition of slavery in the British colonies influenced the migration of agricultural laborers from India. The successful cultivation of the sugar plantations in Mauritius by indentured Indians prompted Natal to seek out Indians from India to work on the sugar plantations. The year 1851 materialized an all white meeting in Durban to discuss the migration of Indian laborers. After an uphill battle in trying to persuade both South African and Indian authorities, permission was granted. On November16, 1860 the first batch of laborers arrived in Durban on the SS Truro. There were 342 persons consisting of Indian men, women and children who came from Madras. A couple days later another ship, the Belvedere from Calcutta arrived with 351 passengers on board.

The tripartite alliance among Natal, the British government and the Indian government saw a further 152 184 Indians being indentured from India between 1860 and 1911. The migrants' reason for leaving India was supposedly because of poverty. Another was attributed to crafty agents and subagents who convinced their hearers very subtly of their bleak future as citizens in India, the possibility of not being married or being forced to marry, getting bankrupt, experiencing poor harvest or constant family feuding. With the bleak picture of their present circumstances being painted many were duped to leave for greener pastures in South Africa, particularly Natal.

Of the 152 184 that settled during 1860 and 1911, 3 percent were said to be Muslims, 1.3 percent Christians and the rest Hindus. By 1989 the population grew to 568 000 consisting of 62 percent Hindus, 19 percent Muslims, 13 percent Christians and 6 percent belonging to other or no religion. According to the census of 1993, more that 80 percent of Hindus in South Africa reside in KwaZulu-Natal.

The Hindu community is further divided into two main groups. The Dravidian Community makes up 63 percent. Originally they came from South India and consisted of two major linguistic groups; the Tamilians from Madras more particularly Tamil Nadu (about 45 percent) and the Telegu from Andra Pradesh (about 18 percent). The second group was the Indo-Aryan community making up 37 percent of the population and whose roots are in Northern and Central India. The two major linguistic groups from these areas are the Hindus from Bihar and Uttar Pradesh (30 percent) and the Gujarati from Surat and Katiawad (7 percent).

Indians are not confined to KwaZulu-Natal. A large population is in Gauteng and others because of economic reasons are scattered throughout the other seven provinces. They have been uprooted at least thrice in their history; the first from India; the second when they were moved from several rural plantations in the then Natal to cities and third through the enforcement of the Group Areas Act by the Nationalist Government then in power.

3.2 SOME ASPECTS OF THEIR LIFESTYLE

Hinduism must not merely be seen as a religion. It is a discipline. Smith (1986:34) says that 'pleasure, success and duty are never man's ultimate goals'. A Hindu devotee desires more. He wants to be released from all primary and secondary barriers that obstruct him from discovering the infinite being, the infinite awareness and the infinite joy within him. There are two aspects amongst others that deeply impact his socio-spiritual lifestyle which aid him in attaining his goals. These are The Hindu Scriptures and The Caste System.

3.2.1 THE HINDU SCRIPTURES

The Hindu Scriptures are unlike those of the Christian Bible which was written over a period of approximately 1500 years by forty different authors with diverse backgrounds. The Hindu Scriptures are oral revelations communicated by God but not composed or written down by authors. By virtue of this, authorship as such cannot be attributed to any human agency. Then, how do we explain the current set of Scriptures? It is said that they have been envisioned by an unknown seer in a state of supra-normal consciousness (Kishore 1998:8).

McDowell & Stewart (1982:19) record that the Hindu Scriptures were written over a period of 2000 years (1400 B.C. – 500 A.D.). According to various authors (Hume 1947:18-30; Meiring 1996:31-34; Frost 1943:12 & Kishore 1998:5-12) Hinduism has developed at least six different types of religions which have been embodied in successive sets of documents. They have been accepted as the canonical books of Hindu literature. Here they are briefly discussed.

3.2.1.1 EARLY NATURE WORSHIP: THE FOUR VEDAS (500-8000 B.C.)

The name for all sacred Scriptures in Hinduism is '*Vedas*' (Books of Knowledge). The four earliest *Vedas* are: *Rig Veda* (The Veda of Verses or Psalms); *Yajur Veda*: The Veda of Sacred Formulas: *Sama Veda* (The Veda of Chants); and *Atharva Veda* (The Veda of Charms).

Although the *Vedas* are four they are spoken of as '*Trayi*', the Triple *Vidya* or the threefold knowledge. It deals with the threefold path in attaining *Moksha.* The *Bhakti Marga* - way of devotion; *Jnana Marga* - the way of meditation and *Karma Marga* - the way of works (Kishore 1998:5).

The *Rig Veda* is considered to be the oldest document of the world's living religions. Frost (1943:12) says '...it consists of 10 books comprising a total of 1028 hymns or Psalms.' The type of religion which is found in these earliest documents of Hinduism is mostly nature worship. The *Rig Veda* contains prayers and praises addressed to some seventy six different objects, mostly personalized objects or powers in nature; for example, sun, moon, sky and wind. The desires expressed in the prayers to these early Hindu deities are mostly for long life, sons, cattle, good crops, worldly prosperity and freedom from diseases. It also contains the only reference to the caste system in Volume 10 Chapter 90 Section 12.

3.2.1.2 PRIESTLY HINDUISM – THE BRAHMINAS (1000 – 800 B.C.)

The *Brahminas,* meaning 'priestlies', are a group of extensive prose treatises on religion. They contain mainly directions for various prescribed sacrifices as well as some religious legends. The special emphasis is on the sacrifices. These rituals are generally seen as a repetition of the first sacrifice that occurred at the beginning of the world (Meiring 1996:32). The most important and elaborate is the *Asvamedha* (horse sacrifice), which generally took a whole year to complete. The sacrifice performed by the priest was considered so important that they were elevated to a position that placed them on the same level as the deities. They were declared to have been mortal and attained immortality through sacrifice. The *Brahminas* also make mention of key practices: they do not speak to the lower cast of *Sudras* (26:4); eating of beef is forbidden (26:11); eating alone with one's wife is forbidden (12:259); and the idea of reincarnation is first clearly stated in the *Brahminas* (26:11). Salvation according to the *Brahminas*, is to be obtained chiefly through sacrifices performed by the priest.

3.2.1.3 *PHILOSOPHIC HINDUISM – THE UPANISHAD (800 – 600B.C.)*

There are over one hundred *Upanishads* but only thirteen have been regarded as canonical. The word *Upanishad* is derived from the root meaning 'to sit'. The Hindu had time to sit and discuss these problems with his fellow beings. Thus the writings are connected discourses or rather conversations, participated in by men whose hair had grown white and who had seen their son's sons – the old and very wise men.

'All is self' is the constant theme of the *Upanishads*, and in it the Hindu believed that he had found a solution to all his deepest problems. The spirit which was internal was also the essence of the outer world. The chief problem addressed by the *Upanishads* is the relationship of the outer world to the inner self of man. Salvation, according to the Upanishads, is a 'quiet, unstriving realization of one's real self free from all changes, even from transmigration and as completely absorbed in *Brahma-atman'* (Soul of Brahmin) (Frost 1943:17).

3.2.1.4 *LEGALISTIC HINDUISM: THE LAWS OF MANU (C250 B.C.)*

The book of *Manu* is the most highly revered and influential law book among several codes of Hindu law. Its twelve chapters contain wise maxims eg. respectful obedience to teacher and parents; repentance and confession, reverential eating; unresentful patience and endurance of evil. It also focuses on the sacredness of the *Vedas,* the performance of Hindu sacrifice, an elaboration of the caste system, the existence and nature of idols, the life of a religionist as a student, married household, retired hermit, and a religious mendicant. Mention is also made of forbidden foods and wife beating with certain limitations. Salvation, in *Manu*, is to be obtained chiefly through obedience to law, particularly the law of caste (Hume 1947:18-30).

3.2.1.5 *DEVOTIONAL HINDUISM: THE BHAGAVAD GITA (1A.D.)*

Among the many sacred Scriptures of Hinduism the *Bhagavad-Gita* (Song of the Lord) is highly esteemed. 'It is the essence of Vedic knowledge and one of the most important Upanishads in Vedic literature' (Prabhupada 1984a:xxv). The book contains seven hundred verses which are arranged in eighteen chapters. It was the first of the Hindu Scriptures to be translated into English in 1785AD. The *Bhagavad-Gita* is a dramatic poem which starts with a stirring scene at the beginning of a battle. A Hindu knight, Arjuna, for the first time in recorded history of Hinduism, raises the question of the propriety of killing people in war (1:25-45; 2:4-8). The charioteer, Krishna, begins a discourse on the immortality and the reincarnation of the soul. By virtue of the fact that the soul never dies, the knight is to perform his duty with honor and without guilt. The practical message of this book is simply 'do your caste duty, and trust your God for the rest of your salvation'. Salvation, according to the *Bhagavad-Gita*, is to be obtained chiefly through personal devotion to a personal deity.

3.2.1.6 *POPULAR HINDUISM: THE EPICS AND PURANAS (1-250 A.D.)*

The epics and the *Puranas* (ancient tales) were the final sacred scriptures of Hinduism. They are a class of literature which through popular myths and colorful legends intended to convey the idea and meaning of religious behavior. The epics, such as *Ramayana* (the career of the God Rama) and *Mahabarata* (the great *Bharata* War), teach the ideals of Hinduism through the lives of its central characters.

The *Ramayana* tells the tale of the rescue attempt of Rama together with his brother Lakshmana and faithful monkey general, Hanuman. The mission was to bring back Sita (Rama's wife) who was captured while they were both in exile. The demon king Ravana was destroyed and Sita rejoins her husband. The epic portrays ideals of human virtues. Rama is seen as an obedient son, a loving husband, dutiful king and affectionate brother.

The *Mahabarata* contains one hundred thousand verses subdivided into eighteen books *(parvas)* and it is the longest epic in world literature. The epic illustrates human virtues and vices such as parental and brotherly love, wifely faithfulness, stoic acceptance of misfortune, uncontrollable jealousy and evil influences of close relations. It relates how the river Ganges was brought down from heaven in order to purify the earth from the remains of the sixty thousand sons of Sagara who had been reduced to ashes by the sage Kapila when they had disturbed his devotions.

The *Puranas* are a collection of eighteen stories that contain important truths. They include legends of gods, goddesses, demons and ancestors. They describe pilgrimages and rituals to demonstrate the importance of *bhakti*, caste and *dharma.*

These are the important literature which is part of the Hindu Canon. In summary it is interesting to note the observations of Naidoo (a prominent Hindu scholar of KwaZulu-Natal):

> The example set by Christians and Muslims in their devotion to a single book has not been achieved by Hindus, and to this could be ascribed the single most important reason for the failure of Hindus to meet their commitment, so far as daily scriptural reading goes (n/d :20).

3.2.2 THE CASTE SYSTEM – VARNA DHARMA

3.2.2.1 DEFINITION OF CASTE

Ghurye (1979:1) asserts that despite the interest of various students and their dedication to the study of caste there could be no general definition of caste. The reason according to him is twofold. The first involves the complexity of the phenomenon. The second is a result of a lack of precision even though ample literature exists on the subject. The researcher also struggled with this in trying to gain understanding of the caste system.

Silverberg (1968:20) in quoting Srinivas mentions that a caste in essence was a religious group where membership required certain ritual observances. This description is also wrangled with obscurity with regards to membership. With Silverberg's quotation, membership was largely dictated by the responses of individuals within the caste structure. For as long as faithfulness prevailed on their part the caste identity was maintained. However, in Hinduism, this is not primarily the case. Birth was the central feature of a person's identity within a group. Crystal *et al* (1990:225) describe 'caste' as a system of inequality which is particularly evident among the Hindus in India. Contributing to the inequality is one's lineage and occupational ground into which one is born. Vally (2001:112) says that in Hindu *'jat'* (birth) is used to designate caste. *'Jat'* is a little fuller in it's meaning from both a spiritual and social level. Spiritually, it provides definitives for self, the soul and the essence of being and socially it is used to connote divisions, gender, the nature of something, the race, species or the breed. Reddy (1997:3) says that there are derivatives constituting the very nature of caste. Keeping in mind the various definitions of caste one can understand Ghurye's (1979:1) complexity of arriving at a specific definition. However Vally's definition seems quite close at trying to gain a working definition of caste. The reason for this will be seen later in the twofold plane of caste.

3.2.2.2 ORIGIN OF CASTE

In this section one is concerned about the validity of a system that has been propagated in the name of religious beliefs. Reddy (1987:2) elaborates on the commentary of Max Muller with regards to the caste system. Muller mentions that there is no authority given by the *Vedas* for the complex and complicated system of castes. The moratorium as taught on spiritual pollution as a result of different social associations is also strongly refuted. There were no laws for the assertive nature of the priesthood and the lowering of some human life to that of animals. Stemming from the research of Max Muller, one is assured that the *Vedas* has given no support for the secluded nature of the caste system. Lewis and Travis (1991:237-238) quote the *Rigveda* X, 90 which speak of four *varnas*

(colors). The colors are more in reference to skin colour which more often dictated the classes that initially categorized individuals. *Brahmins* were associated with white, *Kshatriyas* with red, *Vaisyas* with brown and *Sudras* with black. The *Sudras* were referred to as the '*dasa*', which meant dark or black.

McDowell & Stewart (1982:26) cite a mythology associated with the origin of the caste system. Brahma, it is believed created Manu, the first man. From Manu came the four different types of people as decided by Brahma. From the head of Manu came the Brahmins, described as the best and most holy people. Out of Manu's hand came the *Kshatriyas* (the rulers and warriors). The craftsmen came from his thighs and were referred to as the *Vaisyas*. The remainder of the people came from Manu's feet and were known as the *Sudras*.

Even though there is no mention of caste in the *Vedas* the colors were used to help foster a system that would compartmentalize people to the point of deriving social and spiritual distinctions. This mindset helped foster the social and spiritual hierarchy for the caste system.

3.2.2.3 MOTIVATION FOR THE CASTE SYSTEM

It has been suggested by Reddy, in quoting Romilla Thapar, that because of the superiority of the Aryans they suppressed the *Dasas* because of fear that assimilation would lead to loss of Aryan identity (1987:2). This somehow relates to South African history. While the early invasion gave rise to the caste system in India, in South Africa the early invasion by the Dutch led to the formulation of apartheid. On their arrival they encountered opposition with the indigenous people known as the Khoikhoi or Hottentots. Continuous sporadic fighting between the Dutch and Hottentots led to the dominance of the European community and the relegation of the Hottentots to a position of political inferiority. The ascendant nature of the Europeans eventually led to a mindset that was applied practically where they viewed themselves as God's chosen

people, the rest (Hottentots) and other race groups as unbelievers or pagans (Pillay 2002:96).

The maintenance of personal identity and superiority was one of the chief reasons that motivated the emergence of the caste system. The second reason was the need for ethnic and religious purity. The religious and ritual rule of behavior prescribed by an individual's caste has been regarded as being important deterrents. The rules of caste behavior have been considered as important rules of religion. Ritual behavior in a number of areas such as the eating of certain foods, the touching of certain objects and rules of marriage and remarriage had been set along the lines of purity pollutions (Silverberg 1968:20).

Ralhan states that Hindu law has forbidden all social contact with the Untouchables. Hindus should not associate with them (1987:v). As previously noted, the *Vedas* contained no specific mandate that gives credence to the justification of caste. This may well lie in the interpretation rather than texts being etched in the canonical books of Hinduism. The idea of interpretation to justify a system in the name of religion is not uncommon. The Dutch Reformed Church played a major role in the formation of apartheid in South Africa. They emerged with the ideology while the government applied the principle. This was done in the name of religion where the Bible was used to substantiate the case for separateness. Among several of the Biblical principles used was one that was outstanding. The Lord's will is that people of different ethnic backgrounds should maintain their separate identities. In doing so they are able to keep themselves spiritually and morally clean so that God can effectively use them (Pillay 2002:104). This is only one example of many others that has been initiated in the name of religion. Perhaps a diligent search for justification for other aspects of holistic life might reveal more information. However one can readily see the importance of social and ethnic purity to those who motivated the caste system. The Indian government's position in this matter will just be mentioned momentarily as it will be discussed later. As part of its safeguard to

those that have been victimized a policy has been put in place calling for removal of any social or religious disability, liability, restriction or conditions with regards to access to shops, public restaurants, hotels and place of public entertainment or the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partially out of state funds or dedicated to the use of the general public (Art.15 (2) (Ralhan 1987:vii). The original move by the Aryans toward ethnic purity has been counteracted by the government's aim in the eradication of a society defined along social lines. This, however being noble and commendable, was not without ramifications in its earlier stages and perhaps even at present where people have been greatly affected spiritually, emotionally and physically.

3.2.2.4 DIVISIONS OF CASTE

The Indian Hindu society was divided into four Varnas; the *Brahmins, Kshatriyas, Vaisyas* and *Sudras.* Theory divides all Hindus into two great categories namely the *Sudras* and *Dvijas.* The *Dvijas* comprised of the *Brahmins, Kshatriyas* and *Vaisyas.* They are referred to as the 'twice born'. Their second birth is initiated by a ritual. A sacred thread is believed to be tied around the naked body of young male (7-9 years) initiates. The *Sudras* are excluded from this privileged position because they symbolically sprung from *Manu's* feet. This suggests that they are dirty and born to be stepped on (Senart 1930:56-57: Lewis & Travis 1991:238). The *Brahmins* were considered to be superior and the ones more likely to reach *nirvana.* They are also described as ones who normally supervised the *Vedic* sacrifices. The *Kshatriyas* were warriors and the *Vaisyas* were considered as being the producers, merchants and farmers while the *Sudras* were peasant serfs or day laborers. Senart (1930:94) comments on the duties of the various castes. The *Brahmin's* duty was to study, teach the *Vedas* and offer sacrifices on behalf of practitioners and to receive gifts. This position has since changed. This will be taken up in discussion in dealing with the role of *Brahmins.* The *Kshatriyas* were to give orders, protect the people, study the *Vedas* under the tutorship of Brahmins and offer sacrifices. The *Vaisyas* were given the task of

raising lifestock, cultivating the soil, engaging in trade, giving charity and studying the *Vedas*. One can already notice that a compartmentalistic view has been put forth by the leading figureheads of the ideology. This may infer that there are no loopholes to the system and that it is an appropriate mechanism that has been put into place in order to regulate everyday life. However while admitting to a stereotyped system, interaction did occur among the *Dvijas* to the point that the *Sudras* were born or commonly referred to as the 'mixed caste' (Senart 1930:95).

These are the main divisions of the caste system to which credence and a fair measure of respectability is afforded. However up to this point there is a fifth group that has been formed. They have become victims of social and emotional trauma often being referred to as barbarous and commonly referred to as those without caste or the outcasts. The fifth group known as the *Harijans* (untouchables) has been expelled from their original caste because of certain violations or misfortune. They were given opprobrious names. In the *Puranas* they were known as *Asprusyas, Chandals, Srapachas, Antyajas, Panchamas, Balmikis* and *Jambavans*. Thereafter they were referred to as *Adi* Hindus, Depressed classes, Scheduled classes, *Pariahs* and finally *Harijans*, a name given by Mahatma Gandhi (Ralhan 1987:1; Senart 1930:14). Although they were often looked upon with disdain by the so called upper caste they were considered as individuals who have great self respect. This must be considered as one of the triumphs of the human spirit. In spite of degradation, criticism and unsavory remarks they still have the strength to conquer and press on.

3.2.2.5 *STRUCTURE OF THE CASTE SYSTEM*

The caste system has been considered as being one of the oldest and most elaborate systems of social stratification. It is not only the key feature among the masses of India but also closely related to its religious life. As noted earlier castes were groups with well developed social structure. In comparison to a class in which membership was voluntary, caste was determined by birth.

Amidst Gandhi's reforms for the *Harijan* caste, he held firmly to the belief of a traditional ordering of society. The reason for this *inter alia* was for the preservation of harmony and its growth of the soul with its traditional duties (Zelliot 1996:154).

In trying to describe the structure of the social stratification of people in India, a model drawn up by Bhatt (1975:2) will be used.

CASTE		CLASS		POLITICS
HIGH	→	HIGH	→	HIGH
MIDDLE	→	MIDDLE	→	MIDDLE
LOW	→	LOW	→	LOW

The model has been described by Bhatt as demonstrating the ascriptive system of status and hierarchy. It is divided into three categories; caste, class and politics. Caste is the term used to denote colour. As noted earlier, individuals were initially categorized as a result of colour. Class on the other hand is defined as, 'a group of people considered as a unit according to economic, occupational, or social status; especially a social rank or caste'(Neufeldt & Guralnik 1988:258) In the class section, economics played a major role. In the area of politics participation was largely determined by class. With reference to the model a few aspects need to be noted. First, the general structural patterns need to be changed. Instead of rectangular blocks being used preference should be given to triangular shapes. This may seem so trivial and inconsequential and perhaps even laughable. However if we are going to relate to a model that helps one understand the social stratification of a people group then it must be made as relevant as possible. The reason for a triangular shaped structure is to show the highest point of caste status which is normally reflected by an apex. Because of the exclusion of certain groups to upper caste status, there is a strong case for more people to be found in the lower castes. Second, when there is a fall out due to violations on the

part of an individual in his caste there is always descent of caste and not vice versa. Third, it is adequate to display majority and minority. *Brahmins* are usually in their minority compared to the low caste while the middle caste is inbetween. Notwithstanding my comments in this matter, the model that has been presented will be observed.

Caste, as noted earlier, is largely ascriptive. Birth *(Jaiti)* together with colour in its earlier stages determined the group to which an individual belonged. This was non negotiable. The class aspect is largely determined by a mixture of caste and economics. Bhai (1987:174) noted that in the framework of contemporary society, financial status and flow of income determined class position. Keeping this in mind it is possible for an upper caste person to be reduced to a lower class position as a result of socio-economic problems. The other view is that a low caste person because of his strong financial position is elevated to upper class status. There is the 'status branding' for which a number work toward. Within the high class status there is further division that is largely dictated by non-economic factors, family status, caste and political power (Bhai 1987:174). Bhai comments on class stratification. He draws a distinction between two terminologies that were used in the discussion of class. They are Inter class and Intra Class. Class orientation has its benefits in social, political and educational interaction. Inter class are people of the same caste and form the same class. Intra class is the opposite of Inter class. However, to be noted is that when caste and class cease to exist then class background forms the basis for neighborhood, personal and political relations. With reference to kinship relationships caste still forms the basis. When caste and class is the same then class will form the basis.

In political, traditional settings the upper class has always been noted to dominate. This has been seen even in the case where conflicts arose with low caste people. Whenever there exists a possible threat to the economic interests of the upper caste then the political power invested on the upper caste was used as a weapon. However with the change in social stratification upper class people, irrespective

of caste, have all shared equal, political leadership. The determining factor becomes class instead of caste (Bhai 1987:177).

Further support for the model by Bhatt was to encapsulate the thought of caste equality. This is to say that all individuals within a set caste enjoy the same level of mutual, socio-economic and political positions which is inclusive of rights, privileges and responsibilities (Bhatt 1975:4). While this is so on the horizontal axis, on the vertical axis there is differentiation among individuals belonging to the different designated castes. Ghurye (1979:6) asserts that all over India there is a definite scheme of social precedence among the castes with the Brahmins taking top spot as heads of the hierarchy.

The comment made by Bhatt (1975:4) is that the social stratification marks non-antagonistic strata. This is seen in the context of acceptance and legitimacy of socially determined positions in the distribution of wealth, status and power.

Ghurye (1979:6) says that although in ideology one may accept a compart-mentalistic view there is a difference. He cites an example in Southern India where the artisan caste have always maintained a struggle for a higher place in the social scale than that allowed to them by Brahminic authority. They are of the opinion that they are equal to other caste groups. While this may seem an ideal model to some, it must be accepted that Indian society has not placed any human value on those who may be found outside the caste structure, class structure or political setting. The political aspect has been readdressed by the post democratic government of India. This will be dealt with under caste and politics.

3.2.2.6 SUB CASTE

Bhatt (1975:5) accounts for around five thousand sub castes in India. In any one of the linguistic divisions of India there are as many as two hundred castes which can be grouped in classes whose gradation is largely acknowledged by all. These groups possess distinct names and births which generally determined the status of

an individual in society. The further sub-divisions are divided into two thousand smaller units known as sub castes. The sub castes help demarcate the sphere of marriage and helped regulate the social and cultural life. Srinivas (1984:60) illustrates the social statistics of a Mysore State South Indian village known as Rampural. In 1948 there were 1523 residents. This village contained nineteen Hindu sub castes with a collective membership of 1274. The balance was stated as being very small. It must be noted that sub castes are a division of the main sector of the designated caste group. This eradicates a one sided view which purports that there were no further subdivisions within the main castes.

3.2.2.7 ROLE OF THE CASTE SYSTEM

The intent in this section is to examine the shortcomings of the caste system particularly in the area of segmental division of society and the hierarchical structure adopted together with its ramifications. There are specific topics that are worthy of mention such as social intercourse, civil and religious disabilities, privileges of different sections, the lack of unrestricted choice and occupation and restrictions on marriages (Reddy 1987:1). These will be interwoven within the subject under discussions.

(a) IT DIVIDED THE PEOPLE ACCORDING TO COLOUR

The original intention of the architects of the caste system was to regulate the social and spiritual life of its members. While the ideology existed the praxis and it's effect on people was of major concern. This led to untold difficulties that suppressed and oppressed people and yet the caste system continued unabated all in the name of religion. Bhatt's description came under serious attack by the later reform groups. The model itself according to these groups presented a system of no mobility, discrepancies or incongruity (Bhatt 1975:4). Yet in reality there have been constant challenges with regards to the system. Notwithstanding what has been said, initially caste groups were divided according to colour and birth.

Brahmins were ranked first, followed by the *Kshatriyas*, *Vaisyas* and the *Sudras*. The fifth group was referred to as the outcasts or untouchables.

This division on the basis of colour is not something new to residents of South Africa and not a unique happening to people on the Indian subcontinent. The propagation of apartheid in South Africa divided the people on the basis of colour. This was seen in the government's policy of separate development. According to Davenport (1989:375) the act of total separation of White and Black was considered an ideal to aim at. As a result of this ultimate idea by the Nationalist Government the Group Areas Act was consolidated in 1957. The act provided for three fundamental groups: White, Native Bantu and the rest classified as Coloured. The Coloured group consisted of sub-groups which predominantly included the Indians and Chinese. It was the classification based on ethnic background and predominantly colour that had given rise to development of homelands along racial lines. Unlike South Africa the Indian dilemma deals with a much larger population to that of South Africa and unlike South Africa there is a prominent Indian descent. Colour therefore played an important role in the division of people. The origin of the caste system gives further insight into the various divisions that came into being.

(b) *IT SUPPORTED RELIGIOUS EXCLUSIVITY*

Brahmins were considered as people with a high spiritual status. Senart (1930:98) says that Manu acted prudently in declaring that a Brahmin must always be regarded as a high divinity irrespective of the trade he may participate in. Certain sacrifices cannot be performed by any other castes other than that of the Brahmins. Ghurye affirms the high religious status afforded to the Brahminic caste. A Brahmin never bows down to anyone who is not a Brahmin and when he is saluted by a member of a non Brahminic caste he pronounces only the benediction. The Brahmins' status has been elevated to such a position in Northern India that a low caste will never cross the shadow of a Brahmin, never eat food without first sipping water which had the big toe of the Brahmin dipped

in it. The Brahmins' status is of such a nature that he will not even bow to idols in the house of *Sudras*. Furthermore the inner recesses of the temple are said to be only accessible by the Brahmins (Ghurye 1979:14). Despite the high status afforded to the Brahminic caste they are not without problems. Senart (1930:104-105) explains the four conditions of the Brahminic caste in relationship to caste duties. As a novice it is his duty to study the Scriptures as well as the rules of sacrifice. When he marries his sons must be schooled in the traditions of family ceremonies. In the twilight years one either returns to solitude for the purpose of living a very simple lifestyle or settling down to an ascetic life. Although this is generally the pattern that envelopes those of the Brahminic class in practice they are far from the ideal. The idea to establish the Brahminic caste for exclusivity must be seen in the writings intended to convey power and strengthen their preeminence as well as their move to give form to epic traditions.

(c) IT BERATED THE OUTCASTS

This is one of the most difficult and sad aspects of the caste system. The Outcasts, Depressed Class, Scheduled Class or *Harijans* are among the many other names given to people who never fitted within the framework of the caste system. Massey (1995:16) asserts that the outcasts, according to the initiators of the system, were not fit for places in society. They were subjected to such extreme harsh kinds of disabilities in the form of social oppression that it seemed that they had lost their humanness. In the name of religion the intention for harmony and co-ordination in separating the caste groups saw more periods of disunity and distress rather than its intended vision of harmony. They have been barred from Hindu temples and places of worship, from the celebration of feasts, offerings and sacrifices. It was also believed that they must be kept in ignorance especially in the religious values inclusive of tenets and truths of the sacred Scriptures. Manu decreed extreme punishment to those who listened to the recital of the sacred Scriptures. Further injustices suffered by the Untouchables were matters pertaining to social aspects. Any caste Hindu may not accept cooked food, salt, milk or water from an Untouchable. His touch was

considered to be polluting. This was illustrated by Zelliot (1996:155) when he wrote of Gandhi. He quoted an incident in the life of one of the greatest fighters for liberation and social justice, which went back to when Gandhi was twelve. During this period a scavenger named Uka, an Untouchable, used to work for his family. His job was to clean the household latrines. Gandhi was ordered by his parents not to touch him. Timeously he wanted to know why he was not allowed to touch Uka. When he did touch him he was asked to perform ablutions. He was informed as to the pollution one incurs in touching someone from the Outcasts. However he spoke out against the injustice as a matter of sin.

The Untouchables were also barred from using public conveniences, roads, vehicles, wells, schools, restaurants and tea shops (Ghurye 1979:11-12).

(d) IT CREATED MOVEMENTS FOR DISBANDMENTS OF THE CASTE SYSTEM

Ralhan (1987:ii-iii) explains some of the history with regards to social reformation. There were some social reformers who aimed at addressing the injustices against the Untouchables. These are inclusive of an ancient *Vashistha*, the *Guru* of Rama who deliberately defied the social barrier by marrying Arundhati, an Untouchable. Mantanga, a saintly and highly respected person who exhibited great kindness to creatures also fought for social reform. He built an *Ashram* where many Untouchables were taught. In 1873, Jyotiba Phuley helped spearhead a movement which aimed at redeeming the Depressed Class from the influence of Brahminic culture. In his manifesto he declared that the untouchables were his kith and kin and started caring for them. In 1876, Dayanand Saraswati took great offense against Hindus. He accused them of standing aloof and doing nothing to alleviate the sufferings of the outcasts while on the other hand Christians were doing a great deal to help alleviate the problems. In his quest for the removal of racial discrimination he violated social custom by accepting food offered to him by a barber in a public meeting. Swami Vivekananda, founder of the RamaKrishna Mission strongly denounced the practice of untouchability. He chided Hindus, '... they were neither

Vedantists, nor *Puranas*, nor *Tantries* but just don't touchists. Their religion was in the kitchen; their God was in a pot'. Mohandas Karamchand Gandhi (1869-1948) known as *Mahatma* (great soul) in his collective statements on untouchability noted, '...caste must go; all are equal in the eyes of God; none high: none low; The bleeding wound! My soul's agony; my *varnashram Dharma*; The removal of Untouchability'. It must be noted that these statements are not to be viewed as being the strength of Gandhi's consistent position towards the outcasts. It is alleged that in 1920 during his term of leadership of the Indian National Congress his voice was moderate on the issue. He was quoted as saying, 'inter drinking, inter dining, inter marrying...are not essential for the promotion of the spirit of democracy.' However his tone changed twenty six years later from moderate to very strong when he said, 'If I had my way I would persuade all caste Hindu girls coming under my influence to select *Harijan* husbands' (Zelliot 1996:152-153).

Religious bodies such as Buddhism and Jainism also played an instrumental role against the discrimination based on caste by the Indian government. Their mandate was for equal status for all without distinction (Reddy 1987:5). As a final remark, one *Sudra* was overheard saying:

> ...all *varnas* possess equality of status but not equality of opportunity. One born as scavenger must earn his livelihood by being a scavenger and then do whatever else he likes. A scavenger is as worthy of his hire as a lawyer or your president. That according to me, is Hinduism (Zelliot 1996:154).

These are some of the individuals who played a remarkable role in addressing the issues of the Untouchables.

(e) IT REQUIRED THE GOVERNMENT'S ATTENTION

The caste system started as a religious problem but eventually ended up becoming a national problem. The government of India set up three parliamentary committees: the first in 1968, the second in 1971 and the third in 1973. Its aims were to examine the interests of the Scheduled Caste, a name afforded to them by

the British government in 1935, and implement safeguards for the welfare of Scheduled Caste. Ralhan (1987:viii) lists eleven of these safeguards (See Appendix D). The government's idea was largely to entrench the outcastes' rights as citizens, the promoting of their education, economics and the removal of social disabilities. The government also made provisions for their participation at national level. Under Articles 330 and 332 of the Constitution seats were to be reserved for the Scheduled Caste in proportion to their population (Ralhan 1987:viii). On the governmental level some attention had been given to these individuals however practically it remained a problem.

In one of his visits to an outcaste community, Pandit Jawaharlal Nehru said:

> Sisters and brothers, I stand before you with a guilty conscience. I am struck with grief. I cannot help bewailing your misfortune. I am ashamed of myself for not having done anything to improve your lot. How horrible it is! (Ralhan 1987:viii).

One greatly admires such a speech. And a speech it will remain if nothing constructive is done to help bring social relief to those who are stricken by misfortune.

These are some of the areas that have plagued society as far as the caste system was concerned. As a closing statement I quote the words of Rev. C.F. Andrews who, appropriately stated as a way forward:

> Let the problem, then, of India's poor and depressed classes be felt by every educated man, let it be spoken of in our schools and colleges with sympathy and humanity, let the whole press of the country promote the circulation of the new ideas of helpfulness and meanwhile let those of Young India who are eager to serve their country in their own day and generation continue to band themselves together for a united effort, to bring education and healing to those of their own countrymen who so sorely need their labor (Ralhan 1987:77).

3.3 SOME OF THEIR TRADITIONAL BELIEFS

As with all other religious groups there is a system of beliefs that has been developed through the interpretation of literature. In many religions among which are Christianity and Islam, revelation of the godhead has been inherited from a divine source. The recurring theme of many of the world religions is man seeking to forge a relationship with the divine. Since Hinduism is such a complex religion in its belief system the focus will largely be on some of the important areas viz., Brahma the supreme soul, *Trimurti* (Hindu Triad or Trinity) and the pathways of attaining salvation.

3.3.1 THE SUPREME SOUL - *BRAHMA*

Hindus believe in the existence of the Brahma, the absolute or the universal.

3.3.1.1 THE NATURE OF BRAHMIN

God, in Hinduism, has been referred to as *Brahma, Paramatma* (the supersoul), and *Bhagavan* (the Supreme Personality of the Godhead) (Prabhupada1992:173). According to Dallapiccola (2002:42) the name *Brahma* is described in the neuter noun originating from the root word '*brih*' meaning growth, development. As the supreme entity of the universe all things come from him and return to him.

Brahmin is stated as being the masculine personification of the neuter *Brahma* of which the essence is reality. He has been physically described as having four heads. Originally he had five but unfortunately one had been cut off by Shiva. The four heads symbolize his omnipresence. He is also seen as the spiritual power and mediator of powers between the two opposite forces, that of Shiva and Vishnu (Dallapiccola 2002:42).

Hinduism, because it has been considered as being syncretistic, has absorbed principles from other religions such as Christianity and Islam, some of which include meditation, incarnation and the coming of a future deliverer – Vishnu in

the form of *Kalki,* the final deliverer. The syncretistic concept carries within its meaning the borrowing of important truths for the advancement of the belief system. With this in mind, and in reference to the absolute in Hinduism, there are many terms relating to the divine. Martin (1985:353) notes that the Hindu concept of deity can include any of the following: monism (all existence is one substance; pantheism (God is in creation as a soul in a body); animism (God or gods live in non human objects such as trees, rocks, animals, etc.); polytheism (there is one God we worship among the many that exist) and monotheism (there is only one God).

Prabhupada (1992:58), in providing a strong case for Monism and Pantheism of *Brahma* in Hindu literature, wrote, '*Brahma* is one without a second; besides this, nothing exists; everything and everywhere is *Brahma*; I am by nature *Brahma'*.

Prabhupada (1992:58) seeks to emphasize the exclusivity of *Brahma*. He is incomparable and is incorporated in both the material and spiritual worlds. The spiritual energies of *Brahma* permeate all of life and the energies produced are constant in both the material and spiritual realms. This provides evidence for *Brahma's* changelessness. Having made mention that Brahman's spiritual energies are consistent in both worlds; the question remains: Why is it that all material things are not readily embraced as God's? To this, Hinduism, according to Prabhupada, makes a differentiation. Although God is constant, the material universe has not truly grasped the fullness of *Brahma*. As such they are constantly in a position of being a reflection of *Brahma* until they arrive at a true knowledge as to the nature of *Brahma* (Prabhupada 1992:58).

In summary the nature of Brahma is that he is incomparable, he exists in both the material and spiritual worlds and the nature of his power is consistent.

3.3.1.2 THE FOUR-FOLD DIVISION OF THE HINDU COMMUNITY IN SOUTH AFRICA

Having discussed *Brahma* and the significance of his nature to practitioners, it becomes needful to understand how he is viewed and related to in the South African Indian context.

Diesel & Maxwell (1993:3) explain that the South African Indian community practitioners fall into four major divisions. There exists Sanathanist Hinduism. This mode of belief places much emphasis on traditional and ritualistic Hinduism. The second group known as the *Aryan Samaj* gives exclusive devotion to the one Supreme, formless deity. Worshipping of images or pictorials of the divine is not given pre-eminence. However, as a distinctive mark of their allegiance to the worship of God, the *AUM (om)* symbol is given a visual prominence at places of worship. The Neo-Vedanta group among which are the Ramakrishna Centre and Divine Life Society form the third group. The *Ashram* and the *Guru* are key features to these practitioners. God is considered as being real in that he can be realized within one's being. Stemming from this one gathers the importance of the role of self realization to the followers of the Neo-Vedanta group. The fourth group is the Hare Krishna Movement linked to an organization known as the International Society for Krishna Consciousness (ISKON). Their relationship to God differs from an impersonal God as believed by the *Aryan Samaj* Group. They hold close to a view where God is best described as being '*Saguna*' (near God). This God, who is personal, takes on forms *(avatara)* and possesses physical beauty like Krishna. Krishna is often depicted in his beauty as one who carries a flute and wears peacock feathers in his hair.

Hinduism, despite its claim to be a united religion, also embraces a subtle form of denominationalism brought about by differences in their perceived and interpreted relationship with God.

3.3.2 TRINITY - *TRIMURTI*

3.3.2.1 DESCRIPTION

The Trinity (*Trimurti*) is another important feature in the belief system of Hinduism. The word 'Trinity', according to Ryrie means 'threeness' (1972:30). In spite of the belief in *Brahmin,* the concept of the Trinity was a later development in Hinduism. Chakravarti (1991:15-16) remarks that the late development of the doctrine of the Trinity was twofold: First, it was largely as a result of unpopularity. There was only one temple in Pushkar Rajasthan that was devoted to *Brahmin*. The evolution of time soon allowed him to disappear to the point of being only an historical reference. Second, Vishnu and Shiva was said to have shared the responsibility of *Brahmin* in their individual capacity. In trying to reconcile this latter thought, in comparison to the Trinity of the Bible, God the Father, Son – Jesus Christ and the Holy Spirit are key features. The biblical position views a sharing of responsibility by the Trinity with regards to the great plan of God for man and the world. According to Chakravarti this is not the case with Hinduism. His view states that the fading away of *Brahma* (*Nirguna*-one without form and void) has invested that task of the Trinity to the *Avatara* of whom Vishnu and Shiva are key personnel. Since then the doctrine has been resurrected and Hinduism readily embraces its Trinity.

3.3.2.2 THE PROMINENT PERSONNEL IN THE HINDU TRIAD

The Hindu Triad consists of three important gods. *Brahma* has been described earlier as the creator. *Vishnu* is the second member of the Hindu Triad. He has four arms and is normally dressed in yellow. He is either depicted with a black or blue complexion and has four arms. A crown and sacrificial cord wound around his torso are also very distinctive. Also of importance are sacred objects such as the discus *(chakra)* which represents the karmic cycle of birth and death, a club and a conch shell. This shell is symbolic of the infinite space which constantly expands in a clockwise direction. The shell's sound represents the primordial

sound of creation and which is also used to ward off demons. He is often portrayed sleeping in the coils of a cosmic snake *(sheshanaga)* (Krishna 2001:20,21).

Vishnu is alleged to see creation in his sleep. A lotus flower appearing at his navel sees Brahmin seated thus typifying the new creation. The end of Vishnu's slumber sees the withdrawing of the creation until Vishnu is set to sleep again where another creation comes into being (Prabhupada 1988a:86)

Vishnu is the 'all pervader'. He is recognized as the sustainer of the universe taking on many forms for the sole purpose of re-addressing balance in the universe between good and evil (Dallapiccola 2002:203).

The third person of the *Trimurti* is one of the most fascinating and complex deities in Hinduism. He is Shiva. He is considered to be the Destroyer and Regenerator. He is recognized by his associated sacred objects. These are the trident, linked to the symbolism of the number three, the hour-glass shaped drum, which produced the ancient sound vibration which divided the unity of the one into the diversity of the many and the serpents which recall the passage of time. He is usually depicted as the *Mahayogi,* or great yogi, seated on the summits of the Himalayas in deep meditation. The God is seen as wearing a simple loin cloth sometimes with the skin of an antelope wrapped around him, and he is seated on a tiger's skin. He has a sickle moon in his hair, snakes coil around his neck and the river Ganges which is personified as a Goddess takes refuge in his hair. The deity is the force which maintains the cycle of destruction and creation. In his manifestation as *Nataraja*, or the Lord of the Dance, Shiva produced the universe by dancing to the sound of the drum and he destroys it by fire, in a cyclic process symbolized by the circle of flame. The God crushes the demon which personifies every obstacle to existence. Shiva's neck is depicted in blue as a result of swallowing a terrible poison created by the churning of the ocean of milk to acquire the nectar of immortality. Shiva is also known as

Sadashiva and *Mahadeva*, the great God in which the three Gods of the *Trimurti* are seen. Lord Shiva rides upon a white bull called *Nandi* who symbolizes inner strength (Gokhale 2001:55-58; www.saigan.com/heritage/gindex. html 28/12/2005).

These Gods will be further discussed in chapter 4.2.1.2.

3.3.2.3 THE CONSORTS OF THE HINDU TRIAD

The following authors (Clarke 1993:137-137; Gokhale 2001:5-6; Krishna 2001:3-4,124-125) record information concerning the various consorts of the Hindu Triad.

(a) SARASWATI

The Hindu Triad embraces partners. Saraswati is the consort of *Brahma.* She is the Goddess of knowledge, poetry and music. She is illustrated as a strikingly beautiful goddess with a milky white face and is dressed in white garments. She is the personification of a sacred Indian river and is either seated on a water lily or lotus flower. She holds the Vedas, the prayer beads and she plays the Indian lute *(Vina).* She manifests herself in various forms inclusive of *Brahmi* or *Brahmani,* with four heads and four hands and as *Vagadevi,* the Goddess of speech.

(b) LAKSHMI

Lakshmi is the companion of Vishnu and she is regarded as the Goddess of wealth and happiness. She is seen holding a lotus flower while at the same time showering golden coins as gifts of prosperity and well-being. This wealth can either be material or spiritual and can be inclusive of happiness, well-being, understanding and knowledge. The Goddess is escorted by two elephants that shower her with water as a form of worship. Her identification with the lotus emphasizes her association with fertility and abundance. She has various names and forms and can be identified with Sita, the wife of Rama: Radha, the

companion of Krishna: Sri, the Goddess of beauty and Gajalakshmi, the goddess of fertility. Lakshmi is also referred to as Mhlakshmi. The Great Goddess who is representative of abundance is the original mother of life. She is identified by her four arms bearing a shield, a club, and a vase. Lakshmi is honored during the festivities of *Diwali* usually celebrated between October and November. The lighting of clay lamps during this period celebrates the triumph of good over evil in *The Ramayana*. The lights invite Lakshmi into the home, bringing with her prosperity and abundance.

(c) PARVATI

Parvati is Shiva's companion. She is depicted with Shiva either sitting or standing with him. She is dressed in a red and gold sari with a green blouse, a gold crown and gold jewelry. She stands in front of the Himalaya Mountains which speaks of her origins and is representative of Shiva's spiritual home, Mount Kailash. Parvati has various forms and names among which are *Annapurna* (the provider of food) and *Santoshi* (Goddess of agriculture) because she provides plenty food for her devotees. She is crowned with serpents and flames and carries a sword together with a cup of blood.

(d) DURGA

This Goddess is Shiva's wife. Durga is very powerful and she feeds animals and humans. Her warrior capabilities and destructive strength is seen when demons threaten the earth. She is known as the killer of the buffalo demon, (*Durga Mahisashuramardini).* This demon (*Mahisharshura)* threatened to destroy the world and Durga was the only one who could kill him. Her victory is commemorated in the celebration of the *Durga Puja* held in October.

She is usually pictured with eight arms and occasionally three eyes. She sits on a lotus throne or more often rides a lion or tiger because these animals are said to be unconquerable just like the goddess. She carries a trident, sword, snake, bell,

skull bowl, bow and arrow, wheel, club and a conch shell. She is worshipped as the protector of the law *(dharma)* and the destroyer of evil.

(e) KALI

Kali is Shiva's wife. She is the governor and devourer of time *(kala)*. She is said to destroy ignorance and illusion. She is depicted with a dark blue or black complexion. She appears to be naked seemingly because she is not bound by earthly illusion. Her tongue is blood red which brings to mind her battle with the demons during which Kali drank their blood before it fell to earth to produce more demons. She wears a garland of skulls which remind the devotees of their mortality. She carries a curved sword *(khadga)* with an eye on its blade and this symbolizes discrimination which cuts through illusion and wipes out ignorance. Kali is repeatedly illustrated as dancing on the prone body of her husband.

3.3.2.4 THE PURPOSE OF THE TRINITY

As mentioned earlier the role of the Trinity is not for the purpose of sharing the work load or executing a plan. Clarke (1993:136) states that one of the reasons for holding to the belief in the Trinity is for illustrating continuity and change which are key features in Hinduism. This must hold true in the light of the complex belief system as well as in the pregnant concept of the doctrine of *Avatara*. Another purpose for the belief in the Trinity is, '...to show the equilibric function of *Brahma*, though in obscurity, between Vishnu classified as being representative of the centripetal force and Shiva the representative of the centrifugal force' (Dallapiccola 2002:190). The last purpose of the Trinity is for the demonstration of symbolism. Brahma, Vishnu and Shiva are representatives firstly of the three ages of man: childhood, youth and old age. Second: with reference to time frames: morning, noon and night and third to the three fundamental principles of the universe, namely *satvik* (light and pure), *rajasik* (dynamic and ego centric) and *tamasik* (darkness, illusion, inertia, threatening, menacing) (Lal 2003:42).

3.3.3 SALVATION - *MOKSHA*

The belief in salvation *(Moksha)* is another key doctrine that is embraced by Hinduism. In order for a practitioner to be victorious over sin and find his abode with God then one of three disciplines will enable him to be successful. This is contrary to the Christian view of sin which regards it as both a spiritual and moral issue. Burnett (1992:184) qualifies the Christian perspective by saying that while Christianity deals with original sin, Hinduism considers it as being ignorance. Hinduism perceives sin as being intellectual, i.e., the ignorance of *Brahmin*.

The concentration of events in this life is the ultimate in Hindu teaching. A Hindu devotee desires to be released from all primary and secondary barriers that obstruct him from discovering the infinite being, the infinite awareness and the infinite joy within him. Smith (1986:34) writes that the dualism of man's soul and the Brahmin are no different. The question arises: If there is no difference then why is there the innate desire to become one with Brahmin? Beas (1964: 47) explains that the soul is the essence of the Lord and as such is considered to be pure and transparent. However due to its association with the mind and senses, it aggregates coats of filth and rust. The use of man's mind determines the extent of consequences that the soul has to suffer. In order to reach purity and oneness a practitioner can consider *bhakti marga* (the way of devotion), *gnana marga* (the way of knowledge) or *karma marga* (the way of works).

3.3.3.1 THE WAY OF DEVOTION - BHAKTI MARGA

(a) DEFINITION

'Bhakti' is the Sanskrit word meaning devotion. It conveys the idea of surrender to and love for a personal deity (Davis & Travis 1991:292). In essence, this path seeks to make God the central feature of one's worship. Devotion suggests the idea of a devotee making unlimited sacrifices in order to please the object of one's worship.

(b) VIEW OF GOD

The most common view adopted in worship in Hinduism is devotion to the gods. In the Hindu pantheon it is believed that there are about three hundred and thirty three million gods. These must not be seen as different gods but rather the divine creations of one Being (www.experiencefestival.com/a/Hinduism/id/51467 4/01/2006). Burnett (1992:183) says that in ritualistic Hinduism God is given a form and as such becomes personal to the practitioner. In the lower form, in contrast to *Nirguna Brahmin,* he is viewed as a personal creator. The worship of Siva and Krishna, among others, is related through imagery in *Bhakti* worship. Sen (1961:35) in commenting on the use of imagery in worship says that although the imagery may help focus on devotion, in theory they must be considered nothing more than imaginative pictures of the infinite aspects of God. He goes on to report on a pundit's reasoning for the use of imagery in worship. One accedes to the worship of a variety of images presented in the temple. Honor and homage is paid to these images. Flowers, rice, scented oil, saffron and other similar articles are presented to these gods. But this does not necessitate the view that they have accepted these images as being either Brahma or Vishnu themselves. These are considered as mere representations. Prayer is offered to the deity rather than the statue. Brown (1988:133), in commenting on Hindu imagery, says that the left of the image is symbolic of the transcendental while the right represents the terrestrial. When the worshipper tries to contact God, beginning from the transcendental (the left side) then he discovers that God is formless. However, should he try to contact God from the right, symbolic of the material world, then God is seen as possessing form. The many forms of God which between them control all aspects of the world are the projections through the worshipper's mind of the formless divinity.

(c) APPROACH TO GOD

In ritualistic Hinduism, *bhakti* (passionate devotion to God) became the watchword. Dandekar (n/d:147) says that passionate devotion supersedes belief

in a personal God. This seems rather questionable since the knowledge of God determines one's relationship. However he says that it is before this personal God that man experiences the feelings of moral inferiority, spiritual imperfections, helplessness and humility. The ardent belief in the grace of God allows him to surrender to the point of being hopeful in finding acceptance by God and entering into direct communion with him. Although Dandekar uses the phrase 'grace of God', in Hinduism there is no theological concept of grace as stated in the Bible. The Bible speaks of 'grace' in Ephesians 2:8. It is used with reference to God's kindness, forgiving love and unmerited favor toward man (Barker *et al* 1985:1833). From God's perspective man deserved eternal punishment. However God, through the death of His Son, Jesus Christ, granted man the opportunity to receive eternal life. In Hinduism the closest one can understand the concept of grace is in the context of the *bhakti* movement. This is where the followers of a particular god receive pleasure from serving this God (www.karma2grace.org/webcomponents/FAQ/index.asp?det=61 2/01/2006).

The devotee, in his approach to God, is largely motivated by love. Smith (1958:28) records:

> As the waters of the Ganges flow incessantly towards the ocean, so do the minds of the bhakti move constantly toward me, the supreme person residing in every heart, where they hear about my qualities [sic].

Smith continues that unlike those who follow the philosophical route the ritualistic Hindu rejects all suggestions that the God one loves is oneself and he will also not strive to identify with God but to adore God with every element of his being.

(d) METHOD OF WORSHIP

The practitioners of this type of worship provide personal attention to deities and often see their worship as being private. Dandekar (n/d:140) writes that the centre of the entire procedure of *puja* is the idol or the image or some other concrete symbol of the divinity. *Puja* is literally religious acts performed to express one's

devotion. A distinctive characteristic of *puja* is that in essence it is a personal activity rather than a congregational or communal performance. Temple worship although important is not constituted as being the only form of religious devotion. The piety of a Hindu is by no means dependent on his visiting a temple and offering worship there. From personal observation devotees prefer home worship to temple worship. Only on certain occasions like the *Kavady* and *Marriama* prayers do worshippers congregate at the temples. In commenting on the aspect of worship, Lewis & Travis (1991:292-293) say that although the act of the *puja* itself could be done anywhere it is normally restricted to places such as home, the temple , outdoor shrines or during festivals held occasionally or annually. The nature of the *puja* could be simple, elaborate, inexpensive or even costly but always performed in the presence of the deity's image or symbol. The deity and the icon whether statue, picture or symbol are one and the same. The important part of the practitioner is to always please the deity. To this end, offerings consisting of items such as garlands of flowers, incense, candies, ghee and fruit are normally presented. During the procedure of *puja* a variety of reverent gestures are used and prayers may by silent, semi-audible, formal or extemporaneous.

3.3.3.2 THE WAY OF KNOWLEDGE – GNANA MARGA

This philosophical route differs in approach to that of the way of rituals and the way of deeds. It places emphasis on the practitioner's mind rather than external ceremonies as is commonly associated with the latter two.

(a) DIVISIONS

Over the centuries six schools of philosophies have been developed. These divisions were a result of the different interpretations of the *Vedas*. While some recognized this as being authoritative others did not. Burnett (1992:176) affirms that the Buddhists and Jainists form part of the latter group. Clarke (1993:135) mentions that some of the areas of conflict among the Buddhists and Jainists with

regards to the Vedic literature were inclusive of the concept of reincarnation, the position that was held by Brahmins who were considered as the guardians of the sacred teachings, the rituals and sacrifices.

However the philosophical route is divided into six schools which are in turn divided into three pairs (Clarke 1993:135).

They are the *Nyaya* founded by Gautama which placed emphasis on logic, analysis and the nature of reasoning.

Vaishika was founded by Kanada. This belief system was largely atheistic and dualistic in nature. It taught that reality is made up of soul and matter and that matter is composed of material elements.

Samkhya was the third school and was started by Kapila. This belief system was similar to the *Vaisheskika*. A dualistic system that differentiated between matter or nature *(prakriti);* and countless souls *(purusha)*; souls must distinguish themselves from matter before they can be liberated from it.

Yoga founded by Yaj Navalkya and later codified by Patanjali was the fourth school. This statement is in conflict with Elliot, Goldstein & Upshall (3.3.3.2.c.i) who state that Patanjali was the founder of *Yoga*. Nevertheless the key proposition of this school was the emphasis that *moksha* can be achieved through a set of specific mental and physical disciplines.

Purva Mimansa founded by Jaimini was the fifth. This school concerned itself with the interpretation of the philosophy and rituals of the *Vedas*. It was later superseded by the Vedanta system.

The Vedanta school founded by Badarayana was considered to be the most important. It emphasized the power of *Maya* (illusion) which makes the world

appear real and of Brahmin who is the formless, ultimate reality. In summary monism is greatly advocated to the extent that the indivisible reality *(Brahmin)* and the soul *(Atman)* are considered to be one.

The first two pairs do not deny the authority of the *Vedas* but pursue an independent line of approach to the problem of philosophy. The last pair argues that they are based directly on the *Vedas* and develop their philosophies by interpreting the *Vedas* through commentaries.

(b) VIEW OF GOD

God is considered as being the Supreme Soul, the only Real, the All. As the supreme soul he is said to be a being and not merely a void; is pure undifferentiated consciousness and is bliss because the realization of Brahmin is supreme joy. Brahmin is an, '...impersonal reality and unknowable except by an experience best described as direct perception, immediate knowledge or intuition' Lewis & Travis (1991:234)

(c) YOGA, THE MEDITATIVE ROUTE

Due to the diversity of the philosophical schools and their relationship to *moksha*, the most common approach used will be described. *Yoga* which includes the method of deep meditation is considered by far the most popular route pursued. This is not only for the sake of spiritual enlightenment but also for health reasons.

(i) Definition of *Yoga*

Elliot, Goldstein & Upshall (1992:1218) define *yoga* (union) as a philosophical system founded by Patanjali who preached that a mystical union with a personal deity can be achieved through the practice of self hypnosis. Stilson (1964:15) refers to *yoga* as a system of mental discipline. The aim is to produce a radical alteration in the mode of human consciousness through the control of body and mind so that the practitioner experiences a state of being which transcends space

and time. In summary, *yoga* is the practice of moving one's concentration from material consciousness to a realm that is considered to be spiritual and where the greater value of life lies. Beas (1964:35) declares that people are forgetting about God because of their immense desire to enjoy this world as summarized in, '...eat drink and be merry'. This attitude keeps them away from God to the point of even rejecting reality.

(ii) Salient features of Yoga

According to the author of the website (www.experiencefestival.com/a/Patanjali_Yoga/id/22018 5/01/2006), Pantanjali the founder of the system of *yoga* taught an eightfold *(ashtanga)* system of *yoga* which is considered as being integral to spiritual development. *Yoga* includes ethical disciplines (*yama* and *nujama*), postures *(asana),* breathing exercises *(pranayama),* control of the senses *(pratyahara),* concentration *(dharana),* meditation (*dhyana)* and absorption *(Samadhi).* These are generally the fundamentals that *yoga* incorporates.

Smith (1958:34-38), Lorimer *et al* (1995:423) and Jacobs *et al* (2002:566-567) elaborate on the picturistic and the logical way of the system of *yoga*.

- Involves the practice of five abstentions among which are injury, lying, stealing, sensuality and greed.
- The observances of self disciplinary rules; cleanliness, contentment, self control, studiousness and contemplation of the divine.
- Sitting in the proper posture. The right foot upon the left thigh, the left foot upon the right thigh, the hands crossed and the eyes focused on the tip of the nose.
- Regulation of the breath; where the aim is to reduce the whole of being alive to one or two simple and rhythmic processes. All the muscles, voluntary, involuntary and the nerve-currents are being brought under control.
- Withdrawal of the senses from seeing all objects, much as a tortoise retreats under its shell by drawing in its head and limbs. This step shuts out the outside world.
- Concentration during which the mind is held steadily until it is emptied of all else.

- Meditation, a half unconscious condition affording a transition to the last step.
- *Samadhi;* a trance in which the mind, now emptied of all contents and no longer aware of either objects or subjects, is absorbed into the ultimate, and is one with it.

These are some of the general features involved in the practice of *Yoga* in attaining *moksha.* Jainism and Buddhism, offsprings of Hinduism, take the concept of *yoga* a step further by moving toward an ascetic lifestyle in order to reach the state of *Nirvana.* Burnett (1992:59-60) wrote that the ascetics gave a new definition to the concept of 'offering sacrifice' as the devotee himself became the sacrifice. This was made achievable largely because of the practitioner's commitment to renunciate all momentary pleasures in order to reach *Nirvana.*

(d) THE ULTIMATE GOAL OF PHILOSOPHICAL HINDUISM

The goal for the philosophical route of Hinduism is ultimately to attain *Moksha.* Beaver *et al* (1982:189) say that the idea of *Moksha* was not always present in Indian religion. This, like the concept of the Trinity, was a late development. The desire for freedom must not be viewed as political but rather spiritual. To this end the *Upanishad* tradition stressed the importance of release from the bonds of ignorance. It was ignorance which tied a person to the cycle of birth, death and rebirth which is expressed by the doctrine of *samsara.* Release from this process is only attained as knowledge replaced ignorance to the point where reality was properly understood and the transient illusory existence rejected. Stemming from what has been mentioned is the importance of self in relationship to *Moksha.* Smith (1986:41) affirms, 'If only we could grow up completely we would discover that our total being is vaster than we suppose. We would find that it is infinite'. Smith's assertion is that the reason why there is so much of ignorance is because of immaturity. The statement made by Smith falls short because there is no mechanism or linear to measure maturity or the point of arrival. When does one know that he has reached maturity? Beas (1964:37)

assumes, along with Smith, that the soul is entombed in the body and until it awakens and rises above it it would continue on a nominal plane.

In summary self realization is crucial to the *gnana* route of worship in knowing and attaining the divine status. 'The human form is not bestowed upon us for the enjoyment of senses of pleasures, but for realizing the Lord and merging our soul in Him' (Beas 1964:35-36).

3.3.3.3 ***KARMA MARGA***

This is the third route that is considered in Hindu doctrine whereby devotees may reach *moksha.* While *Bhakti Marga* focuses on exclusive devotion to the Gods and *Jnana Marga* emphasizes the importance of self realization, *Karma Marga* places importance on the law of cause and effect.

(a) DEFINITION

Diesel & Maxwell (1993:13) define *Karma* as the impersonal law of cause and effect based on works. In Hinduism keeping the law of *karma* is the central theme because of the effect it has on future life. This belief then says that for every action there is a reaction.

(b) BRIEF DESCRIPTION OF KARMA

Singh (1969:7-8) avows that pain and everything negative experienced in this life is largely attributed to evil *karma* in the past life. Those who are happy are so because of the good that they have sowed in the past life. Prabhupada, in his book, *Coming Back, the Science of Reincarnation*, declares that man's existence in the material world is largely accounted for due to multiple karmic reactions of this present as well as previous lives. The karmic cycle is best described as birth, death and rebirth. The accumulative cycle to which a human is exposed to before finding ultimate release is eighty four *lakhs* (eight million and four hundred thousand cycles). The human soul or living entity

transmigrates from body to body as human, animal, plant or a demigod. Prabhupada (1984b:80) summarizes the words of Yamadutas (messenger of death to the sinful) (www.veda.harekrsna.cz/encyclopedia/dying.htm 1/01/2005) who said that when the soul indwells the body of the demigod then it is very happy. When it finds its way in a human body then it is sometimes happy and sometimes sad but when it gets to the body of an animal then it is always fearful. It must be noted that common in all of the cycles that the soul may inhabit are the following factors: terrible suffering, experiencing death, disease and old age. In the light of the transmigration of the soul, the eating of vegetables and meat becomes questionable. It is possible that one may be eating a former ancestor or someone who is desperately paying for poor *karma* (Prabhupada 1984b:80).

Karma Marga also emphasizes the unity of the mind and soul which are inseparable. If there is any suffering with the soul then the mind is to be blamed for irresponsible behavior. Since the human form is the highest form one can achieve in the karmic cycle or *samsara*, it becomes necessary for practitioners to make good in order to end this process and be united with God. As long as this is not achieved in the highest form then the chances of a devotee ever being free of suffering and misery diminish. Lord Krishna was recorded as saying that as long as one dies in a state of ignorance then he occupies the lowest form in the animal kingdom (Prabhupada 1984b:80).

(c) *METHOD OF WORSHIP*

Prabhupada (1984b:80) considered by Hindus as a spiritual master and one who has been credited with the transcendental teaching of Lord Krishna, discloses practical techniques in assisting one in becoming free from *karma* and resulting reincarnation. Practitioners must move from the emphasis of the material universe to that of the spiritual where the status of one's soul is primary. The method as postulated by Prabhupada incorporates theology from both the *Bhakti* and *Jnana Marga* pathways. The following is a summary of the principle techniques used.

First, is the importance of chanting the *mantra* in devotional service. Hare Krishna and Hara Rama are principle deities that one recognizes. Second, there must be a commitment to the study of Vedic literature. Books such as the Bhagavad Gita and Srimad Bhagavatam are encouraged as key literature. Third, the eating of spiritualized vegetarian food is strongly supported. These are foods that have first been offered as sacrifices to Krishna. Eaten in any other way will render the practitioner unclean and so subjected to Karmic reactions. Fourth, there must be an abstinence from products such as meat, fish and eggs. Participation in these acts will lead to pain and suffering in the next life. Also to be avoided are intoxicants such as coffee, tea, alcohol and tobacco. Indulgences in these could lead to lower life forms. Fifth, any work must be done to the satisfaction of the Lord. This would incorporate the principles of sacrifice. Many, who join the Krishna Consciousness Movement, are identified by these areas. Others may not necessarily sacrifice time but give money to the cause of the Krishna Consciousness Movement. Honest living is encouraged and jobs such as butchers and gamblers are strongly discouraged due to karmic reactions. Sixth, parents are encouraged to raise their children in God consciousness. Parents will share their children's bad karmic reactions. Emphasis is placed on obeying God's laws and staying away from sinful behavior. Children must also be advised about the laws of *Karma* and reincarnation. Seventh, Krishna-conscious persons are not allowed to engage in sex outside marriage neither have sex just merely for pleasure. In the case of pregnancy individuals who engage in abortion will find themselves in a womb in a karmic cycle where they become victims. However, such offences can be appeased by confessing and engaging in chanting the holy name of God. Eighth, the idea of associating with individuals who have a common desire is greatly encouraged, especially those that are devotees of the Krishna Consciousness Movement.

This summarizes how one can break through the crippling effects of *karma.*

(d) ULTIMATE GOAL

The ultimate goal of the *Karma Marga* path is to be released from the cycle of *samsara* and be united with God. Those that have achieved this have been granted *guru* statuses. Others must still hope that they have performed enough good works that keep them from re-entering a crippling cycle that will keep them enslaved. Since it has been mentioned earlier that the human form is the highest then it is critical for the followers of this path to ensure '*guru*-like' status in the next life.

In reaching salvation, the routes of *Bhakti Marga, Gnana Marga* and *Karma Marga* are offered to practitioners. Devotees are offered the opportunity of choice in determining their path to freedom.

These summarize the basic worldview of the Hindus. Further aspects relating to their belief system will be addressed in conjunction with African Traditional Religion.

CHAPTER FOUR

A COMPARATIVE ANALYSIS OF THE SPIRIT WORLD

This section seeks to investigate both the similarities and differences between the African Traditional Religion and Hinduism. The examination deals with several aspects that are considered important in their relationship to the spirit world. Some of the topics include the roles of intermediaries, symbolism, the function of spiritual leaders and the importance of certain rituals.

4.1 SIMILARITIES

4.1.1 THE VALUE OF THE SPIRIT WORLD TO THEIR BELIEF SYSTEM

The African Traditional Religion and Hinduism have embraced a force or presence that they consider as of utmost importance to their belief system. The former has embraced the ancestors while the latter has embraced the *Avatara*. This is notwithstanding the fact that an indescribable God exists. The Zulus refer to him as *uNkulunkulu* and the Hindus refer to Him as *Brahma*. Although God is revered, religionists find more meaning in the lives of the mediators. This will now be addressed.

4.1.1.1 BELIEF IN ANCESTORS

(a) THE MEANING OF ANCESTORS

Ancestor worship forms the basis of the religious life of the Zulus. The term 'ancestor' has been subjected to criticism from both a sociological and an anthropological perspective. The basis for arguments centered on the antiquity of ancestor worship and the friendliness or hostility of ancestors (Jack 1962:15). In formulating a belief system of the supernatural to which ancestor worship becomes a part are six recognizable elements viz., the belief that the soul never dies, the offerings presented at funerals, the so-called ghost-propitiation for a specific period, the continuation of ancestor worship, the worship of distinguished ancestors subordinating the undistinguished and finally the

worship of deities (Jack 1962:15). While this may hold true as a guideline for the formulation of doctrine, the term 'ancestor' has also been exposed to further examinations. This is with reference to who is considered as an ancestor. Vilakazi, in his tripartite approach to man, is of the opinion that not any spirit is an ancestor (1965:87, 88). The Zulus presently refer to an ordinary spirit as an 'ancestral spirit' (Bryant 1949:523). Mbiti (1969:83-84) asserts that the term 'ancestor' or 'ancestral spirits' is misleading. The reason purported is that it is only confined to those who were once the ancestors of the living. He believes that there are others who died but are not necessarily afforded the status of an ancestor. As a result, he recommends that the terms 'ancestral spirit' and 'the ancestors' be replaced with the terms 'spirits' or 'the living dead'.

Amidst the challenges being faced in gaining an appropriate term of reference for the ancestors the term will be used with the following definition in mind. The ancestor is the *isithunzi* (shadow; personality or force) of a man who died and who does not possess the characteristics of a living person.

(b) *WHO ARE ANCESTORS?*

The concept of ancestor worship is said to have been a result of mythology. Haule (1969:68) explains that a long time ago God and man were in an amicable relationship on earth but in the course of time man breached it through disobedience. God then became angry and left the world. It is for this reason that people have turned to the departed. It must be understood that even though the ancestors are worshipped they are not regarded as gods. 'The spirits of one's ancestors had to be prayed to, not because they were themselves deities but rather because they were means of approaching the Deity, who was above everything else, including the spirits themselves' (Haule 1969:70). This quotation highlights two important parts to Bantu belief. The first is the knowledge of the existence of God and the second is the mediatory role ascribed to ancestors who must not be seen as gods. Schapera (1956:250) explains that the spirits of the dead, although graduated to a status of higher power through the release of restraints of the body are neither omnipotent nor able to read the secrets of the

human heart. However, they are able to know all that their children do, say and suffer.

The qualification for the status of an ancestor is subject to certain requirements being met. According to Konemann (1999:188), entrance into the ancestral world requires the following criteria. The individual must have lived a flawless life to the point of dying naturally as a result of old age and must have also commanded respect by the extended community. He must have been prosperous. This is measured by the accumulation of material possessions and his numerous descendants. The ancestors, who are worshipped, are those who have held positions of authority. Women and children do not fall into this category. The father, the grandfather and perhaps the great grandfather are eligible candidates. They must have taken responsibility for the community and family group (Schapera 1956:251). Meiring (1996:14) adds that the people who had authority become revered as influential spirits, as in the case of family or tribal heads. The term *iDlozi,* used to refer to ordinary ancestral spirits, differs from those used of kings and tribal leaders. Their spirits were referred to as the *Umzimu* (the Great tribal spirit). As lawful ancestors they are revered as members of the community with greater status and power. According to Schapera (1956:251) the chief's ancestors are greatly acknowledged. Just as they have taken care for their tribes while alive, similarly after death they continue to oversee the well-being and prosperity of the tribe. It must be noted that the affirmation of the status of ancestor must be done after what is commonly known as the *Ukubuyisa* ceremony (4.2.3.2a.). Those who are not recognized as ancestors are people who have brought shame or disgrace to the community (Meiring 1996:14). Upon death they are neither given a proper burial nor are they remembered by the community. They are cursed and referred to as 'wanderers' (Konemann 1999:188). The living blames these spirits for mayhem and misfortune. However every person has a spirit guardian. At birth a lineage ancestor is identified by the diviner. The spirit if properly appeased will contribute significantly to the well-being of the person (Mair 1974:64).

(c) *THE REVELATION OF ANCESTORS*

The belief in ancestor worship is not only confined to the knowledge of life after death but also to the continuity of a person's power to either help or hinder all those who were once dependant on the person during his lifetime. By virtue of this the living tends to analyze present social circumstances as either blessings or cursings from ancestors. Where peace and prosperity prevail it is viewed as blessings, on the other hand, where there is trouble and disaster then cursings prevail on the part of angry ancestors. The manifestation of ancestors is not an everyday occurrence. Among the Zulus the revelation of ancestors occurs in three ways. They reveal themselves through snakes, dreams and illnesses.

(i) Snakes

The Zulus believe that the presence of a snake is linked to an ancestor. The spirit does not enter the body of an existing snake but materializes into one. It belongs to a species of its own and is considered to be harmless. There are different kinds of snakes which represent different kinds of spirits. The chief supposedly takes on the form of a black or green mamba while commoners assume the form of an *umSenene,* and *uBulube,* a light brown, non poisonous and sluggish snake or alternatively an *umZingandlu,* a small harmless snake very fond of sleeping in huts (Schapera 1956:252; Krige 1936:285-286). The role of snakes, with reference to ancestors, in the Zulu belief system raises a number of issues. First to be considered is the ability to discern which snakes are seen as ancestors and which must be considered deadly. Experts say that the green and black mambas are the deadliest snakes to be found in South Africa (Boucher *et al* 2001:115). Are the Whites ignorantly killing off Black people's ancestors? Is there a wider need for promotion and education concerning the presence of ancestors in the forms of snakes? These are only a couple of the many questions that require attention for the preservation of the belief in ancestors. The author of the website (www.sacred-texts.comafr/rsa/rsa06.htm 14/06/2005) provides insight on how to distinguish the common snakes from those that are the *amatonga* (belonging to ancestors). Although green and black mambas and common

snakes exist, Zulus believe that a snake that comes into a hut and looks from side to side and fears men, is killed because it is considered to be a wild snake. Snakes that are of the ancestors possess identifiable marks, scars or physical features that can be compared to the deceased. If a snake bears a scar on the side and if someone who knew the deceased saw such a mark on his body then such confirmation gives authenticity to the snake being an ancestor. Other physical injuries that bear resemblances are treated accordingly (www.sacred-texts.com/afr/rsa/rsa06.htm 14/06/2005). Sometimes a physical defect such as a damaged eye while the victim was alive is matched with a snake with a defective eye, then the snake is given prominence.

Although from a rational perspective, such thinking among the Zulus sounds absurd, certain snakes are revered and afforded great respect. As a result of the importance of snakes to the belief system of the Zulus it becomes seemingly important for the promotion and education of snakes and their role in Zulu society. It is not certain what Blacks believe about zoos taking snakes as captives. This is, despite the fact that other ethnic groups do not share similar sentiments. After all other cultures may be participating in grave injustices towards the belief held by the Zulus.

(ii) Dreams

The second way in which the manifestation or revelation of ancestors is materialized is through dreams. There are the ordinary dreams that have no particular significance and then there are the extraordinary dreams which bear great importance to the living. An example is given of a dream that a man had of his deceased brother. This man suddenly fell ill and while in this sick state his brother appeared to him in a dream. He was beaten by his deceased brother and questioned about his neglect to honor him as an ancestral spirit at the relevant sacrifices (www.sacred-texts.com/afr/rsa/rsa06.htm14/06/2005).

Krige (1936:286) says that ancestors use dreams as a means to reveal their desires, to caution people of unsuspecting enemies and warn of forthcoming

danger. Niehaus (2001:23) says that when the desires of ancestors are made known to them through dreams, the living goes to great lengths to satisfy them. Requested gifts by ancestors include old coins, walking sticks, cloths, rondavel- shaped roofs and domestic animals.

(iii) Misfortune

Misfortune is the third way through which ancestors manifest themselves. A range of occurrences, if not attributed to the works of witchcraft or sorcery, is seen as a result of interference by ancestors. Typical examples will be when someone dies, illness, the sudden onslaught of a series of problems, miscarriage, barrenness, cattle dying in large numbers, absence of rain and loss of harvest. In these particular situations ancestors are believed to be angry (Schapera 1956:251-252).

Refusal to heed the call to become a diviner is also attributed to lack of prosperity in a person's life. According to Mair, a man who is called to be a diviner is not left in peace by his maternal ancestors until he erects a shrine and becomes a diviner (1974:64). Magesa (1997:79) says that illness, poverty and other calamities reflect a strain in the relationship between the living and the ancestors. This could be from the most simple of relationships such as the home life to that of the most complex involving society. Calamities are sent for the sole purpose of keeping the living aware of the need for maintaining good social relationships with ancestors, therefore maintaining a harmonious relationship with ancestors is critical for good rapport and blessings from the dead.

(d) THE IMPORTANCE OF ANCESTORS

The significance of the intermediaries known as the ancestors lies in the social security, privileges or material blessings that are expected by the living of the ancestors (Nyirongo 1997:53). In the light of this, while other religious groups may hold as important the need for the atonement of sin and one's standing before

God, African traditional religion is of an alternate view. Gaining and maintaining favor with ancestors guarantee the social and material welfare of man.

(i) **Provides comfort**

The first need for the involvement of ancestors in the lives of the living is to comfort them. As noted earlier, the need for the living to be in amicable relationships with ancestors is of paramount importance to their livelihood. However, ancestors are not passive in their response to the living. Magesa (1997:77) notes that the ancestors also maintain a strong desire to be in communion with the living for the purpose of being remembered and honored. Death is always viewed as an intruder that disrupts and fragments relationships. Associated with its intrusion are grief and pain. In order to comfort themselves, the Zulus make no fundamental distinction between, '...a person's visible, physical being and his or her invisible spirit being' (Thorpe 1991:39). This is rather important because, 'When the spiritual personalities materialize, they do so in the same form and shape, wearing the same identifiable clothing, and engaged in the same work they were known to have done while they were on earth' (Donker 1997:140). Arising from this, the comfort factor reassures the living of ongoing life beyond the grave and to the ancestors the role they had on earth can be continued from beyond the grave. According to Lugira (1999:49), the living expects the ancestors to be their everlasting guardians. In response to this, ancestors are never left out in the lives of the living. Konemann (1999:122) writes that the ancestors are regularly offered sacrificial food and drink. Meals are also shared with them as if they were still alive. Their presence at large celebrations is believed to be a reality. In the light of this, it is said that everyone eats with them and their bonds are continuously pursued and strengthened. Therefore, the presence of ancestors in the belief system of Zulus enables them to draw strength and comfort for everyday living.

(ii) Provides assistance

Another important work of ancestors is associated with the provision of assistance to the living. Nyirongo (1997:53) notes some of the contributions, among others, made by the ancestors.

(a) They provide power to make medicines powerful

(b) They reveal antisocial behavior and perpetrators who have been the causes of misfortune.

(c) They assist the living by protecting them from the evil works of spirits and witch doctors.

(d) They help remove evil or calamities.

(e) Ancestors are able to grant prosperity, good heath, fertility and long life.

(f) They assist in times of war.

The reason for the assistance rendered to the living is attributed to the notion that they are in the atmospheric heaven and in the grave (Donker 1997:139). The blessings afforded to the living speaks well of the relationship that is enjoyed. If the family lineage and clan enjoy good health, there is a fair measure of prosperity, and when children survive to adulthood then it augurs well for community rapport with the ancestors. It indicates that a good partnership exists between the living and the ancestors to the point that the living receives the necessary aid from the ancestors. The abundant life is considered because, '...the population is upright with regard to ancestors' (Magesa 1997:81). It is alleged that during times of illnesses the ancestors have also helped to foster healing. This is done through the revelation in dreams. They are told to, 'Go to such a place, and when you get there dig up a certain medicine; that medicine is the remedy for a certain disease' (www.sacred-texts.com/afr/rsa/rsa06.htm14/06/2005).

Protection and assistance in various areas are synonymous with ancestors. Their primary concern is to assist in such ways that it would benefit their kinship. This is a result of them being remembered and cared for by the living.

(iii) Provides meaningful worship

The third area of importance is that it makes worship meaningful. The word 'worship' is derived from the Anglo-Saxon *'weorthscipe'* meaning 'one worthy of worship and honor (Franklin 1967:5). This term is used with reference to the worship of deities. 'Venerate' means to 'look upon with feeling of deep respect (Neufeldt and Guralnik 1988:1480). Although ancestors from a technical perspective are not 'gods', in the Zulu belief system they are afforded 'godlike' status.

Ancestral worship is considered as an instruction from *Umvelinqangi* (First Appearer). According to www.sacred-texts.comafr/rsa/rsa06 htm14/06/2005:

> You see them; I tell you about the *amatonga* (spirit of ancestor), that you may worship them. I tell you about divining *s* (herbalist) that you may enquire of them, and they tell you when a man has been made ill by the *amatonga;* they shall hear the *Itongo* (man's spirit) declaring that he has been made ill by the *Amatonga.*

The quotation, apart from being an instruction from the 'great one' to worship ancestors, also sets the procedure in gaining insight why ancestors need to be addressed and appeased. Although Zulu religion embraces *uNkulunkulu* (great God), he is rarely worshipped. Enquiries are therefore made through a diviner, who begins by making a statement, 'since so-and-so is ill, he is made ill by so-and-so, one of your people. You know him'. This indicates that the living may have an idea who they neglected. If this fails, then beginning with the deceased's father they continue through with the patriarchal lineage until they are confident that they have a person responsible for the calamity. The main role associated with the diviner is that of being able to diagnose and help relatives cope with the problems at hand (Kesby 1977:205). It is alleged that no man whose father is alive is to make contact with remote ancestors. This is only made possible through one's own deceased father (Mair 1974:63). When misfortunes were attributed to the ancestral spirit named by the diviner, the officiator at the sacrifice would make enquiries why he was neglected after being good to them (Ritter 1955:369). The sacrifices to ancestors are generally done by the eldest

male of the family. The following authors (Kesby 1977; Schapera 1956:255-256 & Seligman 1966:127), amongst others, describe the process. As noted the eldest male presides over the sacrifice. This is after he is made aware by the diviner as to which ancestor was displeased and needed to be appeased. A sheep or goat is used for the sacrifice. This is killed by the uterine nephews who pierce the heart of these animals. Sometimes the heads of these animals are directed to a certain position of the horizon. The animal is then left to jump around in agony. During this time further stabbings of the animals takes place much to the enjoyment of the nephews. The crowd soon thereafter joins in the manifestation of joy. The animal is then cut into small pieces. In the case where sickness are being addressed by the living, the parts of the dead animal are taken to the house of the sick. Live coals and incense are used where parts of the animal are burnt. Gall is then poured over the sick man and subsequently the extended community pours some on their feet, others on their heads and yet others drink it. The possibility of one animal possessing a large quantity of gall is perhaps strange. The intestine of the bull is sprinkled in and around the house so that the ancestors may participate in it. Thereafter the rest of the meat is eaten by the assembled people. Each is fed according to age, gender and relationship they bear to the sick person. They then look forward to the healing of the sick.

The Zulu affords great respect to ancestors therefore he continues to maintain a healthy relationship with the departed. This relationship brings great comfort, offers assistance and gives them occasion to maintain both worship and seek their favor in times of affliction.

4.1.1.2 BELIEF IN AVATARA

The Zulu's belief in the ancestors can be likened to the Hindu's belief in the *Avatara*. They are considered as providing the vital link between the *Nirguna* Brahma (the god that is far away) and the living. The outline presented in this section will be almost similar to that used to discuss the ancestors. The reason is to maintain uniformity for the sake of comparison.

(a) WHAT IS AN AVATAR?

Shattuck (1999:43) describes *avatar* as meaning, 'descent, an incarnation'. Parucker (www.halcyon.com/theosnw/teachers/te.gdp9.htm 23/08/1999) defines *avatar* as originating from a Sanskrit word meaning 'descent', from *ava*, down and *tri*, to 'cross over'. Burnett (1992:129) views *avatar* as '...an appearance of any deity on earth or descent from heaven but it is applied especially to descents or appearances of Vishnu'.

Stemming from the definitions provided above, a summary statement of the definitions of *avatar* is attempted. The word '*avatar*' is used to refer to the descent of a deity to earth. The plural of *avatar* is *avatara*. The concept of the *avatar* was a late development in the history of eastern religion. Scholars believe that Hinduism picked the concept from Christianity after the Gospel was taken to India by St. Thomas in 52 AD (Means 1976:84).

(b) WHO ARE AVATARA?

Parucker (www.halycon.com/theosnw/teachers/te.gdp9.htm 23/08/1999) writes:

> The *avatar* is a magical composition, a putting together of spiritual, astral and physical elements. Just as in an ordinary human being. It is composed of three bases, i.e., spirit, soul and body but instead of being a man...the avatar is a temporary union of these three elements, in order to produce a more or less permanent spiritual and intellectual effect among men.

This quotation argues for the trichotomous view of man. This view in Christian theology postulates that at death, the body returns to earth, the soul ceases to exist and the spirit alone is united with the body at the resurrection (Thiessen 1949:161). However, Hinduism teaches the reincarnation of the soul on the basis of *karma* (the present lifestyle of a man determines his afterlife).

The *avatara* are gods in human form. In religion, anthropomorphism refers to the depiction of god in a human image, with human traits, bodily form and emotions (www.tnellen.com/cybereng/lit_terms/anthropomorphism.html 4/01/2006).

The concepts and language linked to anthropomorphic thinking makes it easier for man to understand and think about God. The concept of the *avatar* also carries along with it a therianthropic description of God. This is where God is presented as half human and half animal. The theriomorphic description is entirely bestial. In all religions these concepts gave rise to idolatry (Sholapurkar 1990:4).

(c) *THE CHARACTERISTICS OF AVATARA*

In attempting to describe the characteristics of *avatara,* Parrinder (1996:248) lists twelve features.

(i) *Avatara are real.*

(ii) *The avatara require worldly births.*

(iii) *The avatara are a mixture of human and divine.*

(iv) *Avatara finally die.*

(v) *There may be some historicity in some avatara.*

(vi) *Avatara are repetitive.*

(vii) *The character and example of avatara are important.*

(viii) *The avatara come for a specific purpose.*

(ix) *The avatar contributes positively in the life of religionists.*

(x) *The avatara are a guarantee of partial divine revelation.*

(xi) *Religionists can embrace any avatara who they consider important in their worship.*

(xii) *Avatara reveal 'a great God' independent of themselves.*

Sen (1961:62) adds one more characteristic.

(xiii) *They are considered as mediators between god and man.*

(d) THE DIVISIONS OF THE AVATARA

The *avatara* are divided into two kinds, those born from a woman and those who are parentless. Those who are born of women are known as the *Upapadaka* (caused to follow along or cause to occur). The *Anupapadaka* (parentless) is the opposite of this, 'not caused to follow along', thus basically not signifying a messenger in a line of messengers, each passing the torch of light to the hand of the successor (www.halcyon.com/theosnw/teachers/te.gdp9.htm 23/08/1999). The author of the website says that the *upapadaka* class of *avatara* is almost unpopular and scarcely even suspected in the philosophic schools in India and elsewhere. However, the *anupapadaka* is fairly well understood as a descent of a portion of a divine being into a human individual for the purpose of carrying out some great and lofty objective in the world.

Prabhupada (1988b:85-93) examines the *anupapadaka* class. There are various subcategories presented of the *avatara*.

(i) The *Purusa Avatar*

Brahma is considered to be the Supreme Personality of the godhead. In the form of Vishnu he is considered as the cause and substance of the cosmos. He is the *purusha* (conscious) and *prakriti* (material) of the universe (Shattuck 1999:44-45). As the supreme Godhead he immediately manifested sixteen elementary energies known as Maha-Vishnu. He lies within the causal ocean. He is said to be the Lord of time, nature, cause, effect, mind and eye.

(ii) The *Lila Avatara*

These are also referred to as the 'past time' *avatara*. These will be further dealt with when the revelation of *avatara* is being addressed.

(iii) The *Guna Avatara*

The Hindu Triad is made up of Brahmin, Vishnu, and Siva who are the *guna avatara* (qualitative incarnations) of Vishnu. Brahmin is considered to be

powerful and is directly involved in the creation of innumerable living entities. Siva is engaged when there is a need to annihilate the universe. Vishnu is considered to be the master of the modes of goodness within each universe.

(iv) **The *Manvantara Avatara***

The *manvantara avatara* is also referred to as the 'life of Manu'. It is said to last for some 4 320 000 years (Shattuck 1999:45). However, Prabhupada disagrees with the figures put by Shattuck. He is of the opinion that the *manvantara-avatara* cannot be counted and since there are innumerable universes, no one can imagine the totality of the *manvantara avatara*.

(v) **The *Yuga Avatara***

There are four *yugas* (age) - *Satya, Treta, Dvapara* and *Kali*. In each *yuga* the Supreme Lord incarnates and each incarnation has a different color. In the *Satya-yuga* the principle color is white. In the *Treta-yuga* the color is red, in the *Dvapara-yuga* the color is blackish and in the *Kali-yuga* the color is yellow. During the *Satya-yuga* the process of self realization was meditation; in the *Treta-yuga*, it was the performance of sacrifice; in the *Dvapara-yuga*, Krishna was personally present and worshipped through the mantra and in this *Kali-yuga*, meditative knowledge is still being attempted.

(vi) **The Saktyavesa Avatara**

The *saktyavesa avatara* are of two kinds – direct and indirect. When the Lord Himself comes He is called *saksat* or a direct *saktyavesa avatar* and when he empowers some living entity to represent him – that living entity is called an indirect or *avesa* incarnation. Examples of which are the four *Pumaras, Narada, Prthu* and *Parasurama*. *Pumaras* represent the Supreme Lord's opulence of knowledge. *Narada* represents the devotional service of the Supreme Lord. *Prthu* represents the power to maintain living entities and *Parasurama* the power to kill evil elements.

The following figures have been provided by Sholapurkar for the time frame of each *yuga* (age) (1990:2). *Satya-yuga* lasted for approximately 1 728 000 years, *Treta-yuga* lasted for 1 296 000 years, *Dvapara-yuga* lasted approximately 8 640 000 years and *Kali-yuga* has thus far completed 4 320 000 years.

(e) THE REVELATION OF AVATARA

The manifestation of the *avatar* finds its origin in one of the most sacred texts of the Bhagavad-Gita Ch.4, verses 7-8. The verses record the purpose of an *avatar:*

> Whenever, O descent of Bharata, a decline of duty comes into being a springing up of unrighteousness-then indeed, I emanate myself. For the preservation of the unrighteous, for the destruction of the evil doers, for the sake of establishing duty, I take birth from age to age (Burnett 1992:130).

Parucker (www.halcyon.com/theosnw/teachers/te.gdp9.htm 23/08/1999) adds:

> An *avatara* comes at certain cyclical periods. When evil is running strong in the world and virtue is fading; then there occurs a descent or embodiment of a divine being, which in the spiritual realms is ready and waiting.

The quotation discloses some of the reasons for the revelation of *avatara*. When unrighteousness is at its peak then it gives rise for spiritual and physical action on the part of the gods. Dealing with evil is largely a result of the concern that the *avatara* have for the righteous. Included in the reason for *avatara* is the need for moral regeneration. Vishnu is associated with the purpose to preserve order when unrighteousness prevails. As the second member of the Hindu trinity he is largely responsible for maintaining *dharma*. He participated many times in the affairs of mankind (Mitchell 1992:6). According to him there are about thirty nine incarnations of Vishnu. But of particular concern and importance to the belief system are the last nine. It is these that have been embraced by Hinduism.

Vishnu appeared in the forms of *Matsya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Krishna, Buddha* and yet to appear as *Kalki* (Lewis & Travis 1991:265); (Mitchell 1992:6). Each of the manifestations will be briefly described. Some of the following authors (Krishna 2001:3-112; O Flaherty 1975:

179-237 and Lewis & Travis 1991:265) disclose the nature of the various *avatara.*

The first four incarnations occur in the age of *Satya* (truth) or *Krita* (purity) *yuga* (age), a golden age. The next three occurred during the *Treta yuga.* By the time Krishna arrived, the *Dvapara yuga* began. During this period disease, desire and calamities were of primary concern that needed to be addressed by the incarnation of Krishna. Buddha's presence as an incarnation has been subject to debate. The reason is largely attributed to his indifferent attitude toward Vedic tradition. However, since his presence is recognized by scholars of Hinduism, Buddha must be held in high esteem. The *Kali yuga* saw the introduction of Buddha. Kalki, the final destroyer is yet to come.

Vishnu's first appearance as a fish was for the purpose of saving Manu, the first man and his family from the great deluge or flood that was supposedly going to destroy the earth. The saving of man was allegedly due to a demon who was accused of stealing the *Vedas* and hiding it in the ocean. This story finds commonality with the story of Noah in the Bible. Vishnu, in the form of a fish kept afloat a boat that was made by *Satyaurata,* who in obedience to instruction, built it.

The second incarnation of Vishnu was in the form of *Kurma*, the tortoise. *Kurma* is generally portrayed as a four armed figure. It also possessed the upper torso of a man and the lower torso of a tortoise. This *avatar* finds its origin in the *Puranas* and the *Ramayana.* The story speaks of one *Sage Durvasa* who exacted revenge after being insulted by an elephant who discarded a garland. The elephant belonged to King Indra. Indra, for fear of being overthrown and destroyed, sought the help of Brahma, the Creator. He, in turn, advised them to seek the counsel of Vishnu, the Preserver. Vishnu instructed them to collect all the plants and herbs and cast them into the ocean of milk. To help churn the ocean, Mount *Mandara* must be used as a stick and the giant snake *Vasuki* as a rope. They also were required to secure the assistance of the *asuras* with whom they were to unite in peace. The intended purpose of the churning was to bring out the nectar of

immortality otherwise known as *amrita*. This would enable them to restore their powers, however as the churning took place the mountain began to sink. Vishnu, seeing this occurrence, incarnated himself as a gigantic tortoise and bore the mountain on his back. The result of the churning had also seen many other positives arising such as *Surabhi,* the sacred cow, the goddess of wine *(varuni),* the tree of paradise, the celestial nymphs, the cool rayed moon and the poison claimed by the snake gods. The paramount occurrence was the emanation of Lakshmi, the goddess of prosperity and the epitome of beauty. The nectar of immortality was to be shared by the *Devas* and *Asuras* (sons of darkness). However, this was not to be. The *asuras*, on seeing the distraction of the *Devas* by Lakshmi, tried to steal the nectar. In response, Vishnu took on the form of the woman Mohini and distracted the *Asuras*. He then gave the nectar of immortality to the *Devas* thus once again restoring their powers.

The third incarnation of Vishnu is in the form of *Varaha*, the boar. He is represented by a boar-headed man with four arms holding the attributes of Vishnu. He is described as having the colour of dark clouds, having white tusks, possessed huge shoulders and loins, walked like the lion and had eyes that radiated like the sun. The story for the incarnation is largely attributed to the works of two demons, *Hiranyaksha* and *Hiranyakashipu*. These two were former doorkeepers of Vishnu's palace. Their arrogant attitudes brought curses by the sages who wished them to be born as demons. They also terrorized the earth with cruelty and suffering. *Hiranyaksha,* the elder brother one day rolled up mother earth and threw her into the ocean. Her screams were heard by Vishnu who immediately descended into the ocean as a boar. He then encountered the elder brother where a fierce battle ensued and the demon was killed. The massive tusks of Vishnu then lifted the earth from the ocean and settled it in a place where it was kept afloat because of its size.

The fourth incarnation of Vishnu is that of a man lion. In this form he possessed the head of a lion and the torso of a man. The story for the incarnation focuses on the revenge by *Hiranyakashipu* the brother of the former *Hiranyaksha* who was

killed by Vishnu. Although he was evil, Brahma looked favorable upon him and because of his desire to change endowed him with additional powers. This elevated him to a position of supposed invincibility. He started to rule the world with terror and fear. In the course of time he had a son, *Prahlada.* Unlike his father he showed great respect and devotion for Vishnu. This angered his father and he tried several ways to kill his son. He sent his demons but they failed. He commanded the snakes but they too were unsuccessful. An elephant tried to trample him but the young boy still survived. He was given poison to drink and finally thrown into the ocean but the boy still survived. Tired and angry, the father asked his son where Vishnu can be found. 'Everywhere', was the boy's reply. The father kicked a pillar nearby and out came the man lion that killed him. The man lion was so moved by the sight of blood that it went wild over the corpse. Finally, the son, a devotee of Vishnu, helped calm the lion and restore tranquility.

The fifth manifestation of Vishnu was a dwarf. The story focuses on a request by Indra who was dethroned as a king of the universe by *Bali*, King of the demons. Vishnu is said to have acceded to the request for help. He thereafter took the form of a dwarf by birth to sages known *as Kashyapa* and *Aditi.* A sacrifice was held by *Bali* which Vishnu, in his incarnate form, attended. Bali being impressed by the radiance of the young boy's face promised to give him whatever he requested. Vishnu then asked for a piece of ground that could be covered by three steps. The request was granted against the advice of Bali's advisors. Vishnu, thereafter, took his three steps. With the first he covered the earth, with the second he covered the sky and heavens and with the third step he reached Bali's head which Vishnu started to crush, however Bali's grandfather interceded and Vishnu relented. Bali was forced down to the netherworld.

The sixth manifestation of Vishnu was that of *Parushurama* (Rama with an axe). He was the fifth son of the sages *Jamadagni* and *Renuka.* He exacted revenge on King *Kaartavirya* of the *Haihaya* tribe. He possessed one thousand arms and a golden chariot. He was wicked and oppressed the gods, sages and people.

One day he was killed by Vishnu for stealing a calf. Thereafter, the sons of *Kaartavirya* decided to take revenge against Vishnu and they killed his father. Vishnu retaliated by destroying all the *Kshatriyas* including women and children.

The seventh incarnation of Vishnu is also known as Ramachandra. He is depicted as a young king carrying a bow and arrow and is frequently accompanied by his wife Sita, an incarnation of Lakshmi. Rama is the hero of the Ramayana who destroys the demon king Ravana and restores the moral order of the universe. The figures of Rama and Sita embody the very idea of Dharma itself and symbolize honesty, loyalty and the ability to perform their duty.

The eighth *avatar* was in the form of a god, Krishna. He is one of the most revered of all gods in the Hindu pantheon. He is considered as an example of the various stages of human development. Although many of the stories about him concerned his super-human deeds, he was also known for being mischievous, drinking, fighting and his amorous escapades. The latter is reflected by his 16 108 wives. Together they helped develop an aggregate family of around ten million (Prabhupada 1985:630). One of the most notable aspects is the role Krishna played in the war between two feuding families, the *Pandavas* and the *Kauravas* who were cousins. Krishna incarnates himself as a charioteer of Arjuna, a member of the *Pandavas*. His bloodline shared by Arjuna with his opponent causes reluctance on his part to annihilate them. However, Krishna did not support his moral stance. He was of the opinion that there exists a higher morality and it was Arjuna's personal fate and duty to fight. The discussion develops into an exposition on the nature of existence, the law of *karma* and the various paths available to escape the cycle of bondage. Their exchange on the battlefield resulted in the *Bhagavad-Gita*, an eighteen chapter dialogue. This has become the most popular and most widely read of all the Hindu literature. The conclusion of the dialogue sees Arjuna becoming more assertive and purposeful thus eliminating any form of fear or personal emotion. He goes on to fight and won the battle.

The eighth incarnation of Vishnu has been subjected to much speculation. Some are of the opinion that Vishnu took the form of Buddha to teach that the universe had no Supreme Being, the persons of the Trinity were mere mortals, death should not be feared, pleasure was the only heaven, pain the only hell and to be liberated from ignorance would be the key to personal happiness.

Others are of the opinion that *Balarama*, a brother of Krishna was the eighth *avatar*. Like Krishna he is portrayed as displaying normal human weaknesses, even in superhuman exploits. These views presented need further investigation. However, it must be communicated that there has been an eighth incarnation of Vishnu.

Buddha is seen as the ninth incarnation of Vishnu who descended to earth to purify Hinduism from the priestly rituals which seemed to dominate it entirely. The new doctrine which he taught was based on deliverance from the wheel of rebirth by means of correct conduct and inner attitude. Buddha is depicted seated on a lotus in simple garments without any ornaments.

The nine incarnations of Vishnu therefore sum up the manifestations of deity. Each period in history bears important moral and spiritual significances for the arrival of the *avatara,* some of which include preservation, meditation, destruction and guidance.

The tenth form of Vishnu, *Kalki,* is yet to come. He is supposedly set to arrive at the end of the present age (*Kali Yuga*), when moral excellence no longer exists and there has been neglect for the rules of law. He has been described as coming in the future riding a white horse and holding a flaming sword. His ultimate purpose would be to destroy evil and restore truth.

But how important is the belief of *avatara* to religionists? This will now be discussed.

(f) THE IMPORTANCE OF THE AVATARA

The importance of the *avatara* is discussed from the perspective of the worshipper. Like the Zulus who hold the ancestors in high esteem, the Hindus hold the *avatara* in high esteem. There are three areas of primary importance among the many roles that the *avatara* convey in the lives of the devotees.

(i) They make God personal

By virtue of *Nirguna Brahma* (a distant god who is without form) being unknown, Hinduism has resorted to the introduction of images to assist religionists in worship. Bandyopadhay (1993:102) says that the deities in Hinduism must be seen as a parallel to humans, to the extent that they are to be considered as the physical expression of man. He states that when one worships one has the choice to select one's deity and be able to express oneself in the language one is comfortable with. This enables worship to be both satisfying and meaningful. Devotees are more focused. Danielou (1964:379) gives insight on the importance of images for worship particularly in supplying a descriptive picture on moving worshippers from a realm of distraction to a place of deep meditation. He says that the worshipper should first focus his mind on all parts of the body of the chosen deity. Worship can be transgender. This means that women could worship the Divine in the male form such as Shiva, Krishna and Rama. Men, on the other hand, can worship the Divine in the female form of *Devi, Laksmi* or *Saraswati*. The worship of the Divine is not restricted to trans-ethnic gender. Man has the freedom of expression in deciding to align himself to whichever God he finds himself comfortable with (Frawley 1992:121).

The second phase of worship involves the object of worship being deeply meditated on to the point of it taking on an invisible form. When this is achieved then it sets the stage for the last phase where the devotee is in a realm of deep meditation. Anderson (1970:59) sums up the importance of the *avatar* and it's worship in the form of images by stating that some may need the support of human figurines as a means by which the divine can penetrate his spirit.

Associated with the intended purpose for *avatara* in the form of images are the notable physical features that are seemingly inconsistent with human likeness. A question was once asked by a student to his teacher, 'Why are the forms of our gods and goddesses generally so unnatural with many arms and many heads?' (Sarma 1929:67). The teacher responded by mentioning that this was an expression of Indian art which consisted of 'ideals', 'socials' and 'hieratics'.

1. Indian art is ideal because it never cares to imitate the objects of the world, but aims at representing ideal figures and ideal forms. It reverses the common maxim that art is an imitation of life. It believes on the other hand that life should be an imitation of art. The Hindu artist represents the ideal world to which the actual world has to transform itself. He is not concerned with the sordid details of every day life but with the great action of gods or the mighty forces of evil that involve the fortunes of the world. His art is not therefore pretty or imitative, realistic or natural.

2. Their art is social, not individualistic. The conception of a separate individual self belongs to a lower order of reality, according to Hindu religious beliefs. Individuality, self assertion and self expression are signs of immaturity. The Hindu artist is accordingly concerned only with the ideals which tradition has handed down and which his community believes in. He carefully suppresses his own individual notion, idiosyncrasies and eccentricities. He speaks in a language which is known to all. He employs a symbolism; the key to which is in the possession of every member of the community of which art is merely a reflection.

3. Hindu art is hieratic art. In its best moments it has always served a religious purpose. It has been the hand-maid of religion. Its symbolism is therefore the symbolism of scripture.

Danielou (1964:332) adds:

> The descriptive pictures of deities are for the assistance of worshippers who need a pictorial medium as 'support. to enable them to concentrate their thoughts on abstractions...the elementary graphic figures form diagrams. The descriptions and stories of deities and their representation is anthropomorphic, zoomorphic or vegetal figure are symbolic commentaries on those ideograms`.

In the light of this one can understand why the colorful 'out of the ordinary' portrayal of the various gods and their forms are displayed.

(ii) They assist in history

The second importance of the *avatara* is to assist in various tasks in the *cosmos* (world). A general description has been attempted in the discussion on the revelation of the *avatara*. The descending of the various *avatara* has been associated with specific tasks that were to be accomplished in history. According to Beaver *et al* (1982:184), Vishnu appeared as *Matsya* (fish) at the time of the great flood to warn mankind. As *Kurma* (tortoise) he rescued treasures from the flood. As Varaha (boar) he raised the earth to protect it from being flooded. As *Nara-simha* (man-lion) he defeated evil demons. As *Vampana* (dwarf) he defeated evil demons. As *Parusha-Rama* (with an axe) he destroyed the members of the *Kshatriyas* warrior-caste who threatened to dominate the world. As *Rama-Chandra* he combated evil in the world. As Krishna, he was lover, warrior and king, restoring good and eliminating those who were evil.

Burnett (1992:130) adds that the deity incarnates himself to protect the established order. The deity takes on the material form to re-establish *dharma* (righteousness) when *adharma* (lawlessness) is dominating. Usually this intervention results from some demonic disruptions to the balance of the world order.

Dandekar (n/d:137) is of the opinion that the main purpose for which Vishnu appeared in his various incarnations was to establish moral order in a world which had become spiritually decadent. The role, assumed by Vishnu, is closely linked with *Samsara, Karma* and *Dharma* (Johnson 1972:36). According to the notion of *Karma*, good and evil forces are present in the universe and over a period of time good normally outweighs evil. However, at certain points evil proves to be stronger. The rise in evil results in the universe spinning out of balance. This then provides the basis for an incarnation. The underlying purpose for the incarnation is summed up by Tagore (1988:10) who wrote that the *avatar*

appears for the reason of preserving the just, destroying the wicked and establishing righteousness.

4.1.2 THE VALUE OF SYMBOLISM

From birth to death, luck, fate, fortune or magic tends to superintend man's well-being. Appropriate means were conjured to either help avert bad luck or evil and to attract good fortune. To this end there were colors to represent good and evil; precious stones to heal or hurt; plants and animals, reptiles and birds with their necessary effects (Briggs 1962:186).

Ray (1976:17) describes symbolism as important in the understanding of any religion. They are seen as models for behavior as well as modes of thought. Through this the gods can be emulated, men become possessed by deities, manipulate sacred objects and speak sacred words.

Of particular concern to the discussion at present is the area of sacred objects or amulets.

4.1.2.1 DEFINITION OF AMULETS

Budge (1899:25) confirms that 'amulets' was the name given to a class of objects, ornaments, articles of dress and wearing apparel made of various substances. It was first employed by the Egyptians and later by other nations. The purpose was to protect the human body either dead or alive from influences of both the visible and invisible world.

The word 'amulet' is derived from the Arabic root, meaning 'to bear, to carry' (Budge 1899:25). Neufeldt & Guralnik (1988: 47) define 'amulet' as, 'an object worn on the body because of its supposed magical power to protect against injury or evil...'. With these definitions in mind, an amulet would be something which is carried or worn to ward off evil.

4.1.2.2 THE NATURE OF AMULETS

Amulets fall into two categories, those that are inscribed with magical formulae and those that are not. In the case of the former there are certain features that consider them as 'charged with power'. This is described by Nyirongo (1997:29).

(i) Certain words must be pronounced over the prepared matter to charge it with necessary power.
(ii) The repetition of formulas is considered as more important than prayers.
(iii) They are useful but not superior to man.
(iv) Their operations are not confined by geography.
(v) The aggressive charms are used contrary to God's will in the matter at hand.
(vi) They are prepared by diviners, who in many cases are priests, and they derive their power from the spirit world.
(vii) Sometimes they are idolized.
(viii) They are viewed as powerful. Those who are wise use it to their advantage while those who are foolish do the opposite.
(ix) When they lose their power they are thrown away.

Of the list provided the third is perhaps debatable. The reason for using amulets is because man feels spiritually inadequate. However the characteristics provided share some insight into the very nature of how an ordinary object can be transformed into something powerful.

African Traditional Religion and Hinduism become reliant on these amulets for their overall well-being. This will be briefly discussed.

4.1.2.3 AMULETS IN ZULU CULTURE

The primary role of amulets in African Traditional Religion is for the protection of the living as well as harm from the dead. The individuals, from whom protection is needed, are the witches (Magesa 1997:213-214). The role

and function of witches have been dealt with in Chapter Two. However to emphasize the reason why protection is needed is stated by Favret-Saada (1977:70). He is of the opinion that the witch has a certain amount of magic 'force'. This is not a force that is obtained through credible intermediaries that fall within the framework of the Zulu belief system. The plan of the witch is to attract by means of magic, the 'power' or the 'vital energy 'of the vulnerable. The bewitched lack magic to help defend themselves.

The diviner is usually sought out to help the vulnerable with protection from evil sources. Hoernlé, (in Schapera 1956:233), mentions that divinations are the *izAngoma* specialty. They take responsibility for all kinds of protection. This includes wizards, thieves, and lightning, amulets which guard against the dangers of travel, infestation or sorcery. The *izAngoma* testify to their belief in amulets by carrying all sorts of protective and curative medicines in their skin bags. Included are leaves, bark, roots, flowers, dead birds, fish and animals, etc (Schapera 1956:225). It may seem strange that all of these objects could provide extra-ordinary power for protection. According to Haule (1969:124), it is not surprising that the African finds power in some objects.

Apart from needing protection from witches, the Zulu also looks for amulets for protection against bad luck. Signs of barrenness in women, natural disaster, infertility of animals, and poor crops require remedial action. The remedies are rites and rituals which include items such as amulets, sacrifice dancing and other forms of art (Thorpe 1991:114).

Evil words are another occasion for people seeking out amulets. Evil words can be properly described as 'curses'. When a curse is pronounced, it refers to words that are spoken in the presence of a person who is threatened with mystical retribution. Charms, spells and objects believed to possess mystical powers become part of the sphere of the enactment of such a curse (Mair 1969:14).

The dead are protected by the living through amulets. Parts of the regalia of deceased kings such as his skin-girdles, blankets, snuff-boxes were buried with

the corpses. However the assegais were not included for fear of being affected by the king's spirit after his death. Budge, (1899:59) in referring to the death custom of Egyptians says that an amulet of a serpent's head was placed on the body of the deceased for the purpose of protecting it from being bitten by snakes in the underworld.

The various reasons highlighted for the use of amulets are some of the important reasons the African Traditional Religion seeks out its uses. The emphasis largely addresses insecurities faced on the path of the living.

4.1.2.4 AMULETS IN HINDUISM

Just as in the African Traditional Religion, to overcome the power of evil it is essential in Hinduism also to have some divine authority as support. To this end amulets play a significant role. The *Artharva Veda* has become important as it is viewed as a manual of rituals. Forming part of the literature is the rite to placate *Nirrti,* who is considered the goddess of misfortune and bad luck, how to avert evil effects of bad omens, portents and the information to help overcome rivals and enemies (Stutley 1980:2; Kakar 1984:250). The amulets are used for protection against the goddess *Nirrti*, spirits such as *Bhuta, Preta* and *Pishacha.* This has been mentioned in Chapter 4.2.3.2. However, a brief description of each spirit is given by the internet site (www.punditravi.com/belief.htm 27/07/2005). *Bhuta* is the spirit of a man who died a violent death either by accident, suicide or capital punishment and had not had the necessary funeral rites. A *Preta* is a deceased spirit that had not been given the necessary rites during the embryonic state. This spirit is not necessary malicious or wicked toward the living. However the third, known as the *Pishacha*, is feared. These are the spirits of deceased liars, criminals, drunkards, adulterers and those who were insane. Lead amulets are thought to be very effective against these ghosts or demons (Stutley 1980:91). The use of lead is assumed be a directive of the goddess Indra to protect one against demons. However this view was later counteracted in Europe where it was discovered that demons were invulnerable to lead but were rather vulnerable to silver (Stutley 1980:92; Flint 1991:229).

The evil eye was another reason for the use of amulets. The writer of the internet site (www.experiencefestival.com./a/evil/id/52523. 27/07/2005) notes that the power of the 'evil eye' is so bad that it could inflict injury or bad luck by the look or glance of certain persons. Those that fall into this category are the witches, wizards and beggars that were castigated (www.punditravi.com.belief.htm 27/07/2005). This internet site gives a summary of those who are affected. They are those who were employed or engaged in business or trade, those in fine arts or those who have successful careers. Good looking children, young boys and girls, brides and grooms are most vulnerable. To help protect children from being victims they are given special charms and lockets. Further, eyeliners known as *Kajal* are applied to their eyes and a small black dot *(kalatika)* placed on their forehead. This is solely to help mar their beauty so as not to attract the attention of the evil eye. A conversation with Mrs. A. Nagoor (27/07/2005), who has just become a granny for the thirteenth time, indicated that Hindu women attached a little pen knife to the new born baby's clothing. The reason for this is to ward off any kind of evil that may affect the baby which includes the evil eye. Also, some mothers use rough salt to draw three circles in the air around the baby to remove any evil.

Another occasion for the use of amulets is the use of tattoos. Hinduism which possesses a rich tradition and thousands of deities is also noted for the use of tattoos. Many cultures regard tattoos as protective amulets and its magical applications are linked to religious belief (www.hinduismtoday.com/archives/2001/7-8/38-41-tatoo.shtml 27/07/2005). Tattoos depicting popular gods such as Siva, Ganesha and Kali or the sacred Hindu symbol '*Aum*' adorns the body.

The comparative spirit worlds of the African Traditional Religion and Hinduism reveal the necessity of its adherents being wary of the social-spiritual implications of evil. This knowledge, acquired through oral tradition or study require remedial steps being taken to protect oneself and one's nuclear family. One of the steps required in both belief systems is the use of amulets. The amulets are

proactively used against pain, suffering, disaster and sorrow. This may or may not be done within the framework of religion. The protection from any aspect of evil upon adherents allows such individuals to live peacefully and work towards success and prosperity. Therefore when the primary can be attended to, then the secondary is enjoyed.

4.1.3 THE ROLE OF MEDIATORS

Mediators play a major role within the belief system of both religions under study. They help create a vital link between the human and spirit world. Communication is dependent on these mediators for the sake of guidance, protection and other vital areas of assistance. Four key mediators will be concentrated on. They are the *izAngoma* (diviners) and *iziNyanga* (herbal doctors) of the African traditional Religion and the *Guru* and *Brahmin* of Hinduism.

4.1.3.1 *THE IZANGOMA*

Healers are referred to as medicine men or women, herbalists and sometimes witchdoctors (Lugira 1999:78). They come to the aid of the community in matters that pertain to their health and well-being. Their role could either be one of diagnostician, concerned with the spiritual causes of affliction or that of a therapist who is concerned about treating the physical effects of the affliction (Magesa 1997:212) Attention will now be given to the work of the therapist, the *isAngoma*.

The calling to be an *isAngoma* will be addressed in 4.1.4.1. Like the *Guru* and the *Brahmin* of Hinduism, the *isAngoma* is regularly called upon for answers to problems in Zulu communities.

(a) *THE PURPOSE OF THE ISANGOMA*

In African thought, the causes of illness are always attributed to superhuman agencies or by extra human forces such as magic, witchcraft or sorcery (Lugira 1999:78). Krige (1936:299) adds that the work of the diviner is in higher demand.

He is consulted when disease breaks out, cattle are lost, when omens appear, or a wizard is suspected of being the cause of illness. There are some dilemmas that could be attributed to resentment and malice. These troubles do not emanate from witches but from 'ghosts' who have not been given proper funeral rites. These ghosts have to be laid to rest. To facilitate this, the specialists are consulted and they help provide the necessary medicine (Kesby 1977:203). Another duty of the *isAngoma* is to receive messages from ancestors to help explain evil, mishap or bad events. The answer could be any one of three reasons. It could be that the person has been bewitched, evil spirits influence his life or the ancestral spirits are reminding him that sacrifices for the spirits are overdue (Hammond-Tooke 1993:186,189).

(b) *METHOD OF DIVINATION*

There are various methods involved in diagnosing the problems of illness. Krige (1936:300) and Hammond-Tooke (1937:349) both describe the different diviners and their methods. There are the *iziNyanga zesithupha* (thumb diviners) who are given the thumbs up for being accurate. The *amabukulazinti* (stick diviner) uses three or more sticks which jump about to indicate answers to questions. *Amathambo* (bone diviners), the throwing of bones is the ability to consciously interpret through images or symbols produced by the arrangement of the bones. and apply them to the health of the patient (www.library.thinkquest.org27209/Healing. htm?tqskipl=1&tqtime=0826 26/08/2002). Then there are the *abalozi* (whistlers) whose voices, when possessed, change to that of speaking spirits. Another method is transmental diagnosis. The *isAngoma* (diviner) goes into a trance to ascertain the nature of the problem. This is an altered state of consciousness brought about either by drugs or plants through the process known as autohypnosis. The second is known as perceptive diagnosis. In this case the diviner is able to see, feel and interpret any vibrations emitted by the patient. This non-verbal process helps the diviner to feel the actual pain experienced by the patient. These are some of the methods employed to help diagnose illness.

4.1.3.2 THE IZINYANGA

Among the Zulus, the *iziNyanga* are the fellow custodians of the spiritual and physical well-being of the tribe. As noted the *izAngoma* are the second most important mediators for the Zulu community.

(a) THE NAME

Specialists in medicine also known as herbalists, medicine doctors or traditionally the *iziNyanga,* are people with a remarkable knowledge of herbs, roots and even fruit. This combined knowledge enables them to prevent or even cure disease and affliction (Magesa 1997:209). Ritter (1955:366) says that most Zulu doctors are referred to as the *iziNyanga* or the specialists. They are considered as extra-ordinary (Hexham 1987:145). The healing doctors are referred to as the herbalists. Whether viewed as a medical doctor or herbalist one thing is certain. They have been granted a fair measure of respect because of the power that the office holds (Thorpe 1991:116). This holds true even if the medication they sometimes dispense is considered as being 'mixed with rubbish' (Ritter 1955:366).

(b) THE CALL TO BE AN INYANGA

Magesa (1997:216) offers a process of the calling received by prospective diviners. In quoting Callaway, he says that among the Zulus, the prospective diviner starts to waste away. At first he is fairly healthy but with time he deteriorates. This is not attributed to any particular disease. He becomes very particular about the food he eats and he avoids certain foods that he used to consume. With the passing of time he starts to feel unusual pains and dreams of many things. He is then taken to a diviner. At first his condition is often misdiagnosed. Only after two years or so does it becomes evident that he is possessed by a spirit. There is frequent yawning, shedding of tears and at night strange noises are made that seem to awaken people. Singing and dancing by the victim thereafter provides motivation to the villagers to encourage him to become a diviner. Zulus believe that there are specific symptoms that connote a strong

case for a person becoming an *isAngoma* (diviner) although there are no specific symptoms presented for one who is called to become a diviner among the *Mpondos* (Schapera1956:226).

(c) *THE METHOD OF HEALING*

Practitioners of herbal medicine are usually dependent on spirits for knowledge, therefore maintaining a good relationship with these spirits becomes vital. This is achieved by the diviner making regular offerings and sacrifices (Magesa 1997:210). Further knowledge of curative and protective herbs is achieved through friendships with other diviners or it is purchased.

The *iNyanga* generally concerns himself with medicines made from plants and animals (www.library.thinkquest.org27209/Healing.htm?tqskipl=1&tqtime=0826 26/08/2002). The medicine referred to as *umuthi* is the general term for medicines, but is also known as 'bark of the tree' or 'moonlit nights' (Von Kapff 1997:31). He suggests that the reason for 'moonlit nights' as a term is probably because they often search out certain trees on moonlit nights. Magesa (1997:210) adds that roots, leaves and certain parts of animals are boiled and pulverized to form basic ingredients in medicine. All of these elements such as plants, animals, water and fire are representative of the major forces of nature. Hoernle, (in Schapera 1956:227) presents s strong view against the *iziNyanga* understanding of human physiology. According to him they have a crude knowledge of human anatomy but know practically nothing of physiology. While this may hold true there has been a fair measure of success achieved by the *iziNyanga*.

Ritter says:

> These healers supplied common sense, purgatives, emetics, emerias, poultices, performed simple operations such as the removal of external piles, alleviated hydrocele and applied the 'heroic' method in treating indolently healing wounds, etc. (1955:366).

Schapera (1956: 229) states that a study of the active plants used, revealed that they contained a number of acids, alkaloids, oils, gums, resins and fats, however

only five percent of the ingredients used have been recognized by pharmacologists. This is not to say that the plants have no curative purposes. An *iNyanga* confessed to have cured persons in cases of desperation and without the aid of modern medicine (Hexham 1987:148)

(d) THE REASONS FOR SEEKING THE INYANGA

There are several reasons for people seeking out the diviner. They are inclusive of violent illness, persistent disease of any kin, gradual deterioration of health despite treatment, visitation by ghosts and spirits, encounters with creatures associated with witches, fear of being bewitched, barrenness, delay of pregnancy, complications during pregnancy or birth, accidents, impotence, sudden insanity, death by lightning, lack of fertility in animals, poor harvest, poor human relationships, bad omens and other suspicious events (Magesa 1997:214). These are some of the symptoms that require the assistance of the medicine man. Included in his responsibility for the office he bears would be prophecy, divination and the curing of sickness (Seligman 1966: 142).

The office that the *iNyanga* occupies within the framework of the Zulu culture is considered as extremely important. He helps to provide the necessary cure for all of the symptoms presented. His great skill to mix and apply medicine has favored him as a competent person to be approached during times of illness.

The *izAngoma* and *iziNyanga* are the spiritualists to the Zulus. As noted, they occupy a prominent position in both the social and spiritual life of the Zulu tribe. They are the advisors and caretakers of the well-being of the community.

4.1.3.3 THE GURU

(a) WHO IS A GURU?

As with the Zulus, Hindus also embrace the presence of spiritual leaders. The highly sought after leaders are the *Gurus* and *Priests* who help regulate the spiritual life of the devotees. The importance of the *Guru* and the Priest (*Brahmin*) will now be discussed.

The name *Guru* is applied to a man who is considered to be in a close fellowship with the highest being or supernatural power and who holds the secret of divine mysteries. This could either have been achieved through asceticism, special utterances and character perfections (Gonda 1965: 282). By virtue of this, the term *Guru* connotes might, divinity and sainthood. A *Guru* is further defined as the 'radiating soul' *(divyatma)* who has overcome all worldly attachments Srivastava (1997:197) . Srivastava discloses that the *Guru* is often referred to as the *satGuru.* This is as a result of the excellence and meritorious qualities he possesses. The term *Guru* is not confined to a spiritual teacher but also other persons of distinction such as one's father, mother or any relative older than oneself (Gonda 1965:241). When the term was used by the previous generation, it was with reference to the responsibilities of parenthood. Today, parents are not generally referred to as *Gurus.*

(b) THE QUALIFICATION OF THE GURU

The *Guru* is recognized as the medium of salvation and as such he occupies a higher position to that of the Priest. Notwithstanding his position there are some qualities that he needs to possess to qualify as a *Guru.* The *Guru* must be well versed in the literature and traditions of the Holy Scriptures. He must also be from a good family, have a good character, be purified by asceticism, be a performer of the Vedic sacrifices and also be merciful towards creatures (Wilkin 1887:30). He must be able to identify with pupils who belong to other caste groups to the point of sharing their joys and sorrows. He must teach disciples in accordance with their natural abilities and act as their confessor. He must further introduce them to the methods of self discipline especially the method of yogic practices (Gonda 1965: 277).

(c) THE DUTY OF THE GURU

The *Guru* is the personal teacher who, having gained spiritual insight, is considered important in the imparting of Vedic knowledge. Vedic insight has been considered precious and is handed down from the older to the younger

generation (Morgan 1953:159). Morgan says that the *Upanishads* state that 'he who knows has a teacher'. This implies that the knowledge possessed by any individual is attributed to a *Guru* in his life. All of the knowledge acquired by the learner from the *Guru* is not finality even if the *Guru* feels he has no more to offer. The disciple believes that the *Guru* has much more to teach and his knowledge is inexhaustible (Srivastava 1997:198).

The *Guru's* cumulative function consists of imparting to the young member the 'sacraments, teaching him a portion of the *Veda* and educating him with the laws of religion (Gonda 1965: 241). Gonda describes the nature of the curriculum employed in the teaching process. The teacher is to be a guardian over his pupil, be able to advise the student about the do's and don'ts, teach about slothfulness and diligence, the occasions for lying down, about illness, foods that may be accepted and rejected, the necessity of sharing, must be able to comfort the bereaved, the avoidance of meaningless conversation, the correction of spiritual shortcomings with the greatest of patience, the need for zealousness, giving of one's best, the avoidance of secrecy, motivate towards excellence in thinking, growth and friendships. Forming part of the teaching process is the constant criticism of the *Guru* with regards to the knowledge of the student. The *Guru* always finds fault with his disciples and teaches them how to rectify such shortcomings (Srivastava 1997:199). Praising students are linked with affecting the spiritual pride of learners. Therefore any hints at raising the egos of students are smothered. The *Raikas* distinguish between two types of disciples. First there are those who have renounced the world to accompany their *Guru* and others who hold *Gurus* in high esteem to the extent that they recite *mantras* from such leaders for personal gain (Srivastava 1997:199).

4.1.3.4 ***THE BRAHMIN***

(a) WHO IS A BRAHMIN?

This has been given some coverage under the *Caste* System in 3.2.2.7. However rather than dealing with the political nature of the office, consideration is given to the practical role that the *Brahmin* plays in the Hindu community. The words

Brahmin and Priest in this section are used interchangeably to refer to the office as being one and the same. The word *'Brahmin'* originates from the early *Rig Vedic* poets who were believed to possess extra-ordinary powers. They were seers *(Rishis)* with the ability to see truth. The creative power enabled them to form statements of truth which were referred to as Brahmin. Hopkins (1971:28) states that the early Priests had the dual function of reciting hymns to the gods and making sacrificial offerings. He had to ensure sacrificial success by maintaining and protecting *Brahmin,* the power of the mantra and that of the sacrifice. According to the author of the website (www.hvk.org/articles/0804/5.html 19/07/2005), there are two types of Priests. The first type is known as the *Pjaris* or *Bhandaris* who perform a non-pastoral role. They do not preach to the community but rather look after deities, perform ritualistic ceremonies in *Sanskrit* and cook for deities. The other is referred to as the *Sannyasis* and *Kathakars.* They take on a pastoral role as well as preach to the public. Of interest is that Priests were not responsible for the spiritual or moral welfare of those for whom they performed rites. Initially, the concept of pastoral care for souls was unknown in Hinduism (Chaudhuri 1979:167). In the light of this, the author of the internet site notes that the pastoral role was a late development in Hinduism (www.hvk.org/articles/0804/5.html 19/07/2005). This seems like a copy of Christianity where pastoral care form part of the belief system (1 Timothy 3:1).

(b) *THE QUALIFICATIONS OF THE BRAHMIN*

For the *Brahmin,* to perform his task well, proper knowledge of the *Rig, Sarma* and *Yajur Vedas* is essential. The *Atharva Veda* provided him with the *mantras* which made ordinary sacrifices spiritual (Hopkins 1971:27). An understanding of Sanskrit was essential (Chaudhuri 1979:166). A satisfactory knowledge of the liturgy of worship of all the different gods and goddesses, associated rites aligned with them and a fair knowledge of Hindu astrology formed part of the curriculum. In the light of the education necessary for Priests to function efficiently, South African Priests lag far behind. The lack of suitably qualified Priests has led to the misinterpretation of several *shastric* scriptural injunctions (Maraj 1994:28). An article appeared in The Post, 17-19/09/2003, entitled 'Academy will raise

standards of Priests'. Among the concerns expressed with regards to Priests was the need for consistency relating to Hindu rituals and ceremonies, a code of conduct for Priests, establishing an institution for training Priests and the amalgamation of all Priests under one banner of the Hindu organization. The reason for the regulating of the Priestly body was largely attributed to poorly trained and undisciplined individuals who offered services to the community. The need for the highest moral, ethical and spiritual standards and the outcry of religionists from the community amplified the need for the matter to be addressed. The Daily News, 18/09/2003, quoted an individual who stated, 'The first thing our leaders need to do is to get rid of all Priests, Brahmins and faith healers, who are causing fear among our people'. This was largely in response to the fear that Hindu Priests and those in similar offices tended to generate. They proposed 'bad luck' if certain prayers were not performed and if payment was not given for services rendered. Some were not financially secure to pay for the necessary resources required to help alleviate their spiritual challenges. However with regard to the payment of fees, Wilkins (1887:212) says that it is the Priest's duty to read the necessary texts and make offerings to the gods and it is the people's duty to provide the necessary resources for prayer and pay those who provide a mediatory role with gods. Chaudhuri (1979:167) says that Priests were dependant on what he refers to as 'unorganized social service'. This refers to the other religious services or needs of people being met by the Priest outside the framework of standard temple duties. The honorarium must not be seen as an act of charity but rather as payment for services secured from professionals such as lawyers, doctors and the like. Stutley (1980:80) adds that the Priest had no other income apart from the donations or gifts received.

(c) *THE DUTIES OF THE BRAHMIN*

(www.Calgarymandir.com 6/01/2005) notes the varied and numerous duties of the *Brahmin.*

(i) To perform all *pooja, Abhishekam* and other ceremonies.

(ii) To guide and direct his assistants and to ensure that all activities are carried out.

(iii) To ensure that the deities and the altar are clean and tidy at all times.

(iv) To ensure the cleanliness of all items used in the altar such as lamps, bells and other brass items.

(v) To liaise with the Temple Administrator with all requests by devotees for special *pooja.*

(vi) To prevent inside the Temple any offerings and *pooja,* which are not in approved format.

(vii) To officiate in rituals conducted in the Temple. These services should include, but are not restricted to, birth, marriage and death rites. He must be sensitive and show empathy for the people, especially those in distress.

(viii) Providing intellectual, spiritual and religious leadership to the community at large.

(ix) Representing the philosophically rich Hindu religion to other religious groups as required.

In summary the ritual specialists, priests, *gurus* and diviners are the servants of the community and their role is to mediate the sacred to the people (Ray 1976:17).

4.1.4 THE VALUE OF RITUALS

'Ritual behavior is a way of communicating with the divine for the purpose of changing the human situation' (Ray 1976:78). Arising from this, says Ray, two important aspects of ritualism must be seen. It concerns itself with what it 'says' and what it 'does' (1976:78). Ritualism, at the base of its implication, centers round the reaction and response to the sacred. Cox (1998:59) provides some general characteristics of rituals.

- Rituals are divinely directed through dramatic actions and symbols.
- There is repetition according to fixed patterns.
- Although rituals are physically enacted it has spiritual significances.
- The nature of rituals is such that it can provide relationships and bring communities together.
- Rituals operate as symbolic modes of communication.
- Ritualism possesses a transformative power for participants by taking them from the mundane to the extra-ordinary.

A summation of the above is as follows:

> A ritual is a repeated and symbolic dramatization that directs attention to a place where the sacred enters life thereby granting identity to participants in the drama, transforming them into a new state of being, communicating social meaning verbally and non verbally and offering a paradigm for how the world ought to be (Cox 1998:60).

Primarily among ethnic groups are the following general categories that are quite common for ritual enactment.

- Prenatal (towards birth and safety of delivery)
- Naming rituals
- Pubertal initiation into adulthood
- Betrothal and marriage
- Rituals elevating people to high offices or Priestly functions
- Funeral or death rites

Cox provides three broad categories of rituals. Life cycle rituals are aimed particularly at people who are said to be in the state of liminality, deriving from a Latin word *'limin'* meaning threshold. This is where individuals are neither in the previous state nor in the new one. The second are crisis rituals. These are held in crisis situations where the focus is turned to the spirit world for support and guidance. The third are calendrical rituals. They are held seasonally in order to maintain spirituality (1998:60-61). The ceremonies under study fall under the category of life cycle rituals. Attention will now be directed to *Ukuthwasa* and its value to the Zulu system of belief.

4.1.4.1 THE UKUTHWASA

(a) ASSOCIATED WITH THE OFFICE OF ISANGOMA

Unlike the office of a witch which is hereditary the office of the *isAngoma* is not. Krige (1936:229) states that the profession of the diviner is not hereditary. The spirit possesses at will anyone it considers for the role of diviner. This is ascertained by persistent illness. Often consultations with some other diviners hint strongly at spirit possession. When this is confirmed it indicates that healing

is only possible through the person becoming a diviner. Hammond-Tooke (1937:348) refers to this illness, the possessing of the spirit, as '*ukuthwasa*'. Failure to accede to the call as summoned by the spirit could result in madness (Mbiti 1969:169). It is considered a disease even though some may resist the process of healing for months (Schapera 1956: 233). Those who accept assistance prepare for a life changing experience (Hammond-Tooke 1993:187). *isAngoma* training is standard amongst the different tribes. Regulating this office is a Traditional Healers Organization. It functions like a professional body and in some ways similar to a medical body. They help set standards for healers, give certificates of qualifications and hold meetings. The finality of an initiate into office is granted by a qualified mentor (Cumes 2004:87).

(b) THE NATURE OF UKUTHWASA

As noted earlier, possession is the sign or symptom that marks the calling of one to the office of *isAngoma*. Magesa (1997:230-231) provides four categories or states of possession.

(i) Possession that is extremely momentary but very intensive. This state is accompanied by drumming, singing and smoking.

(ii) Possession that is permanent but which is not intensive. However at intervals it can be reactivated.

(iii) Possession as a permanent condition with diffuse, no intensive manifestation. This is reached after a short period.

(iv) Possession as a permanent condition throughout life with only diffuse, non intensive manifestation.

The first two symptoms in the first type of possession are found to be most common in the matter under study. Magesa (1997:231), in citing the Yaka of Zaire, says that at the most intensive moment the possessed goes into a trance, jumps great heights without assistance, twitches his body and foams at the mouth. Among the Zulus, the possessed displays a series of persistent symptoms, indicating a state of *Ukuthwasa*. This includes pain in the body, uncontrollable nervous twitching, unusual dreaming about beasts and snakes, shedding of

tears, weeping aloud and talking to spirits (Hammond-Tooke 1937:348-349; 1993:186; Krige 1936:302-303).

Release from the spirit of *ukuthwasa* requires the assistance of a recognized diviner. Why is it that most Africans do not seek western psychiatric medicine? In attempting to answer this, Edgar & Sapire (2000:47) attest that they were viewed as alien and impersonal in comparison to the treatment they received from traditional healers. Further, language barriers and lack of understanding of tribal culture contributed towards Blacks refraining from these institutions.

What if the 'possession' presented by an individual is not a possession by a good spirit but rather that of an *Ufufunyane* (evil spirit). Possession by an *Ufufunyane* produces deranged and frenzied behavior where, as a consequence of a sorcerer a person is possessed by a spirit of a different racial group (Edgar & Sapire 2000:50). These authors suggest that the diviner must drive out these spirits who in turn seek out other human bodies who are vulnerable to possession

4.1.4.2 TRANCE

Apart from the *Brahmins*, there are other religious specialists who play important roles in Hinduism. They are the renunciants called *sadhus,* folk healers, exorcists and mediums who are possessed by deities (Shattuck 1999:77). Shattuck writes that possession is widespread in rural Hinduism. A professional exorcist is brought to deal with those possessed by ghosts or demons. On the other hand there are those who are possessed by good spirits. In the possessed state people seek advice or reassurance. Possession in this way is referred to as *Samadhi* (trance).

(a) DEFINITION OF TRANCE

The internet site (www.experiencefestival.com/trance.18/07/2005), lists several definitions of trance.

(i) Trance is described as a mental state likened to sleep during which the conscious mind rests while the spirit entity takes control over the medium's body.

(ii) The Hindu dictionary defines trance as, 'A general condition of altered consciousness, accompanied by a lack of awareness to physical surroundings'. In this state the person affected is neither in sleep or wakefulness.

(iii) From a religious point of view it is perceived as a state of intense concentration, introspection or meditation. In this state called *Samadhi*, physical alertness is completely lost as the energies are drawn up the spine into the *sahasrara chakra* at the crown of the head.

(iv) The Paganism Dictionary defines trance as, 'An altered state of consciousness which is evidenced by disassociation and withdrawal from the mundane environment'.

(v) According to the Theosophy Dictionary, it is defined as, 'A state in which the soul seemingly passes out of the body into another state of being, or rapture, an ecstasy'.

(vi) The Wiccan Dictionary refers to trance as, 'A psychological disassociation in which a spirit takes control of a person's voice or body in order to speak to human audience'.

Arising from the several definitions presented two common areas are noted. First, a person is in a different state. Second, there is an external force or spirit involved.

In summary the definition of a trance would be the unexplainable nature of the human body which takes on an altered state of consciousness through which others receive spiritual benefit.

(b) THE PURPOSE OF THE TRANCE

Those who are blessed with the *Samadhi* spirit receive invaluable benefits. These include the ability to cure diseases, God-consciousness is instilled, egoism is

subdued and is replaced by a spirit of humility as one surrenders to the will of God; an absolute and implicit faith in God is instilled and pain and misery either of mental or physical origin are removed (www.hinduismtoday.com/archives/1994/6/1994-6-01.shtml 18/07/2005). Shattuck (1999:77) relates an incident in India where a twelve year old was possessed by a god and as a result she was able to cure diseases, predict the future and offer advice. Padayachee, in describing the trance state, writes that during the *Kavady* festival in South Africa, devotees provide blessings with holy ashes *(vibhuthi)* and burning camphor (2004:51).

4.2 DISSIMILARITIES

The comparative nature of the Zulu and Hindu religions has brought to light a number of areas where similarities exist. The approach to the spirit world is embedded in cultural life and is considered extremely important for faith and practice. In trying to investigate dissimilarities, the aspects surrounding death and the destiny of the dead are perhaps the most distinct. These will now be examined.

4.2.1 DEATH AMONG THE ZULUS

Death shows no partiality and is irrespective of one's position in life, social standing or education. It knows no culture, language or country. Everyone at some point in life will face the inevitable. When it does announce its arrival it impacts lifestyles and brings mourners to a momentary pause in life. Every culture has its own particular way of dealing with death.

4.2.1.1 TERMS ASSOCIATED WITH DEATH

There are many terms or phrases that are used to express or describe the death of individuals. The Indians say, 'He passed away', or 'We lost him', or in the case of Christians, 'He is gone to be with the Lord'. Mbiti says that among the Basoga tribe, people say upon the death of a person, 'He breathed his last', 'he has kept quiet', 'He has gone', 'He has gone down to the grave'. If an old man

died they would say, 'He has eaten enough'. If a murderer dies they would say, 'Another mouth has gone away' (1969:152). The Zulus say, 'He died', 'He just passed away', or 'The air, the breath, or the spirit has left the body and the person is no more' (Vilakazi 1965:87). These are some of the phrases that are used to express feeling of the loss of loved ones or people in general.

4.2.1.2 THE CAUSES OF DEATH

It is perceived that the following could be possible causes of death i.e., magic, sorcery, witchcraft, living-dead (ancestors) and sometimes even God. Even though God is the ultimate judge over man's destiny, other intermediary agents are consulted by the living in determining the cause of death (Mbiti 1969:152).

4.2.1.3 THE SOCIAL IMPACT OF DEATH

The effects of death impact the wider Black community. The members and adherents of the deceased see themselves as impure and temporarily unfit to participate socially in society. Death is said to render them both physically and emotionally weak, allows them to become susceptible to diseases and also makes them easy targets for sorcerers (Vilakazi 1965:90). Krige, in describing the intensity of the family connection says that an individual by being bound to the dead man, together with the relatives, share in his ill fortune. They have heavy knees and their bodies are weak. Therefore it is incumbent at death that the corpse, which has been classified as the source of contamination, be rid of (1936:159-160). For further information on avoiding contamination see 4.2.1.5.

De la Harpe *et al* (1968:159) describe two scenarios that present itself at death. The first is when a person dies in the environment, and where there is a physical body, a normal funeral service is held. If an individual dies outside the cultural residential environment then an individual is sent to capture the spirit of the deceased and bring it back home. A branch from a buffalo thorn tree (*umlahlankosi*) is believed to possess powers to help contain the spirit and assist for easy transportation. The man responsible for bringing the spirit home must

buy two tickets for whichever mode of transport used and he is not to speak to anyone lest the spirit feels abandoned and flies off. Accident victims are never brought directly into the house for fear of bad luck. Krige (1936:160) stated that in times past, senile individuals have been deliberately neglected in order to help them die. They were either left in a *donga* or buried alive. There existed the idea that they have already achieved spirit status even though they might be alive.

Mourning accompanies death and vigil is kept throughout the night. Candles are lit and there is a superstitious belief that the light emitted helps the deceased find his way to the netherworld. The use of candles is irrespective of the availability of electricity.

4.2.1.4 THE BURIAL OF THE DEAD

Burial is the most common way employed by Blacks in disposing of the bodies. Mbiti (1969:154,155) notes that places of burial vary among the Blacks. Some bury inside the house of the deceased, behind the compound or places of birth. Krige (1936:161) says that in the former years the Zulus kept the place of burial secret due to the presence of sorcerers, who could later, through the body of the deceased, annihilate his family. The shapes of the graves may also vary. When the corpse is lowered, a blanket and part of the slaughtered animal (ox head) is buried with the deceased. Some cultures incorporate food, weapons, stools, tobacco and clothing as part of its burial rites. These are gifts given for the individual to enjoy in the other world. Earth is used to cover the body completely and thereafter thorny plants are placed on top of the grave. These provide a two-fold purpose. First, to ward off animals and second, to enable the family of the deceased to ascertain whether there was any activity by sorcerers who would have tried to disturb the grave.

4.2.1.5 POST DEATH REACTION AND PRACTICES

Since death creates an environment of impurity, those affected as mourners and relatives of the deceased need to avert any possible danger of someone else

becoming affected by death. In the light of this, people need to be aggregated into normal life, the possibility of anyone becoming the potential victim of death stopped and the mourners need to be strengthened.

The following authors, (Vilakazi 1965:91-92; Mbiti 1969:150; Thorpe 1991:39 and Krige 1936:163-167), share insight on the period following death.

The day following the funeral, medicines *(amakhubalo)* are eaten. This is the meat of either a cow or a goat which has been slaughtered for the occasion. Krige includes various ground stones such as blue stone, potash, black powders and any other substances that are considered to have strengthening effects. Those who eat these medicines are protected against death and even against sorcerers who might possibly be orchestrating their deaths. Thereafter the immediate family's head is shaven. It is believed that the breath of the deceased causes impurity and this helps make diseases stick to the head of those in contact with the corpse (Mbiti 1969:150). Mbiti's comments are stated in the context of the African Traditional Religious practices (See Chapter 1.2.3).

The rite that restores normality within the members of the family is called *Xokozela* (washing ceremony). This is done within the first week. The purpose of this ceremony is three-fold. One, is to wash the hands off of those who participated in the funeral. Two, is to symbolically wash the dead man out of their memories. Three, is to remove any mental depression or darkness that might have affected them as a result of the death (Vilakazi1965:92). At the end of the month a *ihlambo* or *jikijela izagila* (funeral hunt) involving the men takes place. In this ceremony the son and heir of the deceased goes out and throws away his father's *knobkierie* which he had used on hunting expeditions. After these practices, the entire clan, apart from widows, is released from mourning. Widows normally have to mourn for a period of one year. During this period she is not allowed to marry or have any form of sexual intercourse. When she is aggregated back into the larger family the brother of the deceased courts her. This practice somewhat relates to the Levitical requirement as stated in the Old Testament

(Deuteronomy 25:5-10). In former years, by virtue of the existence of the practice of polygamy, the widow could be taken as one of the wives of the married brother.

.2.2 DEATH AMONG THE HINDUS

In Hindu mythology, death is viewed as a necessary evil. It is regarded as a control to maintain a balance between good and evil, to prevent overcrowding in heaven or on earth or simply to give human life scale, value and motivation. 'Immortality, in the Hindu view, usually denotes not an eternity of life but the enjoyment of the full allotted span of life...' (O' Flaherty 1975:37). In Hindu thought the concept of eternity is broken down into separate time frames therefore the views held by Christians is strongly opposed by the Hindus.

.2.2.1 THE SOCIAL IMPACT OF DEATH

The Zulus seek to make the dying comfortable at home while Hindus believe otherwise. The practices for the dying among the Hindus of India vary with the practice of Hindus in South Africa. The difference is more geographical with regards to the sacred river Ganges.

In India, when symptoms are being presented in the body indicating that death is imminent, the body is taken to the Ganges or Ganga. The reason for this is largely attributed to the Ganges being viewed as a divine being, the wife of Siva, one of the great gods of Hinduism (Wilkins 1887:441). The Hindus consider it important that a man be freed from a life of sin especially before he dies. Therefore, at death, journeys are made to some sacred site on the banks of the Ganges, the intention being primarily to either wash their sins away in the stream or die in its waters. Sometimes the dead, who are often brought by relatives, are held in knee-deep waters of the Ganges so that they could be ceremonially cleansed (Thomas 1960:80). Some of the sins that could be forgiven included the person killing cows, neglecting the *Brahmins* and *Gurus* or excessive drinking. Following this, the devotees are promised a place in Siva's heaven.

The *Skanda Purana* says, '...by dying in the Ganges, a person will obtain absorption into Brahma'. The same work contains a promise from Siva, '...whoever dies in Ganga shall obtain a place in his [sic] heaven' (Wilkins 1887:443).

With the Ganges playing a significant role in the life of the dying, every effort is made by the living to make the trip a possibility. Women do not accompany the dying although they grieve, wail and beat their breasts at the departure of a loved one to the sacred river (Thomas 1960:80).

The sick are left on the banks, together with others in similar predicaments who are awaiting their fates. Sometimes death is forced upon the dying. Wilkins (1887:445-448) cites a few incidences where abuse has been recognized. There was a case where a sick person, after three weeks, was abandoned in the river. A woman was allegedly placed in knee high water and had mud shoved down her throat. Where financial benefits are available due to the death of a person, corruption is paramount. Sometimes the dying person is even poisoned. Since cremation follows immediately thereafter, very few cases are brought to justice. In some cases of cholera, the pulse is often weak. However, when the fire of the crematory site is lit, the heat often causes the body to resuscitate itself and the person becomes fully conscious again. The attendant of the fire, on seeing this happen, bludgeons the resurrected with a bamboo until he is dead. more abuse takes place when recovered patients are not allowed to rejoin the villagers.

But what of those who are not taken to die at the most sacred waters? In this scenario, *Brahmins* are invited to the sick man's house. He is thereafter made to sit up and explain to the *Brahmin* the reason for such an invitation. The sick responds by saying that since birth till the present moment he had been living in sin and therefore needs to atone for sin. He thereafter gives the *Brahmin* some coins. The *Brahmin* in return steps forward and invites all of the sins of the dying man to be transferred onto him. This does not include the sin of murder or

adultery. Loaded with the sins of the sick man the *Brahmin* excuses himself and takes a purificatory bath to wash away the sins (Thomas 1960:80).
At death the body of the person is laid in the open field and his head is sprinkled with water from the Ganges and clay is smeared on his forehead. Thereafter the *Vedas* is read and holy basil is scattered around his head. Then he is washed, perfumed and decked with wreaths of flowers. Since coffins are not used the body is carried on a bamboo stretcher. The eldest son leads the funeral to the designated area of cremation.

4.2.2.2 THE BURIAL OF THE DEAD

In Hinduism cremation has been the order of the day except for children up to the age of seven and those who were ascetics. The reason for cremation stems from the Vedic belief that by cremation *Agni* (the Purifier) consumed the dead person's physical and mental impurities caused by the appetites of the flesh, thus enabling the soul to ascend to heaven and assume a glorious, pure body (Lipner 1994:271). At the cremation site the *Rig-Veda* X, 14:9 is recited twice. 'Depart. (Ye evil spirits) slink away from here; the Fathers (ancestors) have made for him this place of rest, distinguished by days *(ahobhir),* water *(adbhir),* and bright lights *(aktubhih)*'. The logs for the fire are piled up and a layer of sweet scented grass is spread on the top. Iron stakes keep the corpse in place. A goat is thereafter killed and skinned. The corpse is covered with a fine white cloth and taken thrice around the wooden pile and thereafter placed on top (Wilkins 1887:453). The god of fire is asked to carry the dead person safely to the realm of the ancestors (Shattuck 1999:83). The chief mourner lights the pyre on the head side in case of males, and on the side of the feet in the case of women (Thomas 1960:81). Those who attend the cremation must see to it that the skull bursts while being burnt. The reason for this is largely attributed to the Hindu belief system. They believe that the soul of a person, at death, gets locked in the skull and if it does not burst then the soul is still deemed to be trapped. When this happens it is broken into pieces by a cudgel. Relatives and mourners leave to have a purificatory bath and return home (Thomas 1960:81). Before entering their houses they are to touch fire, a

stone, cow-dung, barley oil and water (Shattuck 1999:54). Nowadays among South African Hindus there is not much emphasis placed on the importance of cremation and its methods as held by the Hindus of India. The final rites either for burial or cremation has become a matter of choice.

4.2.2.3 POST DEATH REACTION AND PRACTICES

The period of impurity following the death of a relative or loved one could be anything from eleven to seventeen days (Lipner 1994: 272). Thomas (1960:81) writes that for ten days they are considered unclean. On the first day they are not allowed to cook but relatives can provide meals for them. However, the rest of the nine days they are free to prepare meals. The tenth day is important because on this day the soul of the departed is given a complete subtle frame. This completeness is referred to as *Preta* (ghost) (Lipner 1994:272). During the ten days various ceremonies are held where the soul receives parts of the body. On the first day the soul receives a head, the second: a neck, the third: a heart, the fourth: a back, the fifth: a navel, the sixth: the genitals, the seventh: the thighs, the eighth: the knees and the ninth and tenth: the hands and feet respectively. If these ceremonies are not properly performed then the soul does not receive a body or a partial body and wanders into space as a deformed evil spirit. The subtle frame must be nourished after its completion on the tenth day. Therefore the *Shraddha* ceremony is performed during the eleventh and thirty first days. The *Shraddha* rites are believed to effect transfer of merit to the *Preta*. The thought behind such a ceremony is largely attributed to the belief held by Hindus that it takes one year before the *Preta* is judged by *Yama,* the Lord of the Dead. This judgment keeps *karma* in mind. Therefore at the end of a year a *Shraddha* is held to help *Preta* get the best recourse in the next life (Lipner 1994:273).

4.2.3 DESTINY OF THE DEAD

The African Traditional Religion and Hinduism hold different views with regards to the destiny of the dead. The Zulus consider the *Ukubuyisa* ceremony as a key link between the living and the dead. The Hindus on the other hand consider the

importance of reincarnation as part of the destiny of the dead. Both these destinies will now be examined.

4.2.3.1 AMONG THE HINDUS

The Hindus hint strongly at a belief aimed at endorsing demonology (Thomas 1960:31). He is of the opinion that there are three classes that departed spirits occupy, especially those who have not been properly honored. They are the *Bhuta, Preta* and *Pisacha.* The *Bhuta* is the spirit from a man who had died a violent death either by accident, suicide or capital punishment and one who did not have a proper funeral ceremony. The Preta is the spirit of a deformed or crippled person or of one defective in some limb or organ or a child that died prematurely. This is largely a result of spiritual neglect, particularly of ceremonies that ought to have been performed during the embryonic state. These spirits are not necessarily wicked or evil toward the living. The *Pisacha* is a demon created by man's vices. It is the ghost of a liar, drunkard, adulterer or criminal of any kind or of one who has died insane. These are then some forms that a spirit can take if not afforded proper ceremonial rites.

However, for the faithful who die there are at least four options that are presented. Wilkins (1887:476-478) provides the general framework to those who find favor with *Yama,* the Lord of death.

(a) A PLACE IN HEAVEN

Some of the gods possess a heaven of their own into which worshippers are resurrected. *Swarga* is the heaven of *Indra.* It is situated on Mount Meru near the Himalayas which the Hindus regard as being in the centre of the earth. Vaikuntha is the heaven of Vishnu. It is about 80 000 miles in circumference and has streets of gold, its buildings are made of jewels and the pillars and ornaments are of precious stones. There are five pools bearing blue, red and white lotuses. On a seat, glorious as the Meridian sun, sitting on white lotuses is Vishnu and on his right Lakshmi who shines like a continuous blaze of lightning. Kuvera's heaven

is very similar to that of Vishnu's. He is surrounded by gods, goddesses and other beings such as musicians, singers and dancers. All the pleasures of the other heavens are said to be found here. It is this heaven that the faithful enjoy and their time of stay is largely determined by the good deeds that they have performed. Some of the acts that could qualify a person entering heaven include the following: honoring, serving, giving to *Brahmins*, repeating the names of gods, visiting holy places, offering sacrifices, bathing in the Ganges, reading and listening to the *Vedas*.

(b) DEIFICATION

It is taught that certain sacrifices which are performed bring a measure of recompense to the devotee among which is the *Asvamedha*, or horse sacrifice. Mortals who honor this sacrifice attain the position of *Indra*, king of the gods or god of rain (O' Flaherty 1975:56). This position is very vulnerable to replacement, particularly if someone more deserving qualifies after death but the nearness aspect of being recognized remains as a theme in Hindu belief. Death promises nearness or even unity with gods (Hiltebeitel 1989:309).

(c) DWELLING IN THE IMMEDIATE PRESENCE OF THE GODS

It must be noted that the God one worships is the God in whose heaven one is received and from where one is reincarnated. Wilkins (1887:447) is of the opinion that occupancy of any one of the heavens is for some time and the position of honor is subjected to a gradation system. The latter is a result of the quality and quantity of work done by men while they were on earth. Those who performed the greatest amount of work are not only given extended periods but also obtain nearer excess to the god who received them. The length of stay must be seen as temporal. After a period of bliss they are reborn into the world and start another journey. However, the starting point is one higher than what they had in their previous lives. In the light of this, the place is reserved for those who are closest to god i.e., the *Brahmins*. It offers little hope for those who are of the lower classes such as the *Kshatriyas* and *Sudras*.

(d) ABSORPTION

This is the epitome of the belief in Hinduism. It is when the soul, losing its identity, is re-absorbed into the Divine Essence, as a drop of water falling into the sea loses its separate existence (Wilkins 1887:477). Brown (1988:280) is of the opinion that those who qualify to receive ***Moksha*** are the self realized. Brown sets a few reasons for qualification.

(i) A self realized person is skillful in all things. He is so because his actions are not disturbed by regrets of the past or desires for future things. He is perfectly consecrated.

(ii) The present world is not a focus because he dwells on something higher.

(iii) He is untroubled because he has no expectations to be frustrated.

(iv) He has no time to grieve for what was done and what was not done in the past.

Self realization is the goal to be attained. This can only be achieved through a pure heart (Nirvedananda 1944:190).

Those who do not have proper ritual ceremonies performed at death are subjected to a world of wanderings. Others who have found favor have one of four possibilities as rewards for faithfulness. Yet there is another group that is subjected to the world of reincarnation. They held on firmly to the belief of works in the present life determining one's faith in the next life. For further information refer to 3.3.3.3.

4.2.3.2 AMONG THE ZULUS

One of the goals of the Zulu is to live long. To be able to achieve this provides proof to the living that the person has lived morally. To die young is indicative of the contrary (Magesa 1997:155). However, death is the time when the soul leaves the body to become a spirit. The understanding of death brings with it the realization that a person's body and soul are separated (Lugira 1999:71). This is

confirmed by Schapera (1956:248) where he states that the soul finally becomes separated from the body.

(a) THE UKUBUYISA

As in other cultures, African traditionalists have their final funeral rites. This is supposed to mark the end of mourning and the aggregation of the departed spirit to the world of spirits. The spirit is said to be, '...a miniature facsimile' of the deceased; in dreams, at least, it appears as his exact counterpart' (Schapera 1956:249). Before entering the spirit world special sacrifices need to be offered. These sacrifices among the Zulus take place after a year or two of the deceased. It is in this ceremony that for the first time that the name of the deceased is mentioned in the praises with the other ancestors (Krige 1936:169). This ceremony is known as the '*ukubuyisa*' (bringing home the spirit of the deceased) (Schapera 1955:250). This is also referred to as 'bringing home' as the Zulus put it, 'of the spirit or *itongo*' (Seligman 1966:126). Among the *Shona*, this ceremony is referred to as the *Kugadzira* or *Kurowa guwa*. This occurs a year after death (Thorpe 1991:65). Prior to this, the presence of the deceased would have been known in a form of a snake or lizard basking in the sun near the grave, the visiting of cattle kraals or huts or alternatively appearing to relatives in a dream. When this does not occur after death then foul play is suspected and the diviner's help is sought to bring the deceased home (Seligman 1966:126). Krige (1936:169) notes that only when the *Ukubuyisa* is held then only has equilibrium been reached. In the interim, writes Vilakazi (1965:89), at death the spirit leaves the body, passes into the air and stays there until the ceremony is held, where it will then become part of the ancestral home. A comprehensive discussion on ancestors was done in 4.1.1.1.

(b) THE REALM OF THE ANCESTORS

Where is the ultimate abode of the ancestors? Donker (1997:138-141) attempts to answer this question. The ancestors are said to be below and beneath the earth. The earth must receive the corpse just as the mother brought the baby into the

world. The second reason offered is that libations are generally poured out onto the ground. The elders always make sure the ancestors drink first by pouring liquids on the ground. Further evidence is noted when water is offered after a long journey or visit. Some of the water must be poured out on the ground for the ancestors.

The world of ancestors is also considered to be above and beyond. This is because it is a spiritual realm and as such provides the abode for the ancestors. All material things are below while all immaterial things are above and beyond. An example is cited of a Priest who threw liquor up into the sky. The reason for the action is explained by the fact that God, the divinities and ancestors are above. This, says Donker, provides the base for the knowledge of ancestors due to the fact that they are above and beyond.

The third sphere of ancestors is, 'within and without'. By this is meant that ancestors are not bound to a specific location therefore ceremonies for ancestors can be held anywhere. The importance is in the act rather than the place.

(c) *THE REALM OF THE UNSUCCESSFUL ANCESTORS*

What of those who have not been given the final rites of service reserved for the dead or those who were unsuccessful in being called home by the diviners? According to Kesby (1977:203), they become ghosts. They hover disconsolately between the condition of the living and the dead. Schapera (1956:269) says that the Bantu belief in local spirits is of a sinister kind and is to be greatly feared. They are referred to as,'... the disassociated spirits, often vague and shadowy in character, terrifying and dangerous to travelers'. Konemann (1999:252) refers to them as the 'bush' or 'wild spirits' or the souls of people who died unfortunate deaths and could not find entrance into the kingdom of the dead. The souls are restless and obsessed with a desire to take revenge on the living because of not being properly integrated into the world of the dead.

In order to be at peace with 'ghostlike' spirits, sacrifices similar to those offered to ancestors are offered to them (Magesa 1997:208). This provides for a positive relationship where these spirits are sought for help and protection (Konemann 1999:255). However this may be, the living are better off in an unreconciled relationship with these spirits. To achieve this, the diviners are called and special medicines are provided to help lay to rest 'the ghostlike spirit' (Kesby 1977:203).

In Zulu culture, those who have been successfully appeased after death enter the ancestral world which is considered to be everywhere. 'Those who are not' are considered ghostlike in nature and while a relationship can be maintained with them, it is strongly discouraged. A diviner is approached to help one disassociate oneself from these spirits.

After examining the issue of death and its ramifications to the groups under study it has become clear that their individual concepts of their destinies are different. The Hindus are presented with various possibilities of life after death. This includes dwelling in the heavens of the gods, being absorbed into the Supreme or just being with the gods. Those who are not properly integrated are subjected to the underworld and live as ghosts. The African Traditional Religion believes that the dead are incorporated into the ancestral world or subjected to a world of wandering.

Now that the belief systems of the African Traditional Religion and Hinduism and their relationship to the spirit world has been compared and contrasted, the Christian perspective will be viewed.

CHAPTER FIVE

BIBLICAL TEACHING REGARDING SPIRITS

In this section the primary emphasis is to ascertain, from a Christian perspective, the nature of the world of spirits. Prior to investigating the aforementioned, a summary is attempted with regards to the Bible which provides the authority for faith and practice for Christians.

Jensen (1969:78) and McQuilkin (1983: 19-20), among other scholars, summarize the unique nature of the Bible.

- The Bible is miraculous in its origin. In 11 Timothy 3:16, the writer alludes to the Bible as coming into being by 'the breath of God'.
- The Bible was written by forty different authors putting together sixty six books over a period of some fifteen hundred years.
- The Bible is also unique in its transmission through the scribal copies produced for modern day printing.
- The Bible has survived down through the centuries, despite it being subjected to suppression and banning, especially from a Roman Emperor, Diocletian in 303 AD and communist states like Russia and China.
- The Bible is authoritative. This is because God is the ultimate author. The quotations from the Old Testament, by Christ and the Apostles, helped to further validate the Scriptures.
- The Bible is trustworthy in its overall message.

Now that the Bible, in terms of its uniqueness, has been presented, the issue of spirits will be addressed. Of particular interest is the classification of the 'spirit world'. According to biblical teaching there are two classes of angels. They are the 'unfallen' or 'good angels', those who did not sin against God, and 'the fallen angels' or 'demons' who sinned against God (Ryrie 1972: 97). The fallen angels

include Satan, some of whom are confined and others who are active. This will be addressed in 5.2. Aspects dealing with the believer and spirit world will also form part of the discussion. Man's death and destiny will also be investigated. The concluding section of the chapter investigates two perplexing passages (Genesis 6:1-8 and 1 Samuel 28 1-24) on which biblical scholars have found difficult to reach consensus. The good angels are discussed to gain a better understanding of their counterparts.

5.1 THE GOOD ANGELS

5.1.1 DEFINITION OF 'ANGEL'

The etymology of the word 'angel' is derived from the Greek *'angelos'* which means 'messenger'. The Hebrew word for 'angel' is *Mal'akh (Malak)* which means, 'Shadow side of God, emanation from Yahweh'. The term 'angel' is used to refer to God's intermediaries (Ayto 1990:26).

Brown (www.plim.org/Angels97.html 2/08/2005), in summarizing the Oxford Universal Dictionary, says:

> An 'angel' is: a ministering spirit or divine messenger; one of an order of spiritual beings superior to man in power and intelligence, who are the attendants and messengers of the Deity.

The theory of angels being superior to man is confirmed in Psalm 8:4-5, 'What is man that you are mindful of him....You made him a little lower than the heavenly beings'.

5.1.2 THEIR ORIGIN

The doctrine on the origin of angels cannot be denied. Thiessen (1949:133) says that it is affirmed by Scripture that good and evil angels are everywhere. Ryrie (1972:89) believes that there is no conclusive evidence to the contrary. Unger believes that the denial of the existence of angels is a result of a materialistic, unbelieving spirit which in its most terrible form is said to deny the existence of God (1957:61). The Bible attests to the existence of angels. Psalm

148:2-5 discloses the presence of angels as part of God's creation. It is conveyed, in John 1:3, that all things were created by Christ. This includes the visible and invisible world. Job 38:4-7 tells of the great jubilation by the sons of God, when God laid the foundations of the earth. Lockyer (1995:113), in commenting on Colossians 1:16 says, 'Angels are created beings; they are not independent beings; they are in no sense rivals to Christ or to those that are with him'. Scripture appears to affirm the existence of angels.

5.1.3 THEIR CLASSIFICATION

The good angels, according to Scripture, occupy both Heaven and Earth. This is seen with reference to the names they bear. Over the centuries there has been various opinions about the ordering of the angelic hierarchy. Lockyer (1995:41) provides three lists to illustrate the different views.

GREGORY THE GREAT AD 540	THOMAS AQUINAS AD 1224	BILLY GRAHAM
Seraphim	Seraphim	Archangels
Cherubim	Cherubim	Angels
Principalities		Seraphim
Archangels		Cherubim
Angels		

Some of the angels mentioned will be described.

5.1.3.1 THE CHERUBIMS

They are spirit beings of one of the higher angelic orders. They usually feature as guardians of God's throne and are viewed as protectors of His interests (Fleming 1990:18). The following Scriptures, amongst others, support this view (Genesis 2:24, Exodus 25:17-22 and Psalms 80:1). Ezekiel 14:14 indicates that

they occupied a place close to God and as such were recognized by craftsmen who worked on the ornamentation of the tabernacle. This is seen in the ark of the covenant bearing designs of the cherubim (Exodus 37:8-9).

5.1.3.2 THE SERAPHIM

The seraphim, like the cherubim, are considered as being of a high angelic order. They are mentioned in Isaiah 6:1-7. There are no further references for the seraphim (Thiessen 1949:138). They are heavenly guardians who serve the Almighty. Thiessen says that the seraphim also facilitate worship in heaven and are concerned with the preservation of holiness (1949:138).

5.1.3.3 THE LIVING CREATURES

Revelation 4:6-8 makes mention of the four living creatures. Although their identity is unclear, Walvoord & Zuck (1983:944) say that they could be the four attributes of God, the various representations of Christ as revealed in the Gospels or they are angels. Although the personality of the four living creature are obscure, they worship God, help direct the judgment of God and witness the worship of the one hundred and forty-four thousand in Revelation 14:3.

5.1.3.4 THE ARCHANGELS

The term 'archangel' is mentioned twice in the Bible. The first occurrence in 1 Thessalonians 4:16 is in conjunction with the rapture and the second is in Jude 9, where the ownership of Moses' body was being disputed by Satan. The latter text also states the name of the archangel as 'Michael'. The prefix 'arch' suggests a chief, principal or great angel (Graham 1975:50). The work of the archangel seems to be largely confined to the earth. Michael is referred to as the prince of the nation of Israel (Daniel 10:13). He is also associated with the birth of Christ and the defeat of Satan and his cohorts in attempting to kill the child born to the woman in Revelation 12:7-12. Graham (1975:50) writes that Satan, before his fall, was also considered as being an archangel.

5.1.3.5 THE WATCHER

The first and only time that this angel is mentioned is in Daniel 4:13. The 'holy watcher' is referred to in the singular. According to Thiessen (1949:139), the holy watcher was sent by God to observe all that happens in the world and also to deliver messages from God to man.

5.1.3.6 THE SONS OF GOD

This phrase is used in Job 1:6; 2:1 and 38:7, and it refer to angels. Another verse where this phrase is used is in a controversial passage (with reference to various interpretations concerning 'sons of God') in Genesis 6:2.

5.1.3.7 ANGELS IN GENERAL

There are legions of these angels. Daniel 7:10 mentions that thousands attended to him and myriads were standing before him. In Matthew 26:53, Christ said to Peter that at His request His Father 'would send him more than twelve legions of angels'. The angels may appear individually (Acts 5:19), in couples (Acts 1:10) or in groups (Luke 2:13).

These are some of the different classes of angels mentioned in the Scriptures. It must be emphasized that there is far too little that is known about angels in the Bible. Therefore the researcher concedes that the discussion on angels is by no means complete. In Colossians 1:16 are recorded several spheres of spiritual influences, 'Whether thrones, or dominions, or principalities, or powers', which must signify either different degrees of excellence or different offices and employment (Graham 1975:50).

5.1.4 THEIR ABODE

According to Lockyer (1995:16), angels are not considered as being always on the move. They possess a locality whether a spiritual one or not. 2 Corinthians 12:2 mentions that Paul was, '...caught up to the third heaven'. Arising from this

passage, which further qualifies Genesis 1:1 and Hebrews 4:14, the third heaven is actually the presence of God (Ryrie 1972:183). With this in mind it is logical that there must be a first and second heaven. The first heaven is the atmosphere, the place of birds and creatures of the air and the second being the stellar spaces, the place belonging to the planets, stars, moon, sun and other celestial beings (Unger 1957:18 and Lockyer 1995:18). Therefore since God is in heaven then it is logical that it serves as an abode for angels (Isaiah 14:14).

5.1.5 THEIR MINISTRY

5.1.5.1 IN HEAVEN

This is perhaps best described by the seraphim in Isaiah 6:1-6. They are indescribably beautiful and have six wings (Graham 1975:55). Isaiah 6:2 says, 'with two wings they covered their faces, with another two wings they covered their feet and yet with another two they flew'. Unger (1957:1160) says that their ministry was to worship God's essence and attributes and to act as a medium of communication between heaven and earth. Hastings (1910:89) declares, 'Without reverence of heart there can be no true worship; and the soul-reverence ought to be accompanied by reverence of posture and demeanor'. Another ministry of the angels in heaven is seen in an angel offering 'incense' with the prayers of all the saints; on the golden altar before the throne (Revelation 8:3). Therefore worship and service are the primary ministries of angels in heaven.

5.1.5.2 ON EARTH

The Bible supports the work of angels on earth. This can be addressed individually according to the different classes of angels or be explained under the headings of the Old and New Testaments or further be grouped under headings which signify the overall ministry of the angels. Since a brief discussion is being attempted on the ministry of angels on earth, they will be explained under designated headings. Ryrie's (1972:91) outline will be used as a guide.

(a) *THEIR MINISTRY TO INDIVIDUALS AND ISRAEL IN THE OLD TESTAMENT*

In Genesis 22:17-18, after being entertained by Abraham, the angels informed him of the destruction of Sodom and Gomorrah. Genesis 21:17-18, speaks of Hagar, the servant to Sarai, being consoled by an angel. 1 Kings 19:4-7 refers to Elijah's comfort and restoration by an angel after being in a state of mental anguish or depression. Zechariah 1:14-16 describes how Zechariah was enlightened by an angel concerning the future state of the Holy City, Jerusalem. Part of the enlightenment included the angelic reproof and prediction concerning the rebuilding of Jerusalem (Zechariah 1:16) and the prophecy of true religion being established in Jerusalem (Walvoord 1955:37).

(b) *THEIR MINISTRY TO BELIEVERS IN THE NEW TESTAMENT*

In the New Testament, angels have provided great help to believers (Hebrew 1:14). They assisted in answering prayer (Acts 12:7) and provided encouragement in times of danger (Acts 27:23-24). The angel Gabriel made Mary aware of her selection to be the mother of the Christ child (Luke 1:26-27). They also announced the birth of Christ to the shepherds (Luke 2:9-11).

(c) *THEIR MINISTRY TO THE NATIONS OF THE WORLD*

The angels play a vital role in executing God's judgment on the nations of the world. Revelation 8, 9 and 16 display their active involvement as God's agents (Thiessen 1949:145). Lahaye (1973:144-145) states that the angels are referred to more that sixty six times in Revelation and they are always found in positions of service. They do not create things but rather serve as administrators of God's will. They serve in fulfilling His aims and desires for mankind.

(d) *THEIR MINISTRY TO CHRIST*

This is summarized by Lockyer (1995:100-101).

(i) They foretold His conception (Luke 1:30-31).

(ii) They declared His birth (Luke 2:9-11).

(iii) They protected Him from danger (Matthew 2:13-14).

(iv) They ministered to Him in His needs (Mark 1:13).

(v) They comforted Him in His agony (Luke 22:43).

(vi) They opened His grave (Matthew 28:2).

(vii) They witnessed His resurrection (Luke 24:5-7).

(viii) They confirmed His ascension (Acts 1:10-11).

(ix) They revealed His will in heaven (Revelation 1:1; 22:16).

(x) They will accompany Him at His second coming (Mark 8:38).

(xi) They will execute His last judgment (Matt 13:49-50).

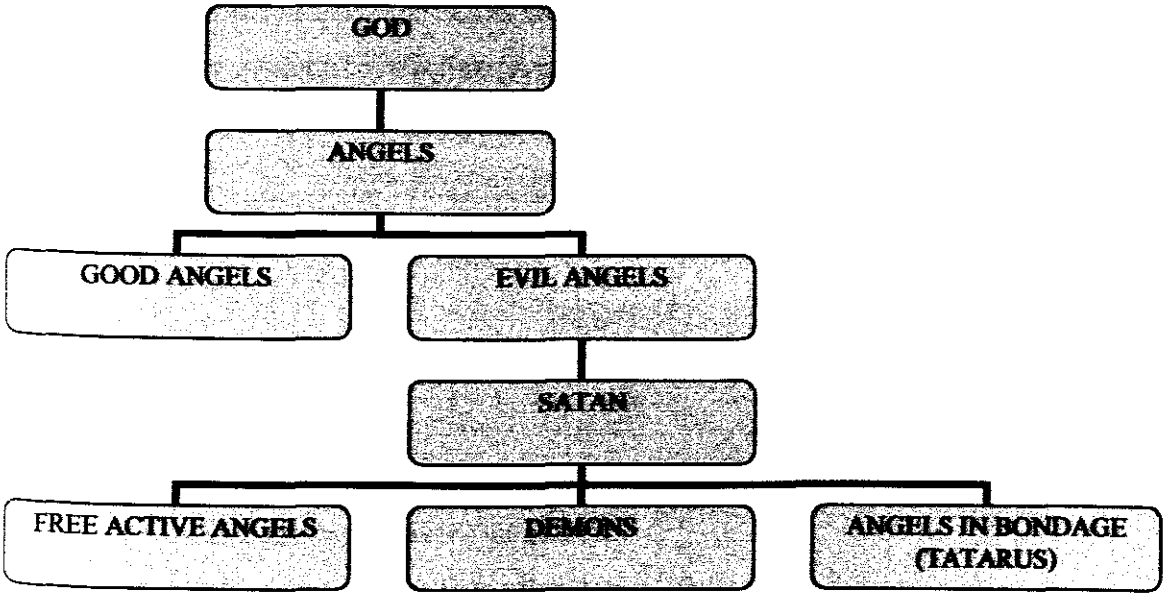
The presence of angels in God's creative program has set purposes for ministry both in heaven and on earth. This summarizes the brief section on good angels. The researcher concedes that there are other aspects related to angels that will continue to remain a mystery.

5.2 THE FALLEN ANGELS

This study on the spirit world primarily centers on the fallen angels. The fallen angels are angels who chose to rebel against God. This will be described below. The personnel of the fallen spirit world are Satan, the demons and the evil spirits. An attempt is made in this section to help bring clarity in terms of who they are, the roles they play and their intended purposes. There are many aspects that will continue to remain a mystery to mankind. Some of the questions include, was it right for Satan to help take life in the case of Job's sons and daughters (Job 1:1-5)? Which areas in the world do demons congregate at? How many demons are present at a church service? What is the extent of the destruction that they are responsible for? Amidst the few of many unanswered questions, believers need to help gain a proper understanding of the spirit world in order for believers to grow, become holy and protect themselves in spiritual warfare.

5.2.1 THEIR ORIGIN

Colossians 1:16 states that all angels were created perfect beings. The question arises: Why are there two classes of angels, the good angels and the fallen angels? The reason is because of a grave sin committed by one of the chief angels identified in Scripture (Ezekiel 28:12) as 'Lucifer'. The Bible makes reference to Lucifer and the fallen angels as, 'those who sinned and did not keep their original position as assigned by God' (Jude 6). Graham (1975:66) says that they committed the sin of pride and covetousness. By virtue of disobedience they were judged by God and relinquished of their position from among the elite angels. They became known as the fallen angels. The fallen angels comprise of Satan, free active spirits and confined spirits. An organogram is presented to help provide clarity.



Who are Satan, demons and evil spirits? What relationship do they bear to each other and to mankind? These will now be examined.

5.2.1.1 THE DESCRIPTION OF SATAN

A description of Satan is found in Ezekiel 28:12-15. This was the description given to him prior to his fall. According to Job (1983:61), this passage of Scripture presents a double message. The first concerns the historical city, Tyre

and the intended doom of its king. It depicts the picture of a proud man from initial innocence to commercial greed and malpractice. The second describes Satan's downfall. Walvoord & Zuck (1985:1283) say that the description of the king could not apply to mere man. The reasons furnished *inter alia*:

1. The king appeared in the Garden of Eden in the form of a snake (verse 13)
2. He had been a guardian Cherub (verse 14a)
3. He had free access to God's holy mountain (14b)
4. He had been sinless from the moment he was created (verse 15)

Ezekiel 28:12-15a sets forth Lucifer's description. 'Lucifer' comes from the Latin word *'luciferos'*, which means 'light bearer', i.e. someone who carries light (www.godonthe.net/evidence/manylife.htm 2/08/2005). Lucifer was the name he bore before the fall. The description presented in Ezekiel includes Lucifer being the model of perfection (verse 12a), absolutely beautiful (verse 12b), powerful (verse 14a) and blameless (verse 15a).

(a) SATAN'S SIN

In Ezekiel 28:15, all of Lucifer's characteristics, prior to the fall, were described as being blameless. It was so until wickedness was found in him (15b). This is qualified by Isaiah the prophet (14:12-15). The accusation that God brought against Satan was fivefold. Satan was intent on:

(i) ascending to heaven (verse 13a).
(ii) raising his throne above the stars of God (verse13b).
(iii) sitting enthroned (verse 13c).
(iv) ascending above the clouds (verse 14a).
(v) making himself like the Most High' (verse 14b).

Satan was in a very trusted position. Ezekiel 28:14 mentions that he was appointed as a 'guardian cherub'. The 'cherub' is described as being closer to God than any other angels (Lockyer 1995:33). Lucifer was the greatest of God's

creatures and one day self-generated evil entered into his heart (verse 15b). The cause of Satan's fall was the greatest sin of all. It was this sin of pride that led him to forget that he was a created being. The exact cause of the fall and judgment of Satan is still riddled as a mystery of theology (Thiessen 1949:136). He says that the angels were created perfect beings and as such their hearts were directed towards God. If this is so, then how was it possible for such a being to fall? He presents three views concerning the fall. The first view, since God brought everything into being then only He could be responsible for sin. The second attributes evil to the nature of the world. This line of thought lends itself to the denial of Lucifer. Heaster, in his book, *Bible Basics,* asserts that, like Jesus, all of our temptations are a result of the 'devil' of personal lusts or evil desires. The words 'Satan' and 'Devil' are used figuratively to describe the natural sinful tendencies within us (Heaster 1992:204). The third view says that evil is due to the nature of the creature. Sin is viewed as being a necessary part of the development of the spirit. This hints at evolutionary development, however Thiessen says that all creation was originally created perfect (1949:136). Amidst the views presented, angels, as with humans were given the power of choice, therefore the fall of angels must be attributed to the power of choice. 'It was due to their deliberate, self determined revolt against God'. It was their choice of self and its interests in preference to the choice of God and his interests (Thiessen 1949:136).

(b) *THE VARIOUS NAMES OF SATAN*

Dake (1995: 85-86) and Lockyer (1995:45-46) provide a summary list of some of the names by which Satan is known. Satan is the adversary (1 Peter 5:8); Abaddon, Apollyon (Revelation 9:11); the Destroyer and Lucifer (Isaiah 14:12); Daystar, bright One or Shining, Devil (Revelation 12:10); Accuser Slanderer, Dragon (Revelation 12:9); the Accuser of our brethren (Revelation 12:10); the Adversary (1 Peter 5:8); Beelzebub (Matthew 12:24) Prince of demons; Belial (11 Corinthians 6:15); the Serpent (11 Corinthians 11:3); Deceiver of the world

(Revelation 12:9); the Father of lies (John 8:44); A Murderer from the beginning (John 8:44); the Prince of the power of the air (Ephesians 2:2); Prince of this world (John12:31); the god of this world (11 Corinthians 4:4), the Prince of demons (Matthew 12:24); the Tempter (Matthew 4:3) and the Tormentor (11 Corinthians 12:7).

5.2.1.2 *DEMONS AND EVIL SPIRITS*

Satan and other angels, who also chose to align themselves with him, were judged by God and were banished from heaven (Ezekiel 28:15-17). The fallen angels are further divided into three categories; the free angels, the demons and evil angels.

(a) *THE DESCRIPTION OF THE FALLEN ANGELS*

(i) **The Free Angels**

It must be noted that the fallen angels is synonymous with 'free angels' and 'free spirits. The group of angels that sinned is often viewed as demons. The reason for such an assumption is attributed to the notion that all free spirits are demons (Thiessen 1949:141). However, the researcher is of the opinion that there is a separation of free spirits from demons. Ryrie's (1972:96-97) position on the matter varies from that of Thiessen. Although Ryrie accepts that there are two classes of angels he refers to the free angels as the active spirits and confined spirits. The active spirits are further divided into those who are referred to as the temporarily confined spirits and the loose spirits.

The reasons for considering a separation of free spirits and demons are largely three fold. First, there are biblical references of free spirits being with Satan their leader. In Revelation 12:7-9, they are associated with a heavenly warfare. In Romans 3:38, Paul mentions that free spirits are incapable of separating a believer from the love of God. In 1 Corinthians 6:3, believers are placed in an honorable position. They will judge angels in the future judgment. The second centers around the delegatory ministry of Satan with regards to free angels and their

intended purposes. Their aims are to hamper, frustrate and blind man to the will of God. The free angels could perhaps be responsible for working around those who are in positions of leadership. The third involves the undisclosed nature of all the activities or personnel associated with the 'spiritual forces of evil' (Ephesians 6:12). To this end the researcher tends to move towards the idea of recognizing that there is a difference between the demons and the free spirits.

The primary ministry of the free spirits is to support Satan in his warfare against God's people, good angels and God's purposes (Thiessen 1949:141)

(ii) **The Demons**

The next group of spirits, among the free spirits, is known as the demons. Demons feature more prominently in the New Testament than in the Old Testament. The reason for this could be to hinder the atoning work of Christ (Matthew 8:29) therefore Satan engaged in conversation with Christ, to tempt him from fulfilling the Father's will for mankind (Matthew 4:1-11). Who are these demons?

(a) *Definition of Demons*

Vine (1981:291) states that the word 'demon' is derived from the Greek root '*da*', which means, 'the knowing one'. From the beginning these demons knew who Jesus was and they knew something about His mission on earth. The pagan Greeks believed that they were inferior, good or bad deities. In most cases the adjective of '*daimonion*' is used. '*Daimonios*', 'demonic' means to refer to a demon as an evil spirit (Newman Jr. 1971:39). They are considered active beings and the use of the word in the adjectival form avoids any reference to demons being the spirits of the dead or ghosts. Koch (1978: 81), quotes Martin Luther, 'Demons and evil spirits take on the appearance of dead people to mislead the living'.

(b) **General Characteristics of Demons**

Thiessen (1949:14) and Lockyer (1995:56-57) summarize the general characteristics of demons:

1. Demons are spirits (Matthew 12:43, 45).
2. Demons are numerous. Mark 5:9 describes one demon who said that his name was Legion, thus signifying their large number.
3. Demons can control man (Mark 5:2-5).
4. Demons are unclean and violent (Matthew 8:28-31).
5. They recognize Jesus Christ as the Most High God (Mark 1:23, 24 and James 2:19).
6. They are aware of their eternal fate (Matthew 8:29).
7. Demons are in conflict with Christians (Ephesians 6:12).
8. Demons possess unbelievers. This aspect will be addressed in Chapter 6.
9. They are able to cause dumbness (Matthew 9:32), blindness (Matthew 12:22), personal injury (Mark 9:18), other defects and deformities (Luke 13:11-17).
10. They oppose the work of God by corrupting sound doctrine (1 Timothy 4:1-13).

These are some of the general characteristics of the work of demons.

5.2.1.3 THE FREE SPIRITS AND DEMONS

These spirits will by no means escape the condemnation that awaits them by God Almighty. However until the Day of Judgment they are considered as being free to deceive and oppress those who respond to their temptation (Lockyer 1995:52). As 'loose' or free spirits they will be cast down to the earth in the middle of the future tribulation (Revelation 12:7-12). They will be denied any access into heaven. They will also align themselves with Satan and his plans to wage war against God. They will be defeated and cast into the lake of fire right at the end of time (Revelation 20:10).

5.2.1.4 THE SPIRITS WHO ARE IN BONDAGE

Why is it that certain spirits are considered as being free spirits and others as being bound? As noted earlier the fallen angels fall into three categories, the free active spirits, the demons and those who are in bondage. The passages that reflect the bondage of these spirits are found in two New Testament books, 11 Peter 2:4 and Jude 6. The reason, provided by Peter, is because of sin of an undisclosed nature. Walvoord & Zuck (1985:870) mention two reasons for the bondage of angels. The first relates to the fall with Satan when he chose to rebel against God and the other has to do with a sexual violation in an incident that transpired in Genesis 6:1-4. This will be further examined in 5.4.1. However Scripture is clear that they are held in captivity in Tartarus. Arising from the passage in 11 Peter 2:4, Tartarus is considered as being the prison of fallen angels who sinned at the time of the flood (Genesis 6:1-4 and 1 Peter 3:19) (Wuest 1941:47). Vincent (1886:329) says that Peter considered the use of a pagan word which represents the Greek hell and it must be considered as a place of detention until the angels are judged. Dake (1995:55) states that although Tartarus is considered a terrible abyss of darkness it is only a temporary abode. There is yet a dreadful prison that awaits these angels. The finality of these angels is when they are judged at the Great White Throne judgment and cast into the lake of fire, the real hell (Revelation 20:2).

5.2.2 THEIR ABODE

5.2.2.1 PRE-JUDGMENT

The angels abode, prior to their fall and judgment, was addressed in 5.1.4 and their subsequent designated ministries in heaven and on earth (5.1.5). Graham (1975:19) says, 'It seems that angels have the ability to change their appearance and shuttle in a flash from the capital glory of heaven to earth and back again'.

5.2.2.2 *POST JUDGMENT*

The fallen angel include the free active spirits, the demons and those who are in bondage, who rebelled with Satan against God, brought judgment upon themselves. What was the judgment imposed upon these spirits by God. In Revelation 12:7, the Bible speaks of, '...Dragon...and his angels'. The Dragon is known to be a reference to Satan and the angels are the myriads who chose to deny the authority of God and as such lost their primary position (Graham 1975:64). Revelation 12:4 indicates that the 'myriad of angels' refer to almost a third of the angelic order that followed Satan. According to Lahaye (1973:163), this verse refers to the original fall of Satan and the angels who partnered with him. McGee (1962:3) remarks that the phrase, 'a third part of the stars of heaven' attests to the extent of rebellion that resulted in one third of the angels following Satan to their own destruction. Walvoord & Zuck (1983:958) says that Revelation 12:4 was to demonstrate Satan's power.

At this point, consideration is given to the effect of the judgment on the spirit world.

(a) *ON EARTH*

The Scriptures are specific that Satan was hurled to the earth (Revelation 12:9). Further evidence to support such an argument are the names afforded to him. Among the list supplied in 5.2.1.1(b) is, the Ruler of the world (John 14:30). The world 'ruler' comes from *'archon'*. It is used with reference to the grip that Satan has on the world. The emphasis is more on the control of the political system of the earth (Lindsey 1972:78). The second is the reference to 'Prince of the power of the air (Ephesians 2:1-2). MacArthur (1986:56) states that the air is used metaphorically to represent a realm or sphere of influence. This includes ideas, beliefs and convictions over which Satan is considered as being the prince. The third title is that of the 'God of this world' (11 Corinthians 4:4). He is thus

referred to because of the power which he wields over man and the obedience which is afforded to him by the unsaved (Hodge 1857:461).

It must be emphasized that while Satan is projected as a powerful being he is not omnipotent. This unique description is reserved only in reference to God (Genesis 17:1 and Ephesians 3:14-20).

(b) *IN HEAVEN*

Does Satan still have access to heaven? This is perhaps one of the most frequently asked questions. Reviewing the text found in Revelation 12:7-9, on one hand it declares that Satan was banished from heaven yet, on the other hand there is also mention of Satan remaining in heaven until a future time (Chafer 1919:10). The future time, as described by Chafer, is the period before the setting up of the Kingdom and the reign of Christ (1919:11). During Job's time, Satan boldly presented himself in the presence of God as man's accuser. The extent of the liberty that Satan has in the heavenly courts still remains a mystery. Satan's presence in the courts of heaven although originally sentenced to the earth must still be considered as something to be completely dealt with futuristically (Needham n/d:63). During Paul's era, Satan was still allowed access into heaven as hinted in Ephesians 6:12 and 1 Corinthians 15:40. Satan's final blow is mentioned by the heavenly saints in Revelation 12:10, '...For the accuser of our brothers, who accuses them before our God day and night, has been hurled down'.

(c) *IN EDEN*

By virtue of Satan's participation in seducing man into sin, God judged him. The serpent was condemned to a life of crawling and a prophetic statement of the enmity that will exist between man and Christ against Satan was pronounced (Genesis 3:15). Kraft (n/d:49) says, 'The antagonism between people and snakes is used to symbolize the outcome of the struggle between God and the evil one'. The physical punishment of the snake had bearing on Satan's future activities. Apart from Satan being dismissed by God from his position as

guardian cherub, he was subjected to further judgment after the sin episode in the Garden of Eden. His freedom on earth will be met by opposition through the presence of Christ. Satan's power to keep people in perpetual bondage will be subdued by the death of Christ on the cross.

(d) *ON THE CROSS*

This judgment was materialized when Jesus died on the cross for the sins of mankind (John 12:31). By shedding his blood on the cross, Jesus dealt a fatal blow to Satan's kingdom. Satan no longer wielded power over death (1 Corinthians 15:55).

(e) *IN THE ABYSS*

Further judgment on Satan is the confinement period of one thousand years in an abyss (often incorrectly referred to as the bottomless pit) (Revelation 20:2,3) (Ryrie 1972:94). According to Revelation 19:11-21, this will occur after the battle of Armageddon.

(f) *IN THE LAKE OF FIRE*

The final judgment on Satan will be after the millennium period at a battle known as Gog and Magog. Dake (1995:104) asserts that the final defeat of Satan and his hosts must be concluded in order to free the earth of rebels thereafter the ultimate judgment before the Great White Throne judgment will communicate God's final action. It is written in Revelation 20:1-6 and Matthew 25:41 that Satan and his emissaries will be cast into the lake of fire which was, 'prepared for the devil and his angels'.

5.2.3 THE FALLEN ANGELS' RELATIONSHIP WITH SATAN

This section gives attention to the nature of the relationship that exists between the fallen angels and Satan.

5.2.3.1 *THEY RECOGNISE SATAN AS LEADER*

In one of his controversies with the Pharisees in Matthew 12:22-30, Jesus inferred that Satan is a king and as such is in authority over his kingdom on earth. This passage also suggests the presence of bodily spirits in Satan's kingdom. Chafer (1919:63) declares that Satan, who commands the authority of these beings, motivated them to join him in his scheme to dethrone God and since the fallen angels' allegiance to Satan was from the beginning, the resultant effect of such a relationship is supported by maximum sympathy and willing service. MacArthur writes:

> Satan, as leader of the fallen spirits, has developed a hierarchical system that demonstrates his leadership qualities. Satan's army of demons is highly organized, for, 'believers struggle against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places' (Ephesians 6:12) (1992:15).

Since Satan is, 'the god of this age', it can be assumed that he would require accountability from the fallen angels.

5.2.3.2 *THEY IDENTIFY WITH HIS CHARACTER*

The fallen angels, in aligning themselves with Satan and by subjecting themselves to his authority, identify with his character and personality. Noted are a few of the several character traits as summarized by Dake (1995:88). He is the enemy of all good (Matthew 13:28), the accuser of God and man (Ezekiel 28:11-17; Revelation 12:9-12), the father of lies (John 8:44), a murderer (John 8:44), a sower of discord (Matthew 13:39), cunning (11 Corinthians 2:11), wicked (1 John 3:8), coward (James 4:7), a thief (John 10:10), proud (1 Timothy 3:6), deceitful (11 Corinthians 11:14), fierce & cruel (Luke 8:29) and aggressive (Ephesians 4:27).

5.2.3.3 *THEY ARE PARTNERS IN ATTEMPTING TO DISRUPT CHRIST'S WORK*

Why are the fallen angels and Satan partners in their quest to disrupt the work of Christ and how have they tried? The basis for Christ becoming the victim of Satan and his emissaries' schemes are found in Hebrews 2:14-15. 'In opposition to the kingdom of light where God rules there is a realm of darkness in which men are enslaved to Satan, sin and death' (Ephesians 6:12; 1 John 2:9-14; 3:12,14 and Colossians 1:13) (Kent, Jr. 1972:59). Satan's work on earth includes promoting sin, slandering God's children and encouraging rebellion against God. In essence, he tried to keep man in perpetual bondage. How was this attempted? At the birth of Christ, King Herod was moved to issue a decree to find the Christ child and slay Him (Matthew 2:16-18). When this failed he tried to get Christ to surrender the will of God for His life. Matthew 4:1-11 records that Jesus was tempted three times by the Devil before being left alone. However, amidst the trap to lure Christ from fulfilling God's will, 1 Peter 3:18-20 records that Christ, after being put to death, gloriously rose from the dead and ascended into heaven.
1 Corinthians 15:55 testifies to Christ's victory over death and as a result He was given a position at the right hand of His Father (Hebrews 12:2).

At the conclusion of this section, the researcher concedes that the nature of the work and some of the methods employed by Satan and his demons to thwart God's plans remains a mystery. Also, the organized structure of his kingdom, the battalions, weapons and the number of his army are yet to be known.

5.2.4 THEIR RELATIONSHIP TO BELIEVERS

The believer is one who has accepted Jesus Christ as Lord and Saviour of his life. A further explanation of a believer is given in 5.3.4.1.b.

Since the incident in the Garden of Eden, God and Satan have been locked in one great cosmic battle, with man as the prize. God is attempting to bring mankind

back into a right relationship with Him; while Satan is trying to pull man away from God (McDowell & Stewart 1992:165). Why has man become the object of spiritual warfare? Before attempting to examine this question, Steyne (1992:5-6) furnishes some answers why the subject is often ignored. Why is it important? He also notes the general response of believers.

WHY MOST IGNORE THE SUBJECT?

- Because of believers' ignorance of biblical teaching and the reality of the world of spirits.
- A lack of understanding. The subject of the spirit world is difficult to understand , to deal with and to be classified.
- Theological beliefs. There are some who hold on to biblical reasons why believers are protected from demonic attacks. Others do not see participation in the spirit world as a necessity and yet others are of the opinion that Satan's powers are controlled by God.
- Fear. This is because of the unknown world of spirits.
- Danger. The lack of faith in Christ leaves one to believe that demonic powers are greater thus posing a threat to man.
- Imbalance. A falsified view where everything negative that occurs in life is attributed to the works of Satan.

WHY IS THE SUBJECT IMPORTANT?

Although Steyne (1992:6) lists seven reasons why the topic is of crucial importance, only two will be stated. This is in keeping with the subject under discussion. The first reason is realities. Demonic powers are present in this world. They seek to destroy man and rob God's glory. There are demonic manifestations that require healing. The 'god of this age' has bound people. The growing number of unsolved counseling problems is attributed to the world of spirits. The second reason is because of Satan's tactics. There is an increase in practice and participation in the occultic world. Satan attacks Christian

personalities and also because of the rapid rise of false teaching and movements such as the New Age Movement and Satanism.

With regard to the response of Christians to the spirit world there are three ways in which the subject can be approached. The first is to deny that there is such a world. The second is to avoid any power encounters. Why look for trouble? This is perhaps the easiest cop out of spiritual warfare. The third is to confront and deal with these powers. God desires that believers participate and rest in the victory that is provided in Christ (Hebrew 12:2).

The original question why believers are the objects of Christian warfare will now be discussed.

5.2.4.1 OBJECTS OF WARFARE

Believers become prime targets of Satan and his emissaries. The primary reason for Satan interfering with man is because man is the highest order of creation on earth. Genesis 1:27 records that man was made in the image of God. Man was the only creation that bore a figurative resemblance to God. This is further described in 5.2.4.1.a.i. To this end Satan sought revenge on God by interfering with the object of God's creation and love. Revenge best describes the reason why Satan viewed man as the way to get back at God. Man's presence on earth further angers Satan because of two reasons. The first is passion and the second is position. This will now be discussed.

(a) REASON FOR WARFARE

(i) Man Is the Object of God's Passion

Of all of God's creation mentioned in Genesis 1, man had a special place in His heart. This is seen by distinctive phrases used in creating the world and man. Before the creation of man, God used the phrase, 'Let there be' for the creation of various elements related to the physical earth. However, when it came to the

creation of man, Genesis 1:26 records that God said, 'Let us make man in our image, in our likeness...'. Kidner (1967:50) states that 'let us make' stands in clear contrast with the phrase, 'Let there be'. Barker *et al* (1983:6) in commenting on Genesis 1:26, says that God as Creator-King announced His crowning work to the members of His heavenly court. The intent of creating man was to bring him forth in the 'image of God' (Genesis 1:26). This 'image of God' must not be taken literally but figuratively. God does not have a human form (Walvoord & Zuck 1985:29). He states that the image of God bears the idea of humans sharing God's communicable attributes such as life, personality, truth, wisdom, love, holiness and justice. Thiessen (1949:154-157) amplifies it by providing broad categories. The 'image of God' must not be seen as physical likeness but rather, mental, moral and social likeness. The finality of God's satisfaction was that all He had purposed was accomplished. God saw all that He had made, and '...it was very good' (Genesis 1:31).

The second reason of God's passion for man is witnessed in God providing a redemptive plan for man even after he sinned in the Garden of Eden (Genesis 3:1-9). Originally, man was created for a divinely designated purpose, mission and destiny (Peters 1972:16). The researcher is in agreement with Peters. The argument is not whether God's plan failed or whether God was defeated by Satan. Man because of his choice failed to enjoy the blessings as given by God. Since the fall of man, Satan continues to consciously and deliberately tempt him to rebel against God. The passion that God has for man must be seen in the context of fallen angels. When Satan and his angels fell they were allowed to continue in their sin until the final judgment (5.2.1.3), however God instituted a plan to reconcile man with Himself. This certainly is an occasion for Satan to increase his animosity toward God. A ten-year old boy asked the researcher a question: If Satan got on his knees and asked God to forgive him, would God forgive? This, I admitted, was a very deep and intriguing question. The researcher is of the opinion that God would forgive, however Satan's boastful and proud nature would never permit him to accept responsibility for sin and ask for

forgiveness. The sending of God's only Son, Jesus Christ (John 3:16) further supports God's passion for man. The use of 'only' in this verse means unique, only one of its kind (Rienecker & Rogers 1976:224). This act demonstrated the sacrificial and selfless love that God has for mankind even to the point of allowing His son to die for the sins of mankind (Mark 10:45). In the light of this, the first reason why Satan targets mankind is because of the great amount of passion that God has for him. It has been commonly said, 'If you cannot get back at the Father, attack his children'. Since Satan failed with God, he seeks to intimidate God's children.

(ii) **Man is the Instrument of God's Position – A Ruler**

The second reason for the vengeful spirit of Satan is attributed to man being given the position of rulership. Man was a ruler and will be a ruler. What did this rulership entail and what will it entail that incited and continue to incite hatred in Satan towards believers? It is wise to note two tenses of the use of the words incited and incite and the phrases, 'a ruler and will be a ruler'. This lays a platform to two distinctive periods that are important as a point of reference in speaking about the rulership of man. The first was the authority given to man in the creation account in Genesis 1:28. If man is to fulfill God's purpose for Himself and for His creation then he must be endowed with power. By virtue of this, God gave man dominion to rule over all of His creation (Steyne 1992:16). When man chose to sin, he also chose to reject authority. This demonstrated irresponsibility on man's part to control God's creation. This resulted in man opting for a position of a servant of creation rather than as the master of creation as was God's original intention. The rulership that once was harmonious with creation had become perverse and controlling. This is also evidenced in the curse that was placed upon man as a result of the fall in Genesis 3:16, 'Your desire will be for your husband he will rule over you'. Satan took advantage of man's poor decision making skills. This gave him further authority in his governance of the earth.

Believers, even though they lost their right to rule, thereby signaling a victory for Satan, must not be disappointed or discouraged. God has reserved believers for future rulership. 1 Corinthians 6:3 says that believers have been given authority to judge angels. In God's sovereignty, believers have been put back into a place of delegated authority of rulership. This is because of the relationship that believers enjoy with Christ. According to Scripture, believers will judge fallen angels on the last day (1 Corinthians 6:3) (Hodge 1857:95). The future position of the believer is one of authority, responsibility and rulership. The original position of rulership of man lost in the garden to Satan is regained in heaven because of the believer's faith in Christ.

(b) *RESPONSE TO WARFARE*

Since spiritual warfare prevails, as established by the Bible it is foolish for one to believe otherwise. How then do believers protect themselves against warfare? In Ephesians 6:13-17, Paul uses an extended metaphor of a soldier to describe the believer's weapons of warfare.

(i) **THE ARMOUR**

Whether this is the image of a Roman, Greek, Jewish or Persian soldier is unimportant (Arnold 1992:153) although MacArthur (1986:351) holds the view of a Roman soldier. 'The main point of this imagery is that Christianity should be understood as warfare just as any soldier would prepare for battle' (Arnold 1992:15). In order to prepare for spiritual warfare there are seven pieces of armor that are deemed necessary for believers in their battle against Satan.

The first is the belt of truth (Ephesians 6:14). The word 'truth' is derived from the Greek word *alentheia* which means truthfulness; to be sure, with right motives (Newman Jr. 1971:7) and 'it basically refers to the content of that which is true' (MacArthur 1986:349). MacArthur further states that the content of God's truth must be seen as essential in the believer's warfare against Satan, to

the end that the believer must possess an attitude of total truthfulness. This suggests that hypocrisy and shame has no part within the character of the believer.

Second is the breastplate of righteousness (Ephesians 6:14b). Walvoord & Zuck (1983:643) state that the righteousness being referred to is the 'sanctifying righteousness of Christ'. As much as the soldier's breastplate protected his chest from the enemy attack, similarly righteous living protects a believer from the assaults of the enemy. 'The gift of righteousness' is one of the blessed parts of salvation that God provided (Arnold 1992:155). This righteousness, according to Romans 3:10, comes through faith in Jesus Christ. Possessing God's righteousness also involves personal responsibility. This means laying aside areas that are in conflict with God's nature. In preparation for battle, attending to one's personal holiness and integrity is of paramount importance and cannot be neglected.

The third is the 'feet fitted with the readiness...' (Ephesians 6:15). The shoe referred to could either be the *'caliga'*, a strong heavy shoe that was worn by Roman soldiers or alternatively the *'calceus'*. The latter is thick studded with hobnails, a little more elegant and worn by men of the higher ranks (Rienecker & Rogers 1976:542). Just as a good pair of boots allows the soldier to be ready for battle likewise believers are to be ready to march, climb, fight or do all that which becomes necessary (MacArthur 1992:354). MacArthur states that believers stand in the confidence of God's love, His union and commitment to fight for man. By virtue of this, believers do not have to fear the enemy or even Satan himself.

The fourth is the shield of faith (Ephesians 6:16). Prominent among the weapons of defense was the shield that was used to defend oneself, particularly the protection of the body or torso which housed the lungs, heart and other vital organs (Hendriksen 1979:277). The shield was made of wood and overlaid with linen and leather to absorb the fiery arrows (Walvoord & Zuck 1983:643). When the darts collided with the shield, their points were blunted and their flames were

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extinguished. Hendriksen (1979:278) suggests that some of the arrows could be tribulation, anguish, persecution, famine, doubt and greed that the devil uses to destroy believers. The shield of faith must further be seen as confidence in God. The One who 'is able to do immeasurable more than all we ask or imagine, according to his power that is at work in us (Ephesians 3:20) (Richards 1982:685).

Fifth is the helmet of salvation (Ephesians 6:17). The bronze helmet that was worn was equipped with cheek pieces. It was a heavy, decorated and expensive item which was lined on the inside with felt or sponge which made it slightly more comfortable. An ax or a hammer was the only weapon that was considered effective against the helmet (Rienecker & Rogers 1976:542). Since the helmet is related to salvation it suggests that the believer's security and assurance in Christ is under attack by Satan (MacArthur 1986:361) and he uses two attitudes against the believer, discouragement and doubt. Apart from attacking the physical body of man, on the spiritual plane he tempts the believers by convincing them that they have lost or could lose their salvation. The helmet of salvation must be seen as the confidence and assurance that the present struggle with Satan will not last forever since these battles do not continue into heaven.

Sixth is the sword of the Spirit (Ephesians 6:17). The sword was a weapon that was only used when the long piles that the frontline soldiers used for injuring the enemy was no longer practical (Keener n/d:554). The use of the sword signifies the proximity of the enemy. In this intense situation the sword can either be a defensive weapon which is capable of deflecting the blows of the opponent or an offensive weapon which can create injury or inflict pain (MacArthur 1986:370). The sword of the spirit is mentioned with reference to the Word of God. Hebrews 4:12a states, 'For the Word of God is living and active. Sharper than any double-edged sword...'. Every time the word of God is used to lead a person to salvation it bears witness of its effectiveness to cut through Satan's domain of darkness and its ability to transform the soul to the light of God's love (MacArthur 1986:371).

It is for this reason that Matthew 13:19 testifies to the swift action of Satan to snatch the Word of God from its hearers before it takes root in their hearts. Christ emphasized the primary importance of knowing the Word of God. In Matthew, when tempted of the devil, He resorted to the Word of God as the defense against the attack of the enemy. In summary, Hendriksen (1979:280) writes, 'God is not dead! He lives and speaks in and through His message'.

(ii) **PRAYER**

Another weapon is prayer (Ephesians 6:18). The spiritual soldier, even though clad with the entire armory, is not capable of defeating the Devil and his agents on his own. He needs the sustaining power of God. This is achieved by embracing prayer as the means to an end. Steyne (1992:114) summarizes the value of prayer in spiritual warfare.

1. Believers have power and authority to be in partnership with God. To this end:
    - We enter the sovereign Lord's presence (Hebrew 4:16 &10:19-22).
    - We seek to advance the Gospel (1 Corinthians 3:9).
    - There is an engagement in priestly work (1 Peter 2:9).
    - Christ rules the world through prayer.
2. Believers have the power and authority to resist Satan.
    - In the arena of prayer Satan has no place and must retreat (Acts 4:31).
    - Prayer focuses on who God is and His promises which erect a wall between the believer and the powers of darkness (James 4:7).
    - Prayer is the key whereby Satan and his plans are disrupted (2 Kings 6:15,17; Daniel 10:13).

Prayer breaks Satan's hold on people's lives, helps remove hindrances to God's kingdom, drives back and destroys the work of Satan, enforces the Savior's victory on all situations and enlists us in the army of God. Paul was not viewing

prayer as an addition to the armor but rather being interwoven into the armor. As the armor is being put on, the believer must engage in prayer (MacArthur 1992:159). Victory over Satan and his host involves a tremendous commitment to prayer (Ephesians 6:18).

5.2.4.2 HINDERS SPIRITUAL GROWTH

The effect of spiritual warfare is not merely restricted to attempting to destroy the believers but also to hinder spiritual growth. Ephesians 4:13-16 declares the ultimate goal of every believer. Stedman (1972:162), in commenting on these verses, says that the Apostle Paul summarizes the Christian's goal. The first is mentioned in verse 13, 'the measure of the stature of the fullness of Christ'. The second is in verse 15, 'grow up in everyway into Him who is the head, into Christ'. Arising from these verses are the purposes intended by God, when he created Adam and Eve. Satan and his emissaries jointly participate in ensuring that believers do not fulfill the destiny of God. How does the spirit world seek to hinder spiritual growth? Of the many areas that can be listed, there are three that stand out: creating doubt, challenging the will of God and providing alternatives. These will be briefly dealt with.

(a) BY CREATING DOUBT ABOUT GOD'S PERSON

The earliest encounter, the temptation of Eve and Adam in the Garden of Eden with Satan, sets the platform for man to doubt the character of God. 'Did God really say....?' (Genesis 3:1). The question was designed to cast doubt on God's goodness and at the same time it implied that if Satan was misinformed then he can be further instructed in the matter (Falwell *et al* 1982:19). Barker *et al* (1983:9) say that the question helped change the course of human history. The creating of doubt brought into question the authority of God's character. Arising out of this has been at least four presuppositions that form the basis of power religion. This is aimed chiefly at getting man to believe that God was not entirely truthful in his relationship to man. Steyne (1992:11) explains.

1. 'You shall be as God', this gave rise to the concept of belief in Pantheism. The universe begins to be viewed as a spiritual reality. By virtue of this true power is spiritual and spiritual power is available to all men. Since the spiritual permeated both the material and spiritual it gives man the opportunity to control his own destiny.
2. 'You shall not die', this gave rise to the belief in reincarnation. Man does not die. Man has the unique opportunity of reliving either in the human or any other form. This views death as a state that need not be feared since the soul is immortal.
3. 'You will know good and evil', this gave rise to relativism. Man became his own authority and provides his own standard for all decision making in life. Morality is determined by what is good for an individual.
4. 'Your eyes will be opened', this sets forth the basis of esotericism, the ability to have ordinary knowledge added to superhuman knowledge. This is achieved by gaining insight into the special sources of power. Arising from this are occultic beliefs and practices.

Pantheism, reincarnation, relativism and esotericism have greatly impacted man to the extent that God's person is brought into question. Satan's purposes for believers are always contrary to God. This is seen in the emergence of alternate religious forms and also in man doubting God's promise, His power, His goodness, His truth and His ability to save man (MacArthur 1986:365). How can doubt be counteracted? MacArthur (1992:74) says that it is not going to happen by saying, 'Demon of doubt, I command you to come out', or, 'In the name of Christ I rebuke Satan and command him to loosen his hold' but rather in quoting James 4:7. It is achieved by the believer resisting and denying Satan success in the temptation.

Throughout the New Testament believers are encouraged to have faith in God. Faith believes in the Word and Person of Christ. The more one believes the less one is subjected to an arena of fear which is a result of doubting God and doubt is

one of the key weapons by which Satan seeks to hinder the spiritual growth of man. He convinces man to believe that God has denied him the best.

(b) BY CHALLENGING MAN (THE WILL OF GOD)

Satan's first and foremost strategy is deception (Anderson 2000:23). This is confirmed in 11 Corinthians 11:14,15 where it is written 'Satan disguises himself as an angel of light'. Satan's chief aim, as deceiver, is to persuade man into believing that God's way is not the ultimate way or the best way that God has for man. God's will for man, even though he sinned in Genesis 3:1-7, is to live in obedience to God, His principles and standards. These become the linear measurement whereby believers live. 1 Corinthians 12:2 encourages believers to change their thinking rather than succumbing to the values as generated by the world. Satan uses temptation to challenge believers to disobey God's will for their lives. Wuest (1941:126-127) presents two words in the Greek New Testament that refer 'to test'. The first is the word *dokimazo*, approve or sanction and the other is *peirazo*. The latter was first meant to connote the meaning 'to pierce, search, and attempt'. Later it came to mean, 'to try or test intentionally, and with the purpose of discovering what good or evil, what power or weakness, was in a person or thing'. The word *dokimazo* is generally used of God and never of Satan. When god tests believers it is to bring out the good in a person. Satan, on the other hand uses temptation to bring out evil in man. He uses temptation as a weapon to secure man's disobedience against God.

There are three avenues that Satan uses to entice man to sin and in the process tempts him from doing that which honors and pleases God: the lust of the eyes, the lust of the flesh and the pride of life. These three combined areas of attack seek to tempt man to enjoy the second best, the world. There are three distinct words that are used to describe the world. Vine (1981:233) explains that the first is the use of the word *cosmos* i.e., the physical earth as distinguished from heaven. The second is *aion* to mark a period of time or a certain age. The third is the word

oikoumene which is used to refer to inhabitants in the earth and in particular, mankind. The use of the word 'world', in our discussion, refers to man. Satan seeks to use mankind to further his own programs to sustain his kingdom on earth. He attempts to confine man to a vision of the present life rather than have him believe that God has other plans that are beyond this world (Philippians 4:15). The lust of the flesh is an intense desire to focus on the physical rather than fulfilling God's will. The lust of the eyes is used as an appeal to pride and desire for personal gain. The pride of life is an appeal to power and glory (Walvoord & Zuck 1983:27). There are two passages that highlight the three areas mentioned that Satan used to lure both man and Christ to disobey God. The first, the lust of the eyes is seen in Genesis 3:6, 'When the woman saw...', and in Matthew 4:8, '...and showed Him all the kingdoms...'. The lust of the flesh is seen in Genesis 3:6, '...was good for food', and Matthew 4:3, '...tell these stones to become bread'. The pride of life is in Genesis 3:5, '...you will be like God...' and Matthew 4:6, '...You will not strike Your foot against a stone'. The difference between both passages is as follows. In Genesis, reference is made to Adam and Eve, while in Matthew, Christ is tempted. In Genesis, man chose to disobey God whereas in Matthew, Christ chose to obey God. Adam, Eve and Christ were tested in three common areas and Satan presented himself to them while they were alone. Adam and Eve inherited painful judgment by God (Genesis 3:15-17) while Christ was exalted by God (Hebrews 4:16). God wants believers to know that obedience is better than sacrifice (11 Samuel 15:22). 'Failure to give complete obedience is rebellion, and this is as bad as witchcraft or idolatry' (Falwell *et al* 1982:562).

(c) *BY PROVIDING ALTERNATIVES*

(i) **False Worship**

False worship is another area in which Satan has become instrumental. As the god of this world he has persuaded man to turn away from the true and living God and to pursue his own creation and become his own god. Satan continuously

tempts believers to turn away from the true knowledge of God. Romans 1:21-32 will serve as the text in examining the area of false worship as presenting an alternative for believers. This digression from a true knowledge of God leads to false worship which in turn inhibits spiritual growth.

1. Definition of Worship

Unger (1957:1371) defines worship as, 'An act of paying honor to a deity; religious reverence and homage'. Although worship is not defined in Scripture it acknowledges God, His nature, attributes ways and claims (Vine 1981:236). In the light of knowing the content of true worship, false worship will be the opposite. While in true worship, God is worshipped; in false worship, Satan is worshipped.

2. The Nature of False Worship

The spiritual decline of believers begins when three things occur. First, Romans 1:21 states, 'for although they knew God'. The word 'knew' comes from the Greek word *giniskou* which means, 'to have knowledge of'. Second, they did not glorify him. The word glorified means to form 'an opinion about' (Rienecker & Rogers 1976:349). Third, 'nor gave thanks to him'. The three aspects that are associated with the departure from true worship are failure to acknowledge God, not giving Him glory and not thanking Him.

The following are the false nature of worship that creates an alternative for believers.

- Man Made Divinities

Romans 1:25 states, 'They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator...'. The resulting effect of this mindset was the creation of 'images that were made to look like mortal man' (Romans 1:23). Man creates gods in his own image.

Steyne (1960:102) writes:

> Since these gods are merely an extension of himself, directly or indirectly man worships himself. He calls upon creation to condone and approve of [sic] his depravity through worship of images of 'corruptible man and of birds and four-footed animals, and crawling creatures' (Romans 1:23).

Idolatry, in a general way, is considered as being the paying of divine honor to any created thing (Unger 1957:602). This may seem quite contradictory to the question posed by Paul in 1 Corinthians 10:19, 'Do I mean then that a sacrifice offered to an idol is anything or that an idol is anything?' While people may claim that idolatry or the worship of images are nothing, Paul states that what is 'behind' these images which pose a real threat to those who denounce God. In 1 Corinthians 10:20 he says that the controlling agent beyond these images are demons. MacArthur (1984:239) says that when worshippers believe that idols are the real gods, then Satan sends one of his agents to act out the part of that particular part of the imaginary God. He sums up, 'There is never a God behind an idol, but there is always a spiritual force; and that force is always evil, always demonic' (1984:239). Is it possible that men have it on their minds to worship demons? Their purpose for creating these images, as described in Roman 1:23, is for the purpose of 'worship and service' (Romans 1:25). In creating these so called images, he is obeying the will of Satan and surrendering to his impulses and help for aiding his plans (Hodge 1857:193). Idolatry was decreed as a judgment on mankind (Deuteronomy 4:19; Psalm 81:12 and Isaiah 44:17-18). Tozer (1976:14) remarked:

> Among the sins to which the human heart is prone, hardly any other is more hateful to God than idolatry, for idolatry is at bottom a libel on His character. The idolatrous heart assumes that God is other than He is – in itself a monstrous sin – a substitute for the true God one made after its own likeness.

Among the many sins for which the human heart will be judged, will be man's worship of created things rather than the Creator.

- Relativism

This is the second alternative that Satan uses as a device to destroy the believer's relationship with God. Henry (1973:572) says that relativism is a theory where the basis for judgment in knowledge, culture or ethics differs according to persons, events or situations. Relativism is man viewing himself as his own standard for all decisions. With this in mind, Romans highlights the importance of man assuming the position of God (1:26). Man, instead of being reliant on God, believes that he knows better. This brings into question the important area of morality. To the relativist, morality is defined as being that which is good for the individual and as such has nothing to do with divine standards (Steyne 1992:101). This deceptive thinking, instigated by Satan, has led to the perversion present in human society. Man, as his own God, gave up natural relationships for unnatural ones (Romans 1:26). Natural relations will be that which was ordained by God when he brought a man and a woman, Adam and Eve, together. This is further emphasized in Genesis 2:22, 'Then shall a man leave his father and mother and cleave unto his wife'. Women have also become guilty by defiling themselves with unnatural relationships (Romans 1:26). The serious impact that man brought upon himself into thinking that his is the standard of morality is mentioned in Romans 1:27b, '... and received in themselves the due penalty for their perversion'.

With man's disobedience came the ultimate penalty for both sexual and psychological sins. One of the most dangerous diseases that the human race is contending with is the Human Immuno-Deficiency Virus or better known as Acquired Immunity Deficiency Syndrome (AIDS) (Cox 1999:2). This disease provides a painful experience for those infected and affected. When man assumes the position of God there is always a price to pay. Satan attempted it and was severely judged by God.

(ii) **Occultic Practices**

Wright (1971:56) states that the word 'occult', means 'hidden'. It also carries the idea of secret or mysterious things. The distinct characteristics of occultism are provided by McDowell & Stewart (1992:8).

- It deals with things secret or hidden.
- It deals with operations or events which seem to depend on human powers that operate beyond the natural five senses of man.
- It deals with the supernatural, the presence of angelic or demonic forces.

Although occultism deals with witchcraft, magic and palm reading, amongst others, which contribute toward a lack of spiritual growth in believers are astrology and mediums which will be primarily dealt with as providing alternatives for believers.

1. Astrology

Astrology, as an alternative belief system, provides hindrances to the spiritual growth of believers. In this research astrology is not approached from a technical perspective. By this is meant a scientific discussion on astrology dealing with the arrangement of the solar system and the position of the planets in the universe. This section deals more with practical information as it applies to believers.

Tulli (1994:vi)stated:

> Life on this planet as well as human behavior is greatly influenced by planetary configuration and the transits, which highly influence the lives of the natives in all spheres of human activity.

This secularist view highlights the importance of astrology to people who hold closely to this kind of reasoning.

- History of Astrology

There are two words that need clarification, astronomy and astrology. Koch (1978:12) explains astronomy as a reputable science which places emphasis on

the galaxies, fixed stars and planets. Astrology, on the other hand, is the interpretation of human destiny and the determining of man's future by ascertaining the position of the stars at the time of birth. The latter is a form of fortune telling. Geddes *et al* (1996:11) shares some historical background on astrology. Astrology and astronomy were once undifferentiated but Nicolai Copernicus (1473 AD -1543 AD) separated the subjects. Astrology was of Babylonian origin although there were other ethnic groups that used astrology such as the Chinese and Hindus. The Chaldean priests in particular investigated the heavenly bodies and helped map out the skies. They were of the opinion that the celestial bodies exerted influence on man. Greece and Rome continued with astrology from the Babylonians. Some of the Grecian leaders like Plato and Hippocrates combined astrology with medicine. In Rome, kings relied on horoscopes for governance. Around 500 AD, the Arabs became prime movers in science and philosophy. By the Middle Ages (thirteenth century) Europe became the centre of interest. The subject of astrology was broken down into three distinct fields. The natural or mundane astrology focused on the prediction of weather and national events. Horary astrology was used to answer questions through the use of a chart drawn up for the actual time a question is posed and in judicial astrology the fortunes of individuals were determined by using a birth chart. The 1500's saw the introduction of Nostradamus who believed in the importance of medical knowledge to help understand astronomy. Kepler, an assistant of Dane Tycho Brahe (1546-1601) believed in the stars and its ability to influence life. The sixteenth and seventeenth centuries included the work of an Italian physicist Galileo Galilee, Jean Morin, an Italian monk and William Lilly, a practitioner of horary horoscope. The 1800's and 1900's were attributed to William Allan who was considered as being a father of modern astrology.

The subject of astrology has drawn much interest. One of the reasons is man's desire for a productive and prosperous life.

- The Nature of Astrology

Bosanko (1983:102) asserts that astrology explores the effect of the sun, moon and nine planets of the solar system upon man. During August 2005 a new planet was discovered in the universe. The Sunday Times Extra (2/08/2005) stated that the discovery of the new planet would further assist Hindus in their predictions.

The key to understanding the nature of astrology is the planets. Bosanko (1983:102) explains that 'planets' originate from the Greek '*planetes*' which means 'wanderer'. Each planet has some reputed effect on the life of man and the extent of influence is determined by the signs of the Zodiac. The Zodiac constitutes twelve constellations of stars that are beyond the solar system and which is associated with ancient myths and legends. It was in this context that the nature of events on earth was determined. Horoscopes come from two Greek words, *'horos'* meaning time and *'skopos'* meaning observer. The horoscopes or birth charts was a symbolic representation of the map of the sky which was used to demonstrate the potential and characteristics of a person born at a particular time and place on earth.

- Qualifications of Astrologers

Tulli (1994:166) summarizes the qualifications of astrologers.

1. Patience.
2. A certain amount of tuition.
3. An open mind without any sort of prejudice.
4. Application of previous experience.
5. Faith and trust in God.

   It is difficult to believe that 'faith' and 'trust' in God could be incorporated as part of the requirements of an astrologer.
6. Bosanko (1983:103) adds knowledge of ancient mythology, centuries of observations and adaptations as well as analytical psychology as part of the requirements.

- The Reasons for Seeking out Astrologers

Parker & Parker (1991:210-266) lists at least six major areas for people seeking out astrologers. The first is in the area of relationships. This includes sexual relationships, social relationships, marriages and remarriages. Careful assessments are made by astrologers for the purpose of ascertaining joys, potential, stresses and strains that may occur in any relationship. Attention is also given to business relationships, business partnerships, selling and purchasing of businesses, venturing into business and engaging in appropriate business practices.

The second area is that of the family. The primary focus is on the relationship between parents and children, how parents can have a positive influence on their children, spotting talents, making suggestions for leisure and providing guidance in health issues. These are some of the areas that are investigated.

The third area focuses on ambition and career. Perspectives on the use of money, the importance of age, creative abilities and physical energy form part of the agenda to ascertain direction in life.

The fourth area focuses on leisure. The busy lifestyle poses health risks. This includes the development of physical and mental problems that could be considered as something 'bad' for a person. Astrology seeks to address this issue by prescribing certain beneficial ways in the use of leisure time.

The fifth area involves health. This area emphasizes the need to remain positive in life. This contributes to a fulfilling life. Seekers may require changing their mindset towards their lifestyle, diet and the manner in which problems are addressed. Leisure and health should be considered jointly since a balance is required to have a meaningful life.

The sixth area focuses on psychological motivation, how to overcome worry, eradicate negative influences and dealing with common problems such as a lack of confidence, shyness and a quick temper. Seeking out psychological motivation helps individuals gain self knowledge and to come to terms with their respective personalities.

- The Bible and Astrology
  - In Isaiah 47:13-15, Israel was challenged by God with regards to their faith in astrology. During Israel's time of need, astrology was not able to render any assistance. Further, the astrologists were under God's wrath and as such would not escape the judgment set out for them.
  - In Jeremiah 10:2, astrology is classified as being part of the heathen world. The heathen was used in reference to people who rejected the Jewish deity.
  - Astrology makes creation, God. (Deuteronomy 4:19). This resulted, according to Romans 1:17, in the beginning of a depraved life that led to idolatry. Falwell *et al* (1982:333) notes a two fold problem associated with idolatry. First, man assumes the identity of a God he rejected, and second, man chose to substitute himself in place of God and make a creature to look like himself. God prohibits any type of worship that is directed to creation rather than to Him.
  - Astrology is misleading and deceptive. In Daniel 2:10, the Chaldeans responded to King Nebuchadnezzar's request for an interpretation of his dream in a negative way. They conceded that such a request was beyond their capabilities and belonged to the world of the gods.
  - Any attempt to understand the future by occultic means is condemned by God. McDowell & Stewart (1992:50) state, 'The fatalistic approach of astrology, which says our lives are determined by the stars is contradicted by Scripture, which holds us responsible for our destiny'.

- Believers are forbidden to participate in or engage in a relationship that brings dishonor to God. Astrology is one such area that is forbidden by God through the Scriptures (Isaiah 47:12-14; Leviticus 19:26; Deuteronomy 18:10-14 and Jeremiah 10:12). Proverbs (16:9) states that a man's life is ordered by the Lord. In the light of this, he ought to seek God's will and purpose for his life through a relationship with God and not with His creation.

On the practical level, for man to engage in creation and to help him cope with life, lends itself to at least two dangers. McDowell & Stewart (1992:50) explain the dangers. First, is the attempt to run one's life by following astrology. Since there is no basis in reality, the risk of losses is high, and astrologers must be viewed as chancers whose primary aim is to make money at any cost. Koch (1968:13) in quoting Kepler writes:

> Astrology is to me an unbearable but necessary slavery. To keep my yearly income, my title, and my living quarters, I have to comply with ignorant curiosity. Astronomy is the wise mother, and astrology the foolish daughter who gives herself to anyone who pays her, so that she can support her wise mother.

The second is the psychological disturbance that astrology brings upon its victims. There is no flexibility in living out one's life. Life is governed by predictions that bind people with no opportunity to break free (McDowell & Stewart 1992:50)

In the Bible (Revelation 1: 8) Jesus declared Himself as being the Alpha and the Omega, the beginning and the end to all things in this life and the life to come.

2. Mediums

This is the second way in which Satan and fallen angels participate in luring mankind away from the true knowledge of God. Those who seek the help of mediums do so primarily to bring closure to matters relating to deceased loved

ones. Before elaborating any further, who or what are mediums? Koch (1978:263) chooses the use of the proper term with reference to mediums. It is Mediumistic Affinity. These two words are of Latin origin. The first is *medius*, media, medium which means medium. A medium is a contact person between the known and unknown; between the natural and supernatural and also between good spirits and evil spirits. The second word *'affinitas'*- affinity, means to have close connection, contact or relation. A summary of both these words as provided by Koch would be, '...the ability to make psychic contact' (1978:263). Mediums usually claim to have a spirit guide who is their initial and primary contact in the spirit world (McDowell & Stewart 1992:133) and the sessions that they hold are referred to as *'séances'*. Since 'medium' is a common term of reference it will be used here.

Why do people seek out mediums? According to Palms (1972:27) the reason for seeking out mediums is because of man's struggle to cope in the world he occupies. Birth and existence, life and death were considered as being great mysteries that were basic to ancient religions. This set the basis for many forms of occultic practices that are prevalent in today's world. Mediums also act as channels through which departed spirits on the other side are contacted (Palms 1972:27). There is a great interest by the living in this area. The first is the satisfaction of knowing that all is well with the departed and the second, the departed will still be able to influence the lives of the living in a positive way. The important aspect emanating from the experience with mediums is personal closure on the part of the living concerning the dead. This will be further dealt with in 5.3 and 5.4.3.

How does the medium acquire information concerning the departed? Wright says that some have the extra ordinary gift of clairvoyance which is the supernatural ability of one mind communicating with the next and in the process transcending sense and time (1968:101). Lindsey (1972:155) attributes such information about the dead as demonic deception. How would a demon know about the life of a

departed person? And are demons able to read one's thoughts? Grudem (1994:542) says, 'Most of the things can be explained by realizing that demons can observe what goes on in the world and can probably draw conclusions from those observations'.

In answer to the question: Can demons know peoples' thoughts? The Bible teaches that:

1. Jesus knew peoples' thoughts (Matthew 9:4; 12:25; Mark 2:8 and Luke 6:8).
2. God knew peoples' thoughts (Genesis 6:5; Psalm 139:2; 4:23 and Isaiah 66:18).
3. The Holy Spirit knows people's thoughts (Romans 8:27).

Apart from God the Father, God the Son and God the Holy Spirit there is no further evidence that support the notion that demons have knowledge about man's thoughts. In Daniel 2:27-28, Daniel informed King Nebuchadnezzar that no one, other than the God of heaven, could tell or interpret his dream.

What does the Bible teach about mediums? In Exodus 22:18 & Leviticus 20:27, sorcerers were to be put to death because of their negative influences. Leviticus 19:26 condemns all practices associated with divination and soothsaying. In Leviticus 19:31, consultation with mediums is strongly forbidden and in Leviticus 20:6, judgments against those who are in consultation with mediums are issued. In Deuteronomy 18:9-12, Israel is forbidden to engage in any relationship that compromised their belief system with the tribes who were living in the land. Isaiah 8:19 calls on Israel to wait on God for answers rather than consult mediums and spiritists.

What about Jesus Christ who is considered as being a mediator? Nyirongo (1997:55) says that even though the word 'mediator' is not commonly used in the Scriptures, the concept of mediation surfaces throughout. Mediation is to

promote good relations. To the believer, Christ is the only true mediator (11 Timothy 2:5). By virtue of man's disobedience someone had to mediate between God and man for the purpose of reconciliation (Grudem 1994:541). The reasons why Christ is the only mediator are supplied by Nyirongo (1997:57-58).

1. Christ is the best and only mediator because as God He is considered as being sinless. This qualified him to die as a sacrifice for sins (Hebrews 7:26).
2. He offered His own precious blood (Hebrews 9:12). This was sinless blood compared to the blood of bulls and lambs that were previously offered for the atonement of sin.
3. Christ took away man's sins. The Old Testament sacrificial system covered sin but in the New Testament Christ's death took away as well as cleansed man from sin (1 John 1:9; Hebrews 9:12).
4. Christ is also recognized as the eternal God. He is a priest forever and ever (Hebrew 6:20). Christ, as exalted priest, king and judge must be sought after by believers.

5.3 THE DESTINY OF MAN'S SPIRIT

This section seeks to bring clarity on the Christian's position concerning death and the soul in the after life with reference to mediums and their efforts to contact the dead.

5.3.1 UNDERSTANDING DEATH

Prior to understanding the biblical perspective on the abode of the departed souls, the subject of death will be briefly explored.

5.3.1.1 THE CONCEPT OF DEATH

(a) AMONG OTHER ETHNIC GROUPS

Belief in life after death was expressed in different ways before the biblical era. Rawlings (1978:48-49) summarizes some of the views. The Egyptians taught on the immortality of the soul. To this end bodies were carefully prepared, embalmed and some personal effects such as toiletries, weapons, tools and pots were placed in the tomb. Just as the present life is sustained in the form of food and drink similarly the after life required the same. The huge pyramids that have been erected to house the dead testify to their belief in the after life. The Egyptians considered death as an interruption to life and not an end in itself.

The Tibetans believed that at death the old body was left behind and replaced by another shining one. This body was capable of passing through objects and walls without any form of resistance. Further, in this new state, the soul was released and senses were sharpened and intensified. The deceased' deeds of the past life provided the basis for judgment. This hints very much at the Christian view.

The Babylonians believed in the resurrection of the dead which included judgment and punishment. Like the Egyptians they also buried the dead with artifacts as well as containers of food and drink.

The Persians believed that at death the soul left the body and crossed over the 'Bridge of the Gatherer'. For three days there is a struggle between the forces of good and evil for possession of the soul. If the good spirits were victorious then the person supposedly passed into the 'boat of song' however, if the evil spirits won then the person fell into the abyss of the 'house of hell'.

The Greeks believed that death was the end of man but not of the soul which was considered immortal. The Greek poet Findes was of the opinion that souls of the

departed returned to earth as wise men. Plato, a Greek philosopher believed that at death the soul departed from the body and engaged in conversation with other departed spirits viz., relatives and friends.

These are some of the views with regards to the concept of death as held by different people groups.

(b) THE MEANING OF DEATH

From a medical perspective there are two terms that are associated with death, clinical and biological. Kung (1984:31-32) explains that clinical death occurs when there is a flat electroencephalograph (E.C.G.) which indicates the cessation of any further brain activity. This marks the advent of death, however, Kung states that this is not conclusive because in some instances such as hypothermia and sedative overdose people have been revived. Hunter *et al* (1990:260) add biological shock and irreversible brain damage in young children to the list. Clinically dead persons are considered as being almost dead. Biological death occurs when the brain loses its function and cannot be reanimated or resuscitated. Biological death has been considered the most definitive process in diagnosing death. This is because of the irreversible loss of the vital function and decay of all organs and tissues (Kung 1984:31-32). Oakes, (1994:134) in *Your medical questions answered,* finds agreement with Kung and Hunter *et al.*

(c) THE BIBLICAL PERSPECTIVE ON DEATH

God created death as a consequence of man's disobedience. "Death is the ultimate penalty of alienation from God, of which physical death is only a part: 'The wages of sin is death...' Romans 6:23" (Henry 1973:164). Death suggests estrangement, separation from a physical life lived on earth and a spiritual relationship with God. Henry continues that since death is an abnormality for man because he was originally created for life, it can only be reversed by the intervention of God. This requires belief in Jesus Christ as the Son of God.

The instructions given by God to man in Genesis 2:17, was not to eat from the 'tree of Knowledge of good and evil'. The penalty for disobedience was death, 'You will surely die'. Adam and Even were deceived by Satan, disobeyed God and as a result they brought a curse on themselves and their offspring. 'Surely die' represents two aspects of death. Hunter *et al* (1990:261) explain.

1. Death as a physical act

   It is considered as being a continual threat to full human life. The human body is subjected to sickness, poor organ function and eventually death. This could happen at any period during life even though God set a time limit in Isaiah 40:6 and Psalm 90:10.

2. Death as separation of body and soul

   At the time of death the physical body is separated from the soul and spirit. A discussion on the composition of man examines the necessary arguments. The end specified for those who do not place faith in Christ is eternal separation from God.

3. Resurrection of the Dead

   The resurrection of the dead has been hinted at in the Old Testament. Isaiah 26:19 and Daniel 12:2 established the hope in the resurrection of all those who were challenged in their faith. In the New Testament, the believer's hope in the resurrection of the dead is definite. This is because of the victorious moment when Christ rose from the dead (Matthew 28:1-11). The New Testament attitude to death is largely attributed to the accomplished work of Jesus Christ when He died on the cross for the sins of mankind (Romans 5:8). Further passages that support the resurrection of the dead include John 11:25-26; John 14:1-2 and 1 Thessalonians 4:13-17.

5.3.2 THE DESTINY OF MAN'S SPIRIT

It must be admitted that heaven and hell are vast subjects and incorporate various elements and activities. In the light of this the researcher concedes that the foregoing material is basic to the subject under discussion. A brief description

will be attempted to help understand the biblical perspective. According to the biblical view there are only two places that signify the ultimate destiny for man's soul or spirit. The two spheres are heaven and hell.

5.3.2.1 HEAVEN

(a) THE LOCATION AND NATURE OF HEAVEN

The word 'heaven' comes from the Greek *ouranous* and refers to the dwelling place of God (Henry 1973:286). The Bible speaks of three heavens (5.1.4). The third heaven is considered as being the abode of the Triune God (Unger 1957:545). The Apostle John was called into heaven (Revelation 4:1). The Apostle Paul was caught up to the third heaven (11 Corinthians 12:1-9).
Some of the authors (Unger 1957:545; Losier 1986:58,59 and Hunter *et al* 1990:507) provide a description of the nature of heaven.

1. Heaven contains many mysteries (Matthew 13:11).
2. Heaven is filled with the glory of God (Exodus 16:7-10; Matthew 25:31; Mark 8:38 and Luke 2:14).
3. Heaven is a spiritual realm (John 4:23-24; Acts 7:49).
4. Heaven is the abode of angels (Matthew 18:10; 22:30).
5. Heaven is the eternal dwelling place of saints in resurrection glory (11 Corinthians 5:1).
6. Heaven is the region of the spiritual citizenship of believers (Philippians 3:20).
7. Heaven is a place of beauty (Revelation 21:1-22:7), of life (1 Timothy 4:8), of service (Revelation 22:3), of worship (Revelation 19:1-3) and of glory (11 Corinthians 4:17-18).

(b) THE HEIRS OF HEAVEN

Downey (1957:47-50) and Graham (1980:25-32) provide a general framework of those who qualify for residence in heaven, apart from the angels. Heaven's residents acknowledge the following:

1. Jesus Christ is God's Son and He came in the flesh (John 1:14).
2. They believe that God sent Jesus for the purpose of reconciling man and God. Man was living in an estranged relationship with God ever since Adam and Eve committed sin in the Garden of Eden.
3. The death of Jesus Christ and the shedding of His blood provided the solution for the atonement and the reconciliation of God and man (Ephesians 2:10-12).
4. For man to have a relationship with God and be assured of heaven then man must:
    - Acknowledge that he is a sinner.
    - Believe that Jesus Christ came to die for sinners and to restore man's relationship with God.
    - Accept Jesus Christ as the only way (John 14:6; 1Timothy 2:4) to God by believing in his heart and confessing with his mouth that Jesus Christ is Lord (Romans 10:9-10).

5.3.2.2 HELL

Hell is that place reserved for all those who refused to pledge faith in God's Son, Jesus Christ. What of those who had not heard of Christ? Thiessen (1949:199) states that the unbeliever has a two-fold knowledge. The first is knowledge of God. This is made possible through creation (Romans 1:20; Acts 14:15-17). The second is knowledge of sin. The unbelievers' concept of sin may not be consistent with the Scriptural interpretation, nevertheless they believe that they can offend a deity. In Romans 1:32 Paul declares that even though unbelievers may not have the Scriptures, some understanding of God's moral demands pervade their consciences (Grudem 1994:122).

It is not the Lord's will for anyone to go to hell (2 Peter 3:9), therefore His presence on earth, to save man from sin (John 1:14; Romans 5:8). The Great Commission by Jesus in the Gospels is another avenue provided by God to keep

man away from hell (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-49 and John 20:21-22). This must be seen in the context of Romans 10:14-15. God requires the participation of his followers to help spread the Good News of the Person and Work of Christ.

(a) EXPLANATION OF TERMS

Before commenting further on this subject, there are two words that need explaining. The first is *'Sheol'* and the second is *'Hades'*. In the Old Testament *'Sheol'* was used to refer to the place where all those who died were confined. It was divided into two compartments. The good enjoyed a life of bliss while the evil entered a state of perpetual suffering (Unger 1957:512). In the case of the latter, Unger states that the darkness and gloom associated with *'Sheol'* was so great that life was considered as being miserable (1957:1178).
'Hades' meaning 'unseen' is a New Testament word used before the ascension of Christ. *Sheol* (which see) of the Old Testament was translated to mean *Hades* in the New Testament (Wuest 1941:45).

The Roman view of *'Orcus or Inferna'* (underworld) attests to a place for the departed below the earth, a place considered as being dark, dreary, cheerless, shut up and inaccessible to prayer and sacrifice. Pluto was the god in charge. He was considered heartless, emotionless and a hater of men (Unger 1957:512).

The Greeks perceived Hades as an invisible land and a realm of shadow. The virtuous went to a place called Elysium and the wicked to a place called Tartarus. The difference between the pagan and biblical concepts of *Hades* is that the former views it as the final place of the dead while the latter teaches that it is a temporary abode of confinement until the Great White Throne Judgment for the wicked and until the resurrection of Christ in the case of the righteous dead (Wuest 1941:45). The difference of destiny must be clarified. *Hades* was divided into two compartments as with *Sheol*. The section belonging to the righteous was

referred to as 'Abraham's Bosom' or 'paradise'. The other was known as *'Hades'* or 'hell' (a place for the wicked). The latter was likened to the real hell which is referred to as 'the lake of fire' or 'the second death' (Revelation 19:20). This is ultimately the final destiny of all the wicked dead including Satan and his demons. Luke 16:19-31 records the difference between Abraham's Bosom and Hades. The poor man went to Abraham's Bosom while the rich man went to Hell, the second compartment of Hades. In his confinement, the rich man was fully alive, conscious and in torment while the poor man was in Abraham's Bosom. Ephesians 4:8-10 affirms that the ascension of Christ provided a new abode to all those who placed faith in God. Abraham's Bosom or Paradise was transferred to heaven. Hades, particular the confinement place of the wicked dead, continues until the Great White Throne Judgment (Unger 1957:512). This is hinted at in Luke 16:19-31.

(b) REFERENCES TO HELL

Christian history is replete with arguments about the nature of eternal loss, or whether there is a notion such as loss or whether after death there is a long purgation of human souls (Bowker 1991:100). While Christian history may have its own internal theological differences concerning the future state of the dead, secularists debate the concept of the existence of hell. How can a God who is good punish mankind whom He has made in His image? While this question lends itself to a profound explanation, the interest of this section seeks to establish from a biblical perspective the reality of a place known as hell.

(i) **Gehenna**

Gehenna is mentioned in 11 Kings 23:10; Matthew 10:28; 18:9; 23:15,33 and Mark 9:43,45,47). It was a place situated in the South of Jerusalem where Jews in the Old Testament offered their children to Molech, a Semitic deity (Unger 1957:462 and Gower 1987:221). In later times it became a refuse dump and a place of perpetual fire as all of the putrefying matter that defiled Jerusalem was dumped (Ryrie 1972:184 and Unger (1957:106). Jesus used 'Gehenna'

figuratively to refer to eternal hell, a place reserved for the wicked. He described it as a place where the worms never die and fire never quenched (Matthew 18:9; 23:15).

(ii) **Scriptural Statements**

In Matthew 11:23 and Luke 10:15, Capernaum is brought down to the realm of the dead. The reference is to that portion of Hades reserved for the wicked until the Great White Throne Judgment after which they would experience the real hell. Vine (1981:212) provides a number of verses which speak about the reality of hell.

- Matthew 18:8,9 declare through the use of a metaphorical description the importance of living with fewer body parts than living with a whole body in hell.
- Matthew 9:43-47 describes hell as a place where the worm does not die and the fire is not extinguished.
- In Luke 12:5, God should be feared because He has authority over hell.
- In 2 Thessalonians 1:9, those who do not know God will be punished with everlasting destruction.

(iii) **The Story of the Rich Man and Lazarus (Luke 16:19-31)**

Even though this passage has been severely criticized by scholars over the centuries with regards to its veracity, the Evangelical Christian position is one of acceptance. This is based on the acceptance of the Canon of Scriptures, the Bible. The rich man upon death enters Hades, the place of torment. John Bunyan, in his book, *The groans of a lost soul* (n/d: 24) makes some observations based on Luke 16:23, 'In hell, where he was in torment, he looked up...'.

1. There is a Hell for souls to be tormented in.
2. Those who do not believe in Christ die in their sins and go into hell.
3. The suddenness of death translates man into a destination that he is seldom prepared for.

The concluding statement from Revelation 20:14, clearly affirms the finality of the enemy, death and the place Hades as being 'surrendered to the lake of fire'. This places emphasis on the existence of hell.

5.3.3 GHOSTS

5.3.3.1 DEFINITION OF 'GHOSTS'

According to Ayto (1990:254), 'ghost' was another term used for the description of 'spirit' and 'soul'. He explains that it did not refer to the modern day belief of 'disembodied spirit appearing among the living'. This belief of 'disembodied spirit' emerged in the 14th century. Originally, 'ghost' in both the Testaments signified 'breath', 'life' and 'spirit' (Unger 1957:470). This is supported by passages such as Job 11:20; Genesis 15:9; Matthew 25:50 and John 19:30. The term is also used to designate the third person of the Trinity, the Holy Spirit. When used as 'gave up the ghost' (Genesis 25:17 and Lamentations 1:19) it carried the meaning of 'to die'. Therefore 'ghost' when used before the fourteenth century could either refer to the immaterial part of man, the Holy Spirit or death.

5.3.3.2 THE DIFFERENT PERSPECTIVES ON GHOSTS

The views presented, are largely attributed to the context of ghost being perceived as the 'disembodied spirits' of the dead. Koch (1968: 115-116) explains.

- Some are of the opinion that man 'impregnates' his home spiritually. By virtue of this, the 'impregnation' continues to survive in the home after death. Koch does not provide clarity to the term 'spiritual impregnation' other than listing the viewpoint.
- In quoting Prof. Gatterer, Koch states that he was of the opinion that at death man does not only leave his body behind but also a spiritual 'larvae'.
- According to Koch, Professor Bender was of the opinion that the deceased leaves behind an 'eddy current'. These spiritual complexes are responsible for the phenomenon of ghosts and apparitions.

Koch (1978:81) reduces the phenomenon of 'ghosts' to three possible interpretations.

- Ghosts are the materialization of demons. He quotes Martin Luther who held to the belief that demons and evil spirits take on the appearance of the dead to deceive the living.
- Ghosts can be the product of an unconventional imagination or mental disorder. Wright (1968:120) renders 'ghost' to a harmless thought form. This thought allegedly transpires during a crisis or during the dying phase.
- 'Ghosts' are the projected images from the minds of healthy people who have 'eidetic disposition'.

5.3.3.3 THE CHRISTIAN VIEWPOINT

Christians consider the first view, by Koch (1978:81), as an adequate explanation for the belief in ghosts. This is supported by O' Donovan Jnr. (1996:87). In Luke 16:24-26 and 11 Corinthians 5:8, the spirit of the dead is restricted by God to a definite place. The passage in Luke states that at death there is a separation between the spirit of those who pledged faith in God and those who chose not to.

McDowell & Stewart (1992:144), in commenting further, says that there is a gulf between the righteous dead and unrighteous dead; also the rich man was refused permission to warn his brothers (Luke 16:29). The dead are not allowed to contact the living. Since there is no contact between the living and the dead then the only explanation is that ghosts are demons. 11 Corinthians 11:14 and Revelation 16:13 state that demons have the power to appear to humans in the form of their choice. Also of importance is the character of demons. They are referred to as being powerful and intelligent spirits.

As discussed earlier, the spirits of the dead, from a Christian perspective, either find their niche in heaven or in hell. There is no freedom of movement of the spirits of the dead. This eradicates any thought of the dead becoming ghosts.

5.4 SOME PROBLEMATIC PASSAGES AND THEIR IMPLICATIONS

The focus is on two passages of Scripture, amongst other, that theologians consider as difficult to explain. This is with particular reference to activities surrounding the 'spirit world'. The intention of this section is to highlight the passages, ascertain the nature of the contention and identify some implications for modern believers. The researcher's opinion on the problematic passages is based on other hermeneutical findings.

5.4.1 GENESIS 6:1- 8

5.4.1.1 A BRIEF DESCRIPTION OF THE PASSAGE

After many generations, there was an increase in wickedness on earth. Man's inclination towards evil caused God to become angry. The 'sons of God' and the 'daughters of men' became attracted to each other and as a result of their corrupt sexual union, Nephilum were born. Unger (1957:916) states that the Nephilum were giant demigods. God decided to execute judgment. Before this was implemented, Noah was asked to build an ark. The ark eventually saved Noah, his wife, three sons, three daughters-in-law and animals of various kinds.

5.4.1.2 THE NATURE OF THE PROBLEM

The argument is in the identification of 'sons of God' (Genesis 6:2). There are at least three views prevalent in theological circles. They could be the angels, the line of Seth or the rulers. The identity of the 'sons of God' being angels will be dealt with since the aspect of the spirit world is being examined (Needham n/d:66).

(a) ARGUMENTS FOR THE 'SONS OF GOD' BEING ANGELS

Some who argue for the angels being referred to as the 'sons of God' are Fleming 1988:17; Needham n/d:66; Dake 1995:39, 67-68 and MacArthur 1992:15.

(i) The word 'men' seems to represent the whole human race. Men are earthly creatures and descendants of Adam and Eve. This distinction therefore stands in contrast to 'sons of God'. By virtue of this, the 'sons of God' are of a different order.

(ii) The second reason for the 'sons of God' being angels is attributed to the expression being used exclusively in the Old Testament as referring to angels. Job 1:6; 2:1 and 38:7 use the same Hebrew expression when the 'sons of God' were described. According to the passage in Job 38:7, angels are found rejoicing at creation and presenting themselves before God.

(iii) There are two New Testament passages that appear to identify angels with the incident that occurred in Genesis 6:1-7. They are 11 Peter 2:4 and Jude 6. In 11 Peter 2:4 the sin of the angels is mentioned just before God's judgment upon the ancient world. The passage in Jude lends details to the nature of the sin as being of a sexual nature. Sodom and Gomorrah are named to emphasize sexual sins.

(b) ARGUMENTS AGAINST THE 'SONS OF GOD' BEING ANGELS

Those who do not believe that they are angels, provide the following reasons as the basis for argument, as summarized by Davis (1973:110-114).

(i). The first reason is the inconsistent introduction of angels. They are of the opinion that since angels are not mentioned in the first five chapters in Genesis, then the mention in Chapter six seems illogical, foreign and unnatural to the text.

(ii) The verb 'marry' is a standing expression throughout the Old Testament to refer to marriage between a man and a woman. Since angels are considered as being non material beings, then, according to Jesus, they do not marry (Matthew 22:30).

(iii) The judgment initiated by God in Genesis 6:6 fell upon man alone. Further support for the argument against angels was God's judgment on the matter. When Adam and Eve sinned and when judgment was passed, the Devil was also sentenced. If the 'sons of God' were angels then God would have clearly mentioned the judgment apportioned to them for their participation in a corrupt relationship as He did with Satan.

'Sons of God' as 'angels' raises some questions to which there is no definite answer. Listed are a few that need to be addressed.

1. Matthew 22:30 states, "Angels do not marry....'. How is it possible that such beings are able to participate in a sexual relationship with man? Marriage, according to God, was designed primarily for two reasons. In Genesis 1:27, the first reason provided is for the purpose of procreation and the second in Genesis 2:20, to provide companionship for each other. God confined the marriage relationship to humans.

2. The second implication of the discussion at hand concerns the aspect of the believer being possessed or oppressed. Since spirit beings do not possess a body of their own, did they possess the 'sons of God' (godly line of Seth) and in the process interfere with human genes? Genesis 6:4 indicated that Nephilum were born as a result of the union. If this is true then the discussion on the tokoloshe (Chapter Two) engaging in sexual activities with humans must be carefully examined.

3. If 'sons of God' are a reference to angels and even though the angels that sinned are bound, does it not leave the free, active, fallen spirits with the temptation and possibility of producing children through vulnerable women?

5.4.2 1 SAMUEL 28:1-24

5.4.2.1 A BRIEF DESCRIPTION OF THE PASSAGE

Richards (1982:167) summarizes the passage. The loss of David as military leader had seriously affected the nation of Israel. Abner, the captain of Saul's army, was not seen in battle and Jonathan and David became Saul's field commanders. The Philistines decided to wage war against Israel. This promoted fear in Saul and in desperation he sought a spiritualist to help contact the dead prophet, Samuel. Samuel seems to be perturbed when brought up through the medium. Samuel, in response to Saul's inquiry, stated that Israel will be defeated and Saul's three sons will also be killed in battle.

5.4.2.2 THE NATURE OF THE PROBLEM

The investigation into the nature of the problem concerns *inter alia* the following three issues.

1. The decision by Saul to approach a medium/witch.
2. The issue of necromancy (calling up the dead).
3. Was the spirit called up really that of Samuel or was it an evil spirit?

As with other passages, this too seems to divide theologians. There are those who argue for the spirit being Samuel and others felt that it was an evil spirit that was raised.

(a) ARGUMENTS FOR THE SPIRIT BEING SAMUEL

(i) The first reason for the spirit being that of Samuel was the element of surprise by the medium (1 Samuel 28:12a) (McDowell & Stewart 1992:145).

(ii) The Scripture attests that Samuel appeared. Any indication of manipulation or demonism is absent (1 Samuel 28:12a).

The Bible teaches that men have no power to call up dead spirits. It states that those who believe in Christ depart to be with Him (Philippians 1:23 & 11 Corinthians 5:8), yet on this occasion Samuel did appear.

McDowell & Stewart (1992:145), in summing up the argument for the spirit being that of Samuel, rests the matter in the sovereignty of God. God, on this occasion, chose for Samuel to appear. This is much to the dismay of the medium, a worker of the power of darkness. Another example used to support the sovereignty of God was the transfiguration prior to Christ being resurrected. Moses and Elijah were brought back by God (Mark 9:4).

(b) ARGUMENTS AGAINST THE SPIRIT BEING SAMUEL

(i) **It was the work of the Devil**

Flint (1991:18) states the following concerning the incident. The early fathers would not sanction any support for the spirit being that of Samuel however he continues that Augustine had two possible explanations for the spirit. First, it was the Devil who by divine permission brought back Samuel. Second, this was a diabolical delusion. He favors the second solution. Saul was the victim of demonic manipulation and delusion.

(ii) **The position of the Scriptures**

It was King Saul who rid the land of mediums and workers of evil (1 Samuel 28:3). The Bible is strong in its verdict on mediums (Exodus 22:18; Leviticus 19:26, 31). Wright (1968:107-108) offers two reasons why mediums are deceptive. The first is the unconscious mind of the medium. He says, 'Whatever the link is, a link is established between the medium's mind and yours, you become virtually a psychometric object, and a switch board for the past, present and future lives of your friends'. A strong case for telepathy is advocated. Information by this method is made available from the subconscious mind of the

enquirer. The second is the intervention of evil spirits. The vulnerability of the medium's mind provides the basis for demonic powers.

(c) IMPLICATIONS

(i) If the concept of communicating with the dead exists, should not believers make use of such an avenue? This will mean that those who seek closure on the departed are justified in their actions if such closure helps them to cope with everyday life. This then should be taken advantage of. This will mean that mediums are neither deceptive nor frauds as declared in the Bible.

(ii) How do believers distinguish which situations as being the sovereignty of God and which are of the Devil? This will require a fair amount of wisdom on the part of the seeker to be able to make such a distinction.

(iii) Does God's silence (unanswered prayers) justify the use of alternate methods in trying to ascertain God's plan and purpose for oneself or on behalf of others?

These are then some of the questions that need to be further investigated since it has a bearing on those who practice faith in Christ.

An understanding of the world of spirits plays a major role in the lives of believers. Believers can either be in ignorance of such a world, be dominated by it or engage in spiritual warfare. The intensity of spiritual warfare is determined by the believer's relationship with God. Those who are mediocre in their beliefs are vulnerable to alternatives provided by Satan. From a biblical perspective, the object of one's belief in this life seriously impacts on their destiny. Death for most parts raises a number of questions and also highlights the need for closure of personal issues. The biblical perspective on the world of spirits has been adequately presented to allow any individual

the chance of establishing hope in the present life as well as in the future. The next chapter will deal with some practical aspects pertaining to the believers victory over the spirit world.

CHAPTER SIX

DEMON OPPRESSION, POSSESSION AND DELIVERANCE

This chapter addresses the differences between oppression and possession with examples from the Old and New Testament serving as models. Exorcism and the need for such a practice form part of the discussion. The spiritual worker and the preparations required for deliverance from demons is examined and key elements constituting the exorcism process are also explained. The concluding section describes the procedure of exorcism as practiced in the Evangelical Church in South Africa (E.C.S.A.) and the Roman Catholic Church.

6.1 THE NATURE OF OPPRESSION AND POSSESSION

While the previous chapter concentrated on the theology of the fallen angels, this section deals with the practical nature of demons. Kehl (in Montgomery 1976:121)) sets forth several stages ranging in severity from demonic impression to demonic possession. The first stage he refers to as Demonic Impression is often demonstrated through symptoms. The second is Demonic Repression, a combination of putting down, providing obstacles where good is intended, and the plaguing of the mind. The third stage is Demonic Obsession. In this phase victims normally concentrate on the unholy, the unwholesome and the evil forces. The fourth stage is Demonic Depression. The fifth stage is Demonic Oppression and the sixth is Demonic Possession.

He further believes that each of the stages of demonic activity is directed toward some part of the human faculty. Demonic Impression and Repression are directed at the mind (1 Timothy 4:1; 11 Corinthians 4:4 & 11 Corinthians 10:5). Demonic Obsession involves both mind and heart (Colossians 3:2). Demonic Depression is directed at the emotions (Hebrews 12:3). Demonic Oppression is directed primarily towards the emotions and in some instances, the physical. Demonic Possession incorporates the

manipulation of all the human faculties. Steyne (1992:71) proposes the classification of demonic invasion into two broad categories. The first category is referred to as 'Outward Attacks' which incorporate oppression and obsession. Oppression is viewed primarily in the area of temptation while obsession aims at disrupting the functions of a person. The second is referred to as 'Inward Control'. This involves inhabitation and possession. Inhabitation is viewed as a weapon to 'hold down' a person's life. Possession is when demons gain total control of a person's life.

While both authors supply useful information to help comprehend the nature of demonic invasion, oppression and possession will be the categories that will be used to address the problems associated with demons. The ensuing section provides further details.

6.1.1 OPPRESSION

6.1.1.1 DEFINITION OF OPPRESSION

The secularistic understanding of 'oppression' carries the meaning of subjection to injustice or tyranny. By virtue of this, it became associated with socio-economic exploitations, the unjust exaction of services or homage and the abuse of political authority (Henry 1973:472). The secularitistic view of 'oppression' is normally instigated by social powers by one human against another, therefore levels of political and social authority became crucial in determining the extent of oppression. In the spiritual context 'oppression' carries the meaning of 'to exercise power over' (Vines 1979:143). In the spiritual realm oppression is not associated with fellow humans against each other but with forces of darkness or the demons and their influence over man.

6.1.1.2 SYMPTOMS OF OPPRESSION

The following is a summary of the symptoms of oppression as presented by Steyne (1992:76-77).

(a) *Uncontrollable, intensive urges, attitudes or actions.*

This exhibits itself in areas such as anger, hatred, lust, cursing and bitterness. Family lineage sometimes supports some of the behaviors that are exhibited.

(b) *Fear, bizarre dreams and nocturnal experiences.*

Individuals often wake up fearful because of continuous dreams related to sexual perversion, occultic symbolism or violence. The visit of 'evil presences' provides victims with a lack of sleep, instills fear, causes an increase in heart rate, strained breathing and sometimes throttling of a person.

(c) *Powers of the mind, extrasensory perception (ESP) and premonitions.*

These often cause one to be fearful or uncomfortable. The origin of such a behavior is often linked to the powers of familiars.

(d) *Unusual strong, persistent fears and doubts.*

This extends itself to parameters which go beyond the normal areas that constitute fear. The chief aim of such a fear is twofold. The first is to cause one to distrust God and the second is to doubt God's assurance of His presence.

(e) *Continual, irremovable cloud of guilt or worthlessness.*

Individuals are constantly unable to deal with the fact that God is able to forgive sin. This emotionally unsettles them and forces them to think that something further needs to be done.

(f) *Depression, doubt, fear and a compulsion to sin as a result of contact with a particular person or place.*

The symptoms displayed by the victims normally find association with 'carriers' of demonic energy.

(g) *Mental confusion and loss of concentration.*

This pertains especially to the reading of Scripture, listening to preaching, teaching and being uncomfortable in Christian services. The afflicted tends to shy away from anything that is spiritually beneficial.

(h) *Extreme, medically undiagnosed fatigue or exhaustion.*

Victims experience problems with basic natural recovery of the body. This includes rest, sleep, exercise and diet.

The ability to distinguish between natural symptoms and those resulting from oppression requires discernment. This discernment, as defined by Vines (1979:190), is the ability to distinguish between the fake and the true. He explains further, '...having one's finger on the situation, seeing through fake appearances and knowing their real motives'.

6.1.2 DEMONIC POSSESSION

6.1.2.1 DEFINITION OF DEMONIC POSSESSION

Anderson (2000:186) states that the term 'demon-possessed' has raised controversy in ecclesiastical circles. The chief problem is that the word 'possessed' has neither origin nor existence in the Greek text. He continues that the term 'demon possessed' only translates the Greek word *daimonizomai* (demonized) and that this word had evolved in meaning during the Homeric period till the Septuagint. Homer was the author of the Greek epic poems called the Iliad and the Odyssey (Hawkins 1983: 311). The Septuagint is the Greek translation of the Hebrew Old Testament (Unger 1957:1342). Unger (1952:56-57) explains the evolution of the word *daimonizomai*. In the first stage *'daimon'* was associated with 'God'. It was used in Greek mythology as a term for a minor deity. The word included 'gods' and the whole personality as defined in the context of cults and mythology. The second stage viewed demons as intermediaries between God and men. In the third stage, the Greeks saw demons as imperfect beings. Like man, they possessed character traits in the form of good and evil. The final stage

classified demons as evil and members of Satan's kingdom. To be 'demonized' or demon possessed means to be under the control of one or more demons (Anderson 2000:186).

6.1.2.2 SYMPTOMS OF DEMONIC POSSESSION

The symptoms listed must be evaluated in the context of where appropriate medical steps have been taken and careful psychiatric investigations made before an exorcist declared a person as being demon possessed. The following authors, among others, (Elwell 2001:372-373; Steyne 1992:66-67 and Douglas 1966:112), describe the characteristics of possession.

1. The victim takes on a new personality.
2. The victim has supernatural knowledge and intellectual power (Mark 1:23-24; 5:7).
3. The victim has unusual supernatural physical strength (Mark 5:1-2).
4. The demons are able to cause dumbness, blindness, insanity and suicidal mania.
5. There is a disruption of Christ centered gatherings.
6. There is extreme jealousy, bitterness, temper.
7. There is a split or multiple personalities (Mark 5:8-9).
8. The hearing of voices which oppose God.

In some cases there is no need for medical diagnosis as manifestations present themselves without requiring medical attention. A further discussion on demon possession will be pursued in 6.2.1.

A comparative study follows with the aim of clarifying and distinguishing between 'oppression' and 'possession'. The incidents in Saul's life and the man from Gadara will form part of the discussion. The use of the two examples is only to serve as illustrations of the possible distinction between oppression and possession. This is by no means a complete analysis of the subject being described.

6.1.3 THE EXAMPLE OF SAUL (1 SAMUEL 16: 1-25)

The intention of the example is not only to demonstrate the basis and nature of oppression but to ascertain how it was dealt with in the Old Testament.

6.1.3.1 THE CONTEXT

1 Samuel 15:1-8 provides the context for the oppression suffered by Saul. Saul chose to ignore the instructions given by God. In Israel's battle against the Amalekites, the Israelites were instructed to completely destroy them together with their property and livestock. The Kenites were to be spared because of their support to Israel during their time of wandering in the wilderness (1 Samuel 15:6). Saul disobeyed God (1 Samuel 15:10). Walvoord & Zuck (1985:447) say that Saul's spiritual weakness was demonstrated when he was overtaken by the fatness of the livestock, the glory and the prestige he could obtain in bringing back Agag, king of Amalek, as prisoner. This deliberate disobedience brought severe punishment. He was rejected as Israel's king (1 Samuel 15:23) and was left predisposed to demonic powers (Unger 1952:27).

6.1.3.2 THE NATURE OF OPPRESSION

While David was being anointed the 'Spirit of the Lord' came upon him (1 Samuel 16:13). Simultaneously another activity was taking place in Saul's life. 1 Samuel 16:14 affirms that the Spirit of the Lord departed from Saul. Falwell *et al* (1982:563) declare that while David was being prepared for office, Saul was being punished by the Lord. God allowed an evil spirit to torment Saul and as a result he was affected mentally. Falwell *et al* (1982:563) agree that the evil spirit was a mental affliction considered next to insanity.

There are two problems cited by Anderson (2000:130-131) with regard to the nature of oppression. The first is the supposed implications of a person 'losing the Holy Spirit' through an act of disobedience. Anderson responds by citing the selective and temporary work associated with the Holy Spirit in the Old Testament. This work was

largely an equipping ministry. This is in reference to a special task at hand, such as the one under discussion. In Psalm 51:11, David prays that the Holy Spirit will not be removed from his person. His prayer recalls the rejection of Saul. The New Testament portrays the permanency of the Holy Spirit in the lives of those who believe in God's Son, Jesus Christ (John 16:7). This is further substantiated in Ephesians 1:13-14, where the church is identified by the indwelling presence of the Holy Spirit. The second problem concerns the notion of the evil spirit emanating from God. Walvoord & Zuck (1985:448) attribute this to the providence of God. Barker *et al* (1983:401) writes that the action of the evil spirit is subject to God's control and operates only within divine parameters. In 1 Corinthians 5:5, a sinning member was to be handed over to Satan, for the purpose of having his soul saved. Hymenaeus and Alexander were handed over to Satan by Paul because of blasphemy (I Timothy 1:20). It becomes evident that God allowed demons to accomplish His will. Notwithstanding this, Saul chose to leave his life vulnerable to the attack of demons. This occurred when he disobeyed God's instructions.

6.1.3.3 THE SOLUTION

At that time the solution for Saul's torment by evil spirits was the playing of music. David's ability to play the harp worked in his favor. He was brought from the fields to the king's palace (1 Samuel 16:18). His playing of the harp brought temporary relief to Saul. Anderson (2000:131) writes, 'How pathetically unaware we are of the biblical prominence of music in the spiritual realm!'. Today while music in worship has it's place, research indicates that emphasis in deliverance is placed on the preparation of the spiritual worker and victim. This is further explained in 6.3.2.1 and 6.3.2.2.

6.1.4 THE EXAMPLE FROM GADARA (MARK 4:35-41)

6.1.4.1 THE CONTEXT

The narrative is found in two other passages in the Gospels, Matthew 8:28-34 and Luke 8:26-39. The primary emphasis for the insertion of this episode pertained to displaying the power of Jesus and His ability to bring change in circumstances when all else

humanly possible had failed. After calming a storm while out at sea (Mark 4:35-41), Jesus and His disciples presented themselves at Gerasenes or commonly known as Gerasa in the district of Gadara. This village was located about 35 miles South East of the Sea of Galilee (Barker *et al* 1983:1533). At their arrival they were confronted by a man who was heavily possessed by demons.

6.1.4.2 THE NATURE OF POSSESSION

It is improper to explain the condition of this man in any other way than describing him as being demonically possessed. Attesting to this are a few symptoms that provide a strong case for possession. This is apart from Scripture mentioning in Mark 5:2, '...that a man with an evil spirit came...'. This verse states that he came out from the tombs while verse 3 declares that he made his living in the tombs. According to Jewish belief, demons dwelt in woods, gardens, vineyards and in dirty, lonely, desolate spots among the tombs (Barclay 1956:118). Apart from Jewish belief, the man's peculiar behavior is considered unnatural. He possessed unusual power (Mark 5:3-4). Mark points out that neither chains nor men could subdue him. Wuest (1973:101) notes that the verb 'bound' is used in the perfect tense to refer to a well-done, complete piece of work. One of the signs of demon possession is when ordinary individuals display supernatural strength. Douglas (1966:112) remarks that demons have superhuman strength and several people are required to hold down the victim. In this particular case, even the help of the several people was ineffective. He constantly cried and lacerated himself. This was attributed to the severe torment that he experienced as a result of demon possession (Lane 1974:182). Wuest (1973:101), in describing the phrase 'cutting himself' says that it connotes 'the sense of gashing, hacking, or cutting one's whole body so as to leave it covered with scars.' The man's display of abnormal behavior further attested to the presence of demons when Jesus arrived. Michael (in Montgomery 1976:43) says that it was the unclean spirit rather than Jesus who initiated the confrontation. The Bible records that the demons trembled at both the presence and the name of Jesus (Mark 5:6-7).

6.1.4.3 THE SOLUTION

Jesus recognized the man's painful condition and his need for deliverance. It was also the setting to drive home the authority of Jesus' teaching (Montgomery 1976:42). Christ, and the authority He commanded, caused the demons to shudder. The demons pleaded with Jesus to allow them to inhabit the pigs nearby. This further indicates and confirms that demons are spirit beings and do not have a body of their own. There were enough demons in this one man to mobilize two thousand pigs (Mark 5:13). Mark 5:15 describes the result of exorcism in this man's life. Without the demons in his life he was described as calm, relaxed, dressed and in his right mind.

This incident of the demon possessed man is unique. Contributing to its uniqueness was the personal, physical presence of Jesus which resulted in the instantaneous reaction of the demons. In today's context, a situation such as the one experienced by the man of Gadara will require exposure to psychiatric evaluation and perhaps confinement to a mental institution. If Christian exorcism is to be applied to this situation then some of the methods examined in 6.3 would be ineffective. While 6.3 systematically addresses the issue of a sane individual who satisfied the medical and spiritual requirements for being a candidate for exorcism, the present context deals with a person with a mental disorder. In this case it becomes compulsory for the spiritual worker to pray to the Lord for the demons to recede in their manifestations thus allowing the individual to be brought back to temporary sanity for the purpose of counseling and preparation for deliverance.

The examination of the life of Saul and the man from Gadara clearly reveal some of the distinctions between the nature of oppression and possession. While these are only two examples, there are others that can be considered for investigation; the boy with an evil spirit (Mark 9:14-29), Judas (Luke 22:1-6 & Matthew 27:1-10) and the man possessed by an evil spirit (Luke 4:31-37).

OPPRESSION	
1.	Demons attack from without.
2.	The holistic condition of the person is reasonable.
3.	The victim experiences occasional tormenting.
4.	The victim requires the help of the power of God.
5.	The person possesses some relationship with the living God.

POSSESSION	
1.	Demons attack from within.
2.	The holistic condition is generally neglected.
3.	The victims are constantly in torment.
4.	The victim requires the help of the power of God.
5.	The person has no relationship with the living God.

These are some of the distinctive marks dealing with oppression and possession.

6.1.5 THE BELIEVER AND POSSESSION

The topic under examination explores the question that has often been posed. Is it possible for a believer to be demonically possessed? This aspect has been covered by many theologians, some of whom are Unger (1957:100-101, 1971:116-117), MacArthur (1992: 22-23) and Anderson (2000:185). They believe that it is impossible for a believer to be possessed. These authors provide a general definition with reference to the term 'believer'. It is my opinion that the general use of such a term can seriously misconstrue the question of whether a believer can be possessed.

Notwithstanding theologians holding to a theory of the dichotomous or trichotomous nature of man, the Bible states that there are three levels from which man can relate to God (1 Corinthians 2:14 – 3:3). The first described in 1 Corinthians 2:14, is the natural man. Reinecker & Rogers (1976:392) refer to the natural man as soulish. The natural man by virtue of not possessing the Holy Spirit is considered an unsaved person. 'Unsaved' carries the thought of there not

being a defining moment when an individual accepted Christ as Lord and Saviour. By virtue of his spiritual condition, the natural man demonstrates no appreciation or comprehension of spiritual things (Vines 1979:61). The spiritual man, on the other hand, had both a physical and spiritual birth. The latter is attributed to commitment to Christ. The result of the act of commitment initiated is the indwelling presence of the Holy Spirit, third member of the Trinity (1.2.4.1).

1 Corinthians 2:15 declares that the spiritual man is capable of discernment, an insight into spiritual things, with the end result of making good decisions (Vines 1979:61). He is also considered as one who draws others' attention to self by the manner in which he lives (1 Corinthians 2:15). The third person is the carnal man (1 Corinthians 3:1-3). The carnal man is a saved person who has received not only physical life from his first birth but also, like the spiritual man, had a spiritual birth. Although he is indwelt by the Holy Spirit he is still controlled and dominated by his old life. Hodge (1857:48) makes two statements in commenting on the terms 'spiritual' and 'carnal'. The first is in relationship to the world where all believers, whether spiritual or carnal, are referred to as 'Christians'. The second, when used in the context of believers, is the differentiation between the spiritual and carnal. The carnal man is dominated by the flesh.

The classification of a believer and his relationship to God is considered extremely important in the discussion of whether believers can be possessed.

Steyne (1992:71) uses the words 'habitation' and 'possession' to describe a person who is inwardly controlled. By 'habitation' he connotes the idea of demons being able to lodge in or affect different parts of the body.

Steyne's perception is of interest to the researcher. It is the researcher's opinion that believers are not only oppressed but also inhabited. The reasons for such thinking are the following.

1. The believer in question is not the spiritual man who lives a life pleasing to God but a carnal man who is still dominated by the flesh.
2. Even though the Holy Spirit indwells the carnal man, the Holy Spirit is suppressed or as the Bible states 'quenched' as used in Ephesians 6:16. Metaphorically used, it states the hindering of His operations (Vine 1981:240). The carnal Christian's vulnerability exposes him and he concedes to sins such as temptation, accusation and deception. Romans 6:12 says, 'Do not offer the parts of your body to sin as instruments of wickedness...'. When a believer chooses to persist in sin then he exposes himself to oppression and potential invasion (1 Samuel 15:14-15; 1 Corinthians 5:4-5; Ephesians 4:27; Luke 22:31 and Acts 5:1-10 (Steyne 1992:75).
3. A person's suppression of the Holy Spirit allows for demonic spirits to possess parts of his body. In a conversation with a Minister (Pillay 22/04/2005), he mentioned that he had great difficulty with people saying that believers cannot be possessed. As a spiritual worker he dealt with people whom he knew expressed faith in God and attended church but had manifestations that represented demon possession rather than oppression. The researcher has dealt and still deals with people who have been inhabited by demons. Such cases reveal two important questions. Is the person really saved or unsaved? Although most often stated as an attack from the outside it could also invade the victim. Scholars may be skeptical to such a thought. The obvious would be the arguments surrounding the nature and role of the Holy Spirit. Scholars may consider the thought of co-habitation as being outlandish. Anderson (2000:186) supports the idea of co-existence. He provides the following reasons for such thinking. First, is the co-existence of the 'prince of the air, Satan' and the Holy Spirit in the world. Second, Satan has access to God the Father in heaven and for a moment they are together in the same environment. Third, the Holy Spirit co-exists with man's spirit and man's spirit is not always perfect. Fourth, spatial arguments against co-existence do not apply to the spiritual realm. Presently all free, active, fallen angels are not confined to natural or physical boundaries. Fifth, persons paying attention to deceiving spirits cannot be isolated from their persons. It also affects an individual's mind and therefore the mind becomes the battlefield. This already signifies demonic invasion.

In answer to the original question, Can a believer be possessed? This must be clarified by the terms of reference to the word 'believer'. It is the researcher's opinion that carnal believers can become inhabited by demonic beings and that these manifestations are symptomatic of those who are demon possessed. Fernandez (www.christianliving.jesuswork.org/t01-spiritual growth.htm15/10/2005) states:

> I have encountered from 1974 to 1987, at least 400 cases of those who were genuinely Christians who were also demonized...I would not claim infallible judgment, but I know the marks of a Christian and the marks of a demonized person. I might have been wrong in a case or so, but I cannot conceive that I would be wrong in more than 400 cases.

This further highlights the problem in providing conclusive evidence particularly to those who openly state that it is impossible for a Christian to be possessed.

6.2 EXORCISM

6.2.1 DEFINITION OF EXORCISM

Exorcism, in pagan lands, has been described as the process where evil spirits are expelled from a person or places by certain statements, rituals, magic acts and formulas (Unger 1971:117). The Christian view of exorcism is the casting out of demons who invade man's body.

Why does the body become invaded by the demon? Elwell (2001:373) suggests three reasons for invasion. First, it is because of a hereditary curse which according to biblical teaching continues to the third and fourth generations (Exodus 20:5). Prominent among the curse is the birth of illegitimate children. They were refused membership into Israel until the tenth generation (Deuteronomy 23:2). Second, concerns the curses that are directed towards enemies. This is done through the use of spells, incantations, practicing of voodoo and other forms of witchcraft. Believers are protected against such curses when Christ died for man (Galatians 3:13). However, mediocre Christian living can provide fertile ground for unrighteous activities. The 'grounds' include the use of drugs, illicit sex, the occult and other

activities forbidden by Scripture. Third the participation in alternate worship, such as astrology, fortune telling and other like religions where the demonic world is prominent, provide opportunity for Satan to interfere.

6.2.2 SOME METHODS OF EXORCISM

The pagan method of exorcism consisted of the infliction of pain to the possessed. This included pricking with needles, beating, punching and burning. The theory behind the use of these forms of exorcism lay in the 'perception of passion' (Unger 1971:118). Demons host themselves in the bodies of man and animals. In the possessed state when the victim's nature is suppressed and that of the demons amplified, physical pain makes the demon uncomfortable and forces him to leave. Keener (n/d:147) says that there were two other ways in which demons were exorcised by pagans. First, they would make the victim inhale the concoction of a smelly substance with the hope that the stench will drive the spirit way. Second, a spirit higher to the one possessing the individual will be called upon to bring much needed relief. The Jewish method of exorcism incorporated principles from paganism. An example extracted from the book of Yobit indicates the value placed on the heart and life of a 'miraculous fish'. The fish is burnt on the ashes of incense and the smell drives away a demon (Unger 1971:119). Unger further states, 'Rabbinical writers offer no improvement on such fanciful methods of exorcism, influenced by paganism rather than by their own monotheistic faith and sacred Scriptures'. It is not surprising that some believers even till this day continue to be syncretistic in exorcism. An article published by The Daily News (12/05/2005) describes an incident at Isipingo Beach, near the residence of the researcher. A 'Christian' minister was discovered exorcising demons by using occultic methods. Worshippers sat in a circle and thereafter the blood of a slaughtered animal was used to drive the demons into the sea. The exorcised spirit was sent to inhabit the bodies of fish. The researcher is a keen fisherman and continues to fish for shad in this area during the appropriate seasonal times as set by The Environment and Nature Conservation Department. Did the caught shad get exorcised? Never exorcised, but definitely prayed for and eaten with thanks.

The principles enforced by Jesus involving exorcism are summarized by Elwell (2001:373).

- Jesus spoke to demons and commanded them to come out (Mark 1:25; 9:25).
- He cast them out 'with a word' (Matthew 8:16).
- Jesus was anointed by the Father with the Holy Spirit and with power to heal all who were oppressed by the Devil (Luke 4:18-19).

The Christian method of exorcism will be addressed in 6.3.

6.2.3 THE REASONS FOR EXORCISM

There are three reasons for the exorcism of the demon possessed. The first is because it affects man physically, second it affects man emotionally and third it affects him spiritually.

6.2.3.1 DEMONS AFFECT MAN PHYSICALLY

It must be stated that not all physical, emotional or spiritual problems are a result of demon possession. The Bible does make reference to sickness as a result of demons while on the other hand believers are encouraged to pray for healing (James 5:12-15). Wright (1968:128) states that Jesus and His disciples made a distinction of natural illnesses, often cured by the laying on of hands or anointing with oil, and cases of possession that was cured by the command of the word even when some diseases masqueraded as signs of ordinary diseases such as dumbness and blindness (Matthew 9:32-33 & 12:22). Nevertheless Scripture attests to individuals who were physically ill not because of natural conditions but as a result of demon possession. The demons gained control of their bodies.

Luke 9:39 records that a child's epilepsy was a result of demon possession. A spirit used to seize him, resulting in the boy screaming suddenly and being thrown into convulsions and foaming in the mouth.

Luke 11:14 documents a case of a man whom he describes as being possessed by a 'demon that was mute'. When Jesus delivered him two things happened. The man began to speak and the crowd was amazed at the power of Jesus.

Luke 13:10-13 describes a woman who was physically hunched for eighteen years. Her physical condition was a result of a 'spirit' or demon. Jesus' healing of this woman resulted in her freedom and restoration of health.

Davis (1973:181) states that the inhabitation of demons in some cases have been responsible for affecting people physically and producing certain ordinary diseases. The researcher and a deacon of the local assembly visited one of his nieces. She complained of headaches, itchy hands and weakness in her legs. Her husband almost never slept at night because the demons tended to keep him awake. Their one year old son constantly cried at night for no apparent reason. With careful assessment and prayer, the manifestations displayed by the wife indicated a state of demonic possession. The family were counseled and challenged with regards to faith in God.

Those who were healed in the Scriptures from demon possession always enjoyed the blessing of a normal life even if it was to the amazement and the victimization of the extended community (Luke 8:37).

6.2.3.2 DEMONS AFFECT MAN MENTALLY

One of the unscriptural views of demon possession is that of hallucination. It is considered a mere psychological delusion on the part of the victim (Unger 1952:92). Unger further remarks, '...the victim, who, diseased and distraught, becomes wrought up to such a high pitch of emotional frenzy or mental excitement that he imagines himself possessed and controlled by another and more powerful being' (1952:92). Another view, provided by Hunter *et al* (1990:387) assert that the dialectical drama of possession and exorcism was considered by social scientists as a means of surfacing and discharging 'psychic tension'. Collins (in Montgomery 1976:241) declares that psychology dissociates itself from any alignment with the supernatural

when the supernatural world is discussed. Any allusion to the supernatural is perceived in a scientific way. Those who view possession from a secularistic perspective explain possession as changes in the blood and the alternating action of the two hemispheres of the brain (Nevius 1894:215). Psychologists rely heavily on empirical methods to provide avenues for truth. Any influence toward believing in the supernatural obscures proper diagnosis (Collins in Montgomery 1976:237). How then must Christian psychologists perceive demon possession? Collin states that they must not be holistically influenced by empiricism and naturalism but believe the accuracy and authority of God's divine revelation, the Bible (in Montgomery 1976:238).

As stated earlier some mental and emotional illnesses are attributed to natural causes. These include stress, fatigue, improper diet, malnutrition, organic diseases and the like. Some of these may require corrective measures by professionals such as medical personnel or by one's change of dietary habits. Nevertheless, demonic possession can disrupt the mind of a person. Unger (1971:30-31) explains how.

(a) DEMONS CAN INFLUENCE THE HUMAN MIND

When man chose to sin he exposed himself to the powers of evil (Genesis 3:15; 11 Corinthians 4:4; Colossians 1:13; Ephesians 6:10-20). Elwell (2001:373) affirms that since evil spirits (demons) often attack the mind and emotion some symptoms are a result of their activities. One such example is the boy healed of epilepsy (Luke 9:39). Paranoia is attributed to fear and split personalities or multiple personalities could be attributed to a number of demons. When mental and emotional problems are attributed to natural causes then medical help becomes necessary. When the problem is related to demons then healing can only be attained by the help of God through Christ.

(b) DEMONS CAN SUBJECT THE MIND

When God's laws are persistently transgressed demon influence may merge into demonic subjection. In possession, the sinner becomes a slave of the demon.

He is often led to greed, tendency to murder, alienated by his own emotions, become mentally deranged and disturbed in his emotions. Further, the mind held in demonic subjection could help foster the work of occultic practices such as extrasensory perception and abnormal intellectual powers leading to clairvoyance, precognition, divination, magic and spiritism. One needs to be cautious in declaring that all extra sensory powers and abnormal intellectual powers are associated with demons. It is possible that Adam and Eve enjoyed these gifts before the fall. Man's decision to sin could have impacted greatly on the effectiveness of the use of these gifts. Therefore each situation, where these gifts are being applied, must be viewed against the context of the principles and statements as found in the Word of God. Notwithstanding this, continuous participation in these practices could often lead to acute depression and result in suicidal tendencies.

(c) DEMONS CAN OPPRESS THE HUMAN MIND

Sometimes oppressed people are hounded by strange noises and sounds such as rattling of chains, moaning, weeping or piercing laughter. Dishes clatter, furniture is rearranged, pots fall and doors open or shut. These types of activities bring great mental and emotional distress to victims. Some are even choked, bit, struck or attacked by demons. Such terror associated with demons have broken marriages, separated families and brought great financial distress. The researcher has counseled victims who had experienced some of these situations. One such case was when a demon was discovered as being the source of trouble of a couples' divorce. They were counseled, prayed over and remarried. As of December 2005, the couple are still married and have two children.

6.2.3.3 DEMONS AFFECT MAN SPIRITUALLY

Koch (1978:268) conveys his observations of those he deemed as being possessed. They become immovable every time they try to pick up a Bible, read or pray. He goes on to describe one woman who became 'as stiff as a board' and had difficulties holding and reading the Bible. The demonically possessed states of individuals keep

them away from comprehending spiritual truths. The demons have a set purpose and task in keeping these individuals as captives. Douglas (1966:112) says, 'Satan rules over fallen man with his government of pride, ambition, selfishness, force, greed and pleasure' (John 14:30, John 18:36 and Ephesians 2:2). He says that the greatest challenge for the demon is to gain control of the mind. In achieving this, he is able to keep him away from anything that will be of spiritual benefit. Koch (n/d:77), in his book, *The Devil's Alphabet*, describes patients who accepted treatment by mental suggestion. He discovered that such patients have refused to be encouraged by the Word of God. They were described as being both insensible and opposed to the things of God.

The three areas requiring exorcism have been identified as physical, mental and spiritual. This is provided for in a summary presentation by Lewis (in Montgomery 1976:347):

(a) Personality changes

These include the areas of intelligence, moral character, demeanor and appearance.

(b) Physical changes

1. Preternatural strength.
2. Epileptic convulsions – foaming.
3. Catatonic symptoms - falling.
4. Clouding of consciousness, anesthesia to pain.
5. Changed voice.

(c) Mental changes

1. Understanding and speaking unknown languages.
2. Preternatural knowledge.
3. Psychic and occultic powers.

(d) Spiritual changes

1. Reaction to and fear of Christ and blasphemy.
2. Affected by prayer.

In the light of these facts, Satan continually tries to maintain control over man, which he won in Eden, and to keep man from the saving grace of Christ (Unger 1952:185).

6.3 THE SPIRITUAL WORKER AND EXORCISM

Demons are on earth to stay until their appointed time, when they will be judged by God. Their work entails a two-fold attack. They would either oppress or possess an individual. While both of these attacks would require prayer as a means of deliverance, the case of possession would require much more attention. This is largely attributed to the resident nature of demons in the lives of humans. The exorcism of such a demon spirit or spirits would require the help of a spiritual worker or workers. The primary focus of the procedure is to restore normality to the person affected by the powers of demons. The question therefore arises: Who is a spiritual worker?

6.3.1 THE DEFINITION OF A SPIRITUAL WORKER

The 'spiritual worker' must be qualified in the context of ministry being performed. While Pastors, Elders and leaders of various ministries can be referred to as spiritual workers, the term 'Christian worker' may be a more appropriate reference. Spiritual workers, exorcists or deliverance workers are terms that can be used interchangeably to describe those who are involved in confrontation with Satan and his demons.

Anderson (2000: 259) states the primary qualification of a spiritual worker as 'the Lord's bond servant' (11 Timothy 2:24). The deliverance ministry is not special gifts to a few but can be freely exercised by believers on the basis of what Christ achieved for them redemptively and what they are in Christ positionally as a

result of Calvary . It is the prerogative of all who trust Christ and understand the power they have in Him and who have believed only in that Name (Unger 1952:188-189). McDowell & Stewart (1992:185) believe that only a mature Christian experienced and seasoned by the Lord in counseling and spiritual warfare should be active in diagnosing or treating alleged cases of demon possession. Sumrall (1995:196) says that the casting out of spirits does not relate only to the ecclesiastical hierarchy. He says, 'It does not only belong to Bishops or men of ecclesiastical positions but rather to individuals who exercise faith to the point of being able to relieve those tormented by spirits'. In the context of demonic possession a 'spiritual worker' could either be a Pastor, Missionary, Evangelist, an Elder, Deacon or a Lay Person. It could be anybody who has pledged faith in Christ. A spiritual worker, in summation, is an individual who has placed his faith in Christ, believes that God through a special calling enables him to use a specific gift for a noble purpose and in this context, those of demonically affected persons.

6.3.2 THE PREPARATION FOR DELIVERANCE

The process of deliverance requires spiritual preparations on the part of both the spiritual worker and the victim. After the key elements necessary for exorcism are examined, the important aspects for both the worker and victim will be highlighted. The final part of this section will entail a general examination of the procedures of exorcism as practiced by the Evangelical Church in South Africa and the Roman Catholic Church. The procedure as adopted by a Minister of the Church of England is described in Appendix F.

6.3.2.1 THE VICTIM

The victim, as presented in this section, is one who is possessed by a demon or demons. This is after the necessary data from both a medical and spiritual perspective have been presented and evaluated. For further details on the symptoms of a demon possessed person refer to 6.1.2.2. Demons have been noted to manifest themselves, particularly when confronted with the Gospel or being in the presence of

God, such as in corporate worship or fellowship meetings that embrace faith solely in the Lord Jesus Christ.

Preparation of a person deemed to be possessed is of utmost importance for their liberation from demons. In the light of this, counseling of the victim is of paramount importance. Anderson (2000:261-262) records some of the important areas that need to be explored with possessed victims.

1. What is the history of the victim?
2. What are the religious experiences of the parents and grandparents?
3. Was there any participation in occultic activities?
4. Was there harmony in the home?
5. Were there divorces or affairs in the family history?

These are only some of the questions that are important in dealing with the victim. The possessed person must be made to understand the need to address the matters in his life. It is much easier to deal with a person who is willing to be counseled and delivered than to pray for one against one's wish. Steyne (1992:97) says that such an individual who is not properly counseled is vulnerable to re-invasion. This is because of the lack of spiritual preparation which is necessary to prevent demons from returning. Therefore counseling before exorcism is the first step taken by the spiritual worker. What other areas, apart from general information, should a counselor address in the life of the possessed?

(a) FAITH IN CHRIST

Those who are possessed will have no help from psychiatrists, psychologists or an adherent of modern theology (Koch 1978:287). When Koch states 'no help' he probably refers to the aspect of being completely healed or set free. True freedom from spiritual bondage by demons is only found in the name of Jesus Christ (Acts 4:12). Koch (1978:287) remarks, 'He who tries to shake himself free of his burdens without Christ will be bitterly disappointed'. Spiritual workers believe that a person's welfare depends on his relationship with Christ (Crabb 1977:131). In order for the

victim to be able to overcome his problems there are a few areas that need to be highlighted.

First, is to explain to the victim the need for Christ. Why it is necessary for him to consider Christ? His sin nature unaddressed stands in opposition to who God is. For as long as he maintains disobedience to Christ, the demons will use his body to their advantage.

Second, he needs to recognize the purpose of Christ becoming flesh (John 1:14). He must see Christ as more that a good man. He is the Son of God who died on the Cross for the sins of the world. In His death Christ initiated peace between God and man (Ephesians 2:14).

Third, the victim needs to understand the nature of spiritual warfare. Satan and his demons cannot be defeated by man through material instruments (Ephesians 6:14). Spiritual warfare requires spiritual weapons. No man in his natural state can defeat Satan and his demons. Success in spiritual warfare is only achieved through belief and faith in Christ (James 4:7).

Fourth, the victim needs to know how to protect his body from further aggressive warfare. By this is meant the counter attack of the enemy to re-enter a person's body (Luke 11:24). Jesus declares that the demons leave for a while and thereafter seek to re-enter the body. If the body is kept clean, where Christ rules the life of the individual, then he is kept safe from the re-entry of these demons (Luke 11:25). In cases where individuals become careless about their faith then their whole condition is declared worse than that of their previous state. This is attributed to the reinforcements that the demons, who initially left, bring in regaining entry (Luke 11:26c).

The fifth need is to seek God's forgiveness. Sometimes the difference between truth and error is distinct while at other times it may be difficult to differentiate.

The reason for this is alluded to in 11 Corinthians 4:4, 'The God of this world has blinded the eyes...'. Satan has kept man from the knowledge of knowing God.

Therefore the demonically possessed person must realize what Christ has done for mankind and accept His death on the cross in man's place for the punishment of sin (Meier, Minirth & Wichern 1982:350).

It is foolish for spiritual workers to believe that they can be successful while the victim maintains non responsiveness to the call to invite Christ as Lord and Savior of his life. Faith in Christ is the foundation for holistic healing. Demons tremble at the person of Christ (Mark 3:11).

In the case when the victim is an unbeliever, the first course of action is to pray to God for temporary release from the bondage of the demons. This does not mean that the victim is completely set free. In some instances it can take hours or even days of prayer for the victim to return to his normal state. During his state of momentary release the victim must be counseled with regard to salvation and practical matters such as the harboring of bitterness, unforgiveness and revenge. These matters must be dealt with before the actual deliverance otherwise the condition of the victim can be worsened by the re-invasion by demons.

(b) FORGIVENESS

Apart from the victim seeking forgiveness from God for sin, forgiving others is also beneficial for deliverance from demonic powers. Victims are encouraged to seek forgiveness in at least three areas, participation in vows, participation in the occult and enemies.

(i) **Participation in vows – directly or indirectly**

During his former religion the victim could have made personal promises to gods. This could have been on behalf of himself, immediate family members or close friends. Some of the vows include seeking protection from evil, healing, granting of

prosperity and guidance. The honoring of vows through festivals assists the devotees in God-realization and protection from evil forces (Padayachee 2004:26). The author continues to state that as part of their commitment to their intended goals, they avail themselves to, 'ablution, prayer, worship, fasting and other austerities such as vigils, vows, sacred offerings, devotional songs, and any other manifestations of piety and devotion to the absolute' (Padayachee 2004: 26). The victims may not have participated directly but their parents or even grandparents may have made vows on their behalf. This does not absolve victims from seeking forgiveness because there needs to be a confession of such sins. These sins are also referred to as ancestral sins. Anderson, (2000:240) in referring to Exodus 20:4-6, remarks that iniquities can be passed on from one generation to the next. Such unconfessed sins would continue to affect the victims and the generations following. The victim may not be guilty of sin but because of ancestral participation, it renders the victim vulnerable to demonic attack. Even though the victim had not participated in ritualistic practices condemned by God, the vows taken on his behalf would significantly impact on his life. The gods feel that they have a right to dominate and control the victims therefore it is necessary to seek God's forgiveness either for direct or indirect participation in sin abhorred by God. The victim only solicits the help of the Triune God for protection and guidance. In an interview with Gopaul (29/09/2005) he stated emphatically that it is absolutely necessary for victims to renounce former practices. Two important outcomes have been noted from such an action. The victim is set free and he is also provided with a strong foundation in Christ for spiritual growth.

(ii) Occultic practices

The victim also needs to be counseled concerning participation in occultic practices. These include participation in astrology, seeking out mediums and seeking out extra-ordinary powers not ordained by God. McDowell & Stewart (1992:9) state:

> Playing around with the world of the occult can lead to serious repercussions, both psychologically and spiritually...There is a difference between knowing intellectually that taking poison will kill you and actually taking the poison to experience that you already knew to be a fact.

The authors allude to the deceptive nature of occultism. The initial presentation of what it can offer, compared to the end result of what is actually experienced, invites a person to carefully consider any type of involvement. Koch (n/d: 7) describes the Devil as a 'skillful strategist'. As a 'skillful strategist' he is considered as a master of every tactical battle. He says:

> He befogs the front. He hides behind a camouflage of empty religious talk. He operates through the use of the latest scientific method. He successfully fires and launches his arguments on the social and humane plane and his sole aim is to deceive, to entice, and to ensnare his victims.

The quotation furnished by Koch underlines the craftiness of the enemy. The possessed person can only be delivered from occultism through faith in Christ and confession. 'Confession' in fact means, 'the things that are hidden' (occult means hidden or secret) are brought into the light of God (James 5:16; Acts 19:18) (Koch n/d:153). When confession takes place, because of occultic participation, '...the secret pact with the powers of darkness is officially and legally broken and abandoned' (Koch n/d: 154). Palms (1972:119) says that the demon possessed needs to confess what it is that has created bondage in his life. This could be a pact made with the Devil or alternatively alignment with demonic spirits, tarot cards or Ouija boards. The victim's failure to confess his hidden sins before God would render the process of exorcism futile. Satan will always contest the mind of humans. Pentecost (1969:180) declares that God and Satan are constantly in a battle for the minds of men. If Satan can get control over man's mind then he is able to control his will.

(iii) Enemies

This is the third area in which victims need counseling. Victims often have one or more persons to forgive. Forgiveness helps bring both spiritual and physical healing (James 5:15-16). Anderson (2000:222) notes that forgiveness is sometimes hard to deal with. Human instinct seeks revenge when basic rights are flaunted or violated. This leads to persons holding on to anger, and punishing themselves over and over again in their minds because of the pain incurred (Anderson 2000:222). Ephesians 4:31 declares that Christians must get rid of bitterness, rage, anger and other negative

emotions that destroy one's attitude. Ephesians 4:27 also states that persons should not, '...give the Devil a foothold'. By this is meant any opportunity that renders persons vulnerable to spiritual attack. When negative feelings are present within humans, it provides further support for Satan and his demons to continue their evil work. For as long as the victim holds on to grudges and revenges, no success at exorcism will be evidenced. The hidden, negative feelings provide strength for demons to hold on to the victim's body. While Satan proposes hate, God promotes love for enemies (Luke 6:27-28). The perpetrators responsible for the victim's state could be members of one's immediate family or close relatives and friends. These, for most part, have either trafficked with witchcraft or black magic. Any form of revenge initiated by victims will compound their problems. Romans 12:19 encourages revenge to be left in the hands of God and the believer to continue administering love.

6.3.2.2 THE WORKER

While victims need to be counseled before the deliverance process, spiritual workers also need preparation for exorcism. This preparation varies from the victim because spiritual workers focus primarily on exorcising the demons from the victims. The success of the spiritual worker apart from faith in God requires three aspects of spiritual preparation, meditating in the Scriptures, fasting and prayer.

(a) SCRIPTURES

Satan is fully aware of the effectiveness of God's Word in contrast to the champions of today's spiritual warfare movement (MacArthur 1992:153). Jesus, in dealing with the enemy in Matthew 4: 4-11, placed emphasis on the Word of God. On three occasions when tempted He declared, 'It is written...'. The spiritual worker, in his personal, spiritual preparation reaffirms faith in God by holding onto the promise of God. Some of the passages include Matthew 28:18-20, James 4:7, John 16:14 and Matthew 7:13ff. These passages provide comfort and promise for the worker. The promise is the continued presence of God to those who participate in His kingdom

and seek it's advancement. They are assured of receiving whatever is asked for in the context of God's will.

The Scriptures also provide God's plan concerning the spirits and the destiny of Satan (Pentecost 1969:183). The spiritual worker should meditate in portions of Scripture that reveal the judgment already executed by God concerning demons in His predetermined plan through Jesus Christ (1969:183). By reading the Scriptures the spiritual worker brings his faith in alignment with the will of God. This means that it also helps him to evaluate his spiritual life in the light of who God is. James 1:22 summons believers to remedy areas that foster weakness in faith. La Haye (1976:17) states that the Word of God has a cleansing effect upon the believer. He quotes Jesus who prayed, 'Sanctify them through the truth. Thy Word is truth' (John 17:17). Maintaining a righteous life gives spiritual workers confidence and power when they are called upon to deal with victims. Wright (1971:106) says that deliberate sins leave workers vulnerable to the attacks of the enemy. The result is that workers could be driven towards evil behavior or alternatively a spiritual breakdown. Therefore, the time spent in the Scriptures gives the worker assurance of the victory that is attained through the power of Christ and a consistent life on the part of the spiritual worker.

(b) FASTING AND PRAYER

In exorcism, fasting and prayer are not dealt with separately because one cannot be practiced without the other. The intensity of the opposition from the evil spirit world to the believer and the nature of the spirit's power also require the need for fasting and prayer.

'Prayer may be as simple as a baby's cry, as eloquent as a tear, as secret as a heart pang, as swift as the lightning, as mighty as the tornado, as strong as love, and as divinely human as the Christ of God (Payne n/d: 20). The believers' methods of prayer vary. Sometimes prayer is simple, personal, intellectual and powerful. Through prayer a worker takes up a spiritual position in which there is a

consistency and right motives for God to bless whoever is being prayed for (Smith 1974:33). Prayer then is a soul winning force which affects the lives of at least two persons, the spiritual worker and the one who is being prayed for. Sometimes some situations such as illness and demonic possession may require fasting and prayer.

(i) The characteristics of fasting and prayer

These are provided by Gondwe (www.spiritualwarfare.jesus.org/missionandpurpose html 18/10/2005).

1. Fasting is going without food and perhaps water to pursue and focus on something more important.
2. Fasting helps subject our bodies to our spirits (1 Corinthians 9:27).
3. Fasting is disciplining the body, mind and spirit (Proverbs 25:28).
4. Fasting is subordinating our fleshly desires to the spiritual desires (Galatians 5:17).
5. Fasting helps set the spiritual priorities in one's life (Matthew 6:33).

(ii) The reasons for fasting and prayer

Why is there a need to fast and pray? Steyne (1992:110) provides four reasons.

1. The underlying nature of spiritual warfare is not one's personal activity but Jesus Christ's victory (1 John 3, Colossians 1:13, 2:14-15). The spiritual worker becomes reliant on the finished work of Christ in that He died on the cross for the sins of mankind.
2. Fasting must be mixed with faith. The resulting effect when this is done is the astronomical power granted to the worker. This is particularly achieved when the person fasts with right motives and faith.
3. Fasting has been commanded by God (Mark 9:29).
   Jesus emphasized that in some cases fasting and prayer is necessary.
4. It is the power of God, liberated by Christ's victory that assures the results. Paul therefore writes in Ephesians 6:10 that believers must 'be strong in the Lord and in the power of His might'.

5. Smith (1974:33) adds that power is received by workers when he himself is right, the motives for which he prays are right and the request itself being right.

(iii) The results of fasting and prayer

The resulting action of fasting and prayer causes the 'strong man to be bound' (Mark 3:27, Matthew 18:18-20). By binding the strong man (reference to Satan and demons) unnecessary suffering and difficulties can be avoided and success obtained. Binding also involves workers taking up their position in Christ, claiming His victory and authority thereby forbidding any demonic attack or interference with a person. An important aspect to remember during fasting and prayer is that one is not trying to move God. Prayer, among other things, is being caught up into God's direction and activity. As one who orders the affairs of the universe, He extends an invitation for believers to participate in His will for man. Intercession is the partnership between God and the believer in bringing His perfect plan into being (White 1976:27).

6.3.3 THE KEY ELEMENTS IN DELIVERANCE

The actual process of deliverance requires the incorporating of key elements. The section elaborates on some aspects pertaining to the orthodox nature of deliverance as practiced by most evangelicals. In section 6.5 the Roman Catholic Church approach will be described.

6.3.3.1 FAITH IN CHRIST

It is important that both the victim and spiritual worker express and maintain faith in Christ. The nature of faith required by the victim has been described in 6.3.2.1(a) and how the worker builds faith in 6.3.2.2. The praxis of faith will incorporate any elements of doubt that tend to restrict Christ and His ability to set men free. Henry (1973:234) views the aspect of faith on two planes. The first is that there must be a known object and second, is the belief in that object. This is consistent with the Scriptures. An example would be John 14:1. While a universal belief in God exists (unknown object), Jesus calls on His disciples to believe in Him (the known object).

Henry refers to the belief in an object as 'assent faith'. It is the voluntary acceptance of the proposition as true (1973:234). Koch (1978:317-318) states that the Lord Jesus is able to make men free with or without the counselor. Providing a basis for his statement is a quotation from Psalm 127:1-3, 'Except the Lord build the house, they labor in vain that build it'. A paraphrase would be, 'Unless the Lord does the counseling those who counsel, counsel in vain' (Koch 1978:318). Koch obviously highlights the importance of placing faith in Christ.

Placing faith in Christ would also involve the use of the name of Jesus. Demons trembled at the person of Christ (Mark 3:11). 'Christ used neither magical nor ritualistic rigmaroles but rather surrendered to His own living Word of infinite power' (Unger 1952:102). Unger further states that the phrase, 'in the name of Jesus' did not imply any magical power that pre-empted a cure. The 'name' was tantamount in its description of the infinite person who was behind the name therefore the expression 'in the name of Jesus' was equated with the power and all that Christ is and does (1952:103). Believers, and in this context spiritual workers, have the legal right to use the name of Christ. The delegated authority apportioned to those who are sent by Christ (Matthew 10:1) affords them the power to rebuke spirits (Steyne 1992:110). The reason for the assertive nature of the spiritual worker is attributed to the position he inherited in Christ. 11 Peter 1:4 states that prior to salvation, man inherited God's wrath but after salvation he was granted God's favor. Peter says, 'but you have become a partaker of the divine nature...'. John 1:12 qualifies it by stating that believers received sonship (Anderson 2000:48).

The name of Jesus is only effective to those who believe and place their faith in Christ. The name used in any other way could be devastating to those persons who engage in spiritual warfare, particularly in exorcism. A case in point is mentioned in Acts 19:13-18. A group of Jews identified as the 'seven sons of Sceva' (Acts 19:14) were attempting to exorcise demons in the name of Jesus. These men obviously thought that 'the name of Jesus' could be used as a magical formula to help manipulate circumstances, and in this context, the deliverance of the demon

possessed. Their lack of faith and belief in God became evident. This was demonstrated by the evil spirits responding that they knew about Jesus and Paul but that these men were somewhat without identity. The wrongful use of the name brought physical judgment on them. The demon possessed man jumped on them, overpowered them, beat them, stripped them of their clothes and left them bleeding (Acts 19:16). Luke, apart from demonstrating the disastrous consequences, chose to display the power in saving and healing in the name of Jesus (Stott 1990:307). Koch (1978:307) says that the name of Jesus must never be used as a magical formula. The use of the name in an unsure way will bring further trouble and oppression on the person who uses it. In the second century when a pagan philosopher Celsus accused Christians of using magic in exorcism, Origen responded by saying, 'It is not by incantations that the Christians seem to prevail, but by the name of Jesus...'(Ferguson 1980:131). The 'name of Jesus' was held in high esteem and honor (Acts 19:17). Steyne (1992:111) declares, "'In the name of Jesus Christ' is the highest and most glorious name in all the realms of time and eternity".

6.3.3.2 PRAYER

There are two opinions presented when praying for those who are demon possessed. Some feel it should be a private matter while others feel that it should be done publicly. The argument for exorcism being done privately is because of the victim's manifestations. These may include strange compulsions, blanking out, speaking in voices not their own, swearing, insulting and other physical and mental torments. Those who are set free often tend to become embarrassed by the comments of those who watched them publicly. The case for exorcism taking place publicly is attributed to the number of persons available to pray along with. Further reasons are attributed to the spiritual worker not being empowered by the demon and to diminish any notion that the worker is the miracle worker (Palms 1972:121). The researcher is of the opinion that the exorcism of the demonically possessed ought to be a private matter and be conducted by at least two or more persons. These individuals would have spent time in prayer before participating with the others. The reason for prayer would be the following.

(a) Divine Revelation

The spiritual workers seek the Lord's assistance in identifying the area or areas of the body that the demon possesses. The reason for identification is for the purpose of calling out the demon and binding him in the name and authority of Jesus. In doing so, all ownership of the demon is denied and the ownership of Christ is confessed (Palms 1972:120).

(b) Divine Power

John 3:8 declares that the Son of God was manifested for the purpose of destroying the Devil's work. Prayer brings the presence and power of Jesus Christ into manifestation and Satan must retreat (Acts 4:31) (Steyne 1992:114). Demons are tortured every time they hear the name of Christ. The ancient and primitive people behaved contrary when it came to the exorcism of spirits. Unger (1952:101) explains that they depended on the use of magical formulas, commonly compounded the names of deities and repeated these formulations with exorcistic ritual over the demon possessed. The power to cast out demons was regarded as existing in the words themselves and great importance was attached to the correct recital of the right formulas and the proper performance of the prescribed rituals. Koch (n/d:15) aptly puts it, 'No matter what the custom is, each and every one of them is just a pitiable effort to compensate for a lack of faith in God'. These aspects will be further discussed when the Roman Catholic Church practices are examined. The aspect to remember is the need for prayer 'in the name of Christ' for the purpose of utilizing power that is available in that Name alone.

(c) It weakens the power of the enemy

Consistent prayer, during exorcism, helps weaken the power of the enemy. In the beginning the demons are normally full of physical strength; however as prayer is being offered they recede to a position of acquiescence to the spiritual worker. The spiritual worker's ability to maintain strength and authority in dealing with demons is found only in his union with the Lord Jesus Christ (Steyne 1992:123).

The use of the hands to beat the enemy by hitting the victim or any kind of physical force is strongly renounced. The Daily News (29/09/2005) published an article where two exorcists allegedly beat the victim to death during the exorcism process. They are being investigated and perhaps charged with culpable homicide. The internet (www.thesacredheart.com.com/blesexor.htm 9/10/2005) mentions at least five incidences of abuse, during exorcism, which led to the victims' death. In 1990, a school girl was torn to death after a forty eight hour exorcism ritual where her mother tried to rip a non-existent fetus from the daughter after supposedly believing that she was made pregnant by the Devil. In August 1993, a religious group in Leeds tried to exorcise demons from those who were considered to be medically certified epileptics. In 1994, three people were convicted of manslaughter after they kicked and beat a woman over a period of three days during an exorcism procedure. In 1996, a minister allegedly trampled a fifty three year old woman to death after trying unsuccessfully for several days to exorcise the demons. In 1997, a group of Christians tried to exorcise demons of a child who had a severe brain disorder. Another incident in Romania involved an exorcist and some nuns facing a possible twenty year jail term. This was after a nun was discovered bound to a cross, gagged and left alone for three days in a cold room. Members of the exorcism process claim that she was possessed and the crucifixion had been part of the ritual (www.news.bbc.co.uk/1/hi/world/europe/4107524.stm 16/10/2005).

Reliance upon God through the medium of prayer is adequate to have persons released from demonic possession. Wink (1992:312) declares, 'Prayer is the ultimate act of partnership with God'.

6.3.3.3 THE BLOOD OF JESUS

The blood of Jesus Christ unsettles demons. The death of Christ was the means and the cross of Christ was the place where Satan was judged by God (Pentecost 1969:184). By shedding His blood on the cross, Christ dealt a fatal and incurable blow to Satan's kingdom. This defeat was pronounced in a prophetic statement

mentioned in Genesis 3:15b. Newport (in Montgomery 1976:343) states that the cross provided a decisive victory over Satan and his hosts. The victory further ensured that countless people be given the opportunity to be delivered from the kingdom of darkness. Demons hate to hear, 'the blood of Jesus Christ' for it removes from them any authority or right they may claim to distress believers (Steyne 1992:112). Lindsey (1972:203) affirms that through the death of Christ, the rulers and Satan's authority have been disarmed and therefore they have no legal basis to put their hands on a child of God.

The blood of Jesus also provides protection for spiritual workers. Dealing with demons can become physically dangerous therefore it is necessary for workers to place themselves daily under the protection of Jesus' blood so that the enemy would not overpower them (Koch 1978:305). One of the ways in which spiritual workers can come under satanic attack is through oppression. Koch (1978:306) cites an incident in Switzerland where a minister and his wife prayed regularly against sorcery. After some time the wife became possessed and was bound by demons. The Pastor was reported as saying, 'We did not often enough place ourselves under the protection of Jesus' blood'. Although the incident raises questions about the minister's wife becoming possessed, it is necessary to realize the spiritual worker's vulnerability to demonic powers without protection from the blood of Christ. MacArthur (1992:173) states that believers must be alert in spiritual warfare otherwise they become easy targets for Satan's temptation. 1 Peter 5:8 declares, 'Your enemy the devil prowls around like a roaring lion looking for someone to devour'.

6.3.3.4 REMOVAL OF SYMBOLS

The removal of any symbols that have been charged with powers belonging to the demonic world must be destroyed prior to praying for the possessed.

(a) FROM THE POSSESSED

These include items such as amulets, talisman, fetishes, mascots, letters from heaven, lucky charms, threatening letters, figures of gods and cultic objects belonging to non Christian religions (Koch 1978:289). McDowell & Stewart (1992:227) state that an amulet is an object of superstition. Unger (1971:200) concurs with Koch about the importance of destroying occultic objects. Fortune telling cards, Ouija boards, occult games, horoscopes, fetishes, charms and all like objects must be completely destroyed. The reason for the action is for the purpose of emancipating those bound by demons (Unger 1971:200). The objects supposedly ward off evil or in some cases bring good luck to the wearer. The researcher remembers one case where a demon refused to leave the woman being prayed for. After speaking with her husband it was discovered that the rings she wore was charged with powers from the spirit world. When the objects were removed and destroyed then the demon left and she was totally set free. Koch (n/d:150) describes an incident of a man who lived in Strasbourg. After being periodically sick he sought the help of the author. During counseling it was discovered that the man wore two amulets under his shirt. The first amulet contained a piece of paper with mysterious signs, crosses and proverbs. The second contained a piece of paper sewn to a cloth. The items were removed and burnt. Thereafter he was further counseled and prayed over.

(b) FROM THE POSSESSED' PROPERTY

The need for destroying items charged with powers from the spirit world may require not only the items on the person's person but in and around his property (Koch n/d:150).

In an interview, Khan (22/09/2005) stated that in order for deliverance to be successful it is vital that any objects found in and around the property which are charged with evil powers must be destroyed. Some of these powers are often hidden in the grounds of the property. The act of destroying is normally associated with

burning. Fire is essential to understanding themes in Christianity, Hinduism and African Traditional Religions. Some of the themes include purification, worship and aspects dealing with apocalyptic prophecies. The relationship between believers and God is illustrated powerfully by fire in worship (Leviticus 21:6; Exodus 35:3; Leviticus 13:3; Acts 2:3). Fire is one of the natural elements that can completely destroy material elements (www.conncol.edu/academics/departments/re/studies/290 html 31/10/2005). How do these hidden powers become known? The demons normally reveal the sources of power. Koch (1978:289) reports an incident that took place in Hawaii. One of the widows complained constantly of depression, anxiety and poltergeist activities during the nights. Her husband who had died several months earlier was an unbeliever. After spending some time in counseling a missionary noticed a little hut dedicated to the spirits on top of the roof. Only after the hut was destroyed was the woman set free. The researcher, after chatting with Poonsamy (16/04/2005) who was a witness to a deliverance process said that after items of black magic were removed and destroyed from the victim's property then only was spiritual victory witnessed. Some of the articles destroyed included shoes and some gifts which were duped with black magic. The items charged with evil powers are used by demons to further stabilize their presence and continue to influence man negatively. Therefore it becomes important that all sources of negative powers be removed by destroying it. Thereafter prayer is offered for the blood of Jesus to cleanse both the property internally and externally. Anderson (2000:270) states that sometimes evil activities have been practiced by former tenants. He proposes that such properties must be renounced of such activities and then dedicated to God.

6.3.3.5 PERSEVERANCE

Of all the virtues that a spiritual worker may possess during exorcism, patience is perhaps the most needed. The reason for this is attributed to the deceptive, subtle, meandering nature of demons. During the exorcism process they generally say that they are leaving but they have been found to lie on numerous occasions. Khan 22/09/2005, Govender 22/09/2005 and Gopaul 29/09/2005 have reported that

sometimes they had to revisit demonic cases because of this. Deception is one of the key strategies used by Satan's demons (Steyne 1992:117). In some cases deliverance may take place immediately but in others it may continue for days. On occasions demons have been known to re-enter the victims. Luke 11:2c warns against further spiritual attacks on victims. Their condition is declared to be worse than it appeared in the beginning. To counteract this, the need for counseling after deliverance becomes important. Believers must be encouraged in their struggle against demons. Unger (1952:224) states, 'The dark cloud of evil which hangs today like a pall over the moral universe is not without a silver lining; for Christ has conquered the unseen realms of evil, and Christians conquer in Him'. It must be noted that persevering in a demonic case, particularly when demons have reinvaded a person, does not bring into question the integrity and ability of Jesus to deliver. Neither is it suggestive of a battle as to who is greater, Jesus or Satan. The underlying reason is primarily to do with the victim's faith in Christ. Any spiritual neglect on the victim's part will leave him vulnerable for reinvasion by demons.

This then summarizes some of the elements involving the spiritual worker and the ministry of deliverance.

6.4 A DESCRIPTION OF THE PROCEDURE AS PRACTISED BY THE EVANGELICAL CHURCH IN SOUTH AFRICA, WITH VARIATIONS WITHIN THE GENERAL PRACTICES

In the context of the key elements presented in 6.3.3, a summary of the Evangelical procedure in deliverance is described. The following information was published by The Daily News (29/09/2005) and some additional information by the researcher. The researcher's input will be indicated by the symbol *.

1. Physical and psychological history in most cases is investigated before the exorcist declares a person demon possessed.

2. A person is counseled and taught to understand the importance of receiving and placing faith in Christ. *Other aspects in counseling include the topics of forgiveness, vows and amulets which may be charged with power from the spirit world.
3. The spiritual leader thereafter selects around four to five other individuals to assist in the deliverance process.
4. Fasting by the spiritual workers and the victim is encouraged at least one day before the actual deliverance.
5. *The place of deliverance could either be the home of the victim or at church.
6. The spiritual workers stand around the victim and pray for help, guidance and wisdom. One spiritual worker places his hand on the victim's head while others pray along.
8. The onset of prayer generally creates a reaction. The victim shakes and responds in another voice.
9. Sometimes victims have been known to become violent.
10. The spiritual workers hold the victim down so that the victim does not get hurt. This provides the only occasion for any form of touching or physical contact.
11. The spiritual workers continue praying until the demon/s is exorcised. The prayer is offered in the name of Jesus. The words 'blood of Jesus' are uttered for weakening the powers of the enemy. The demon/s, in being reminded of Calvary, is made to realize that God is mightier than them.
12. The exiting of demon/s is sometimes preceded by loud screams from the victim or foaming at the mouth.
13. The person is then restored to his normal self.
14. *Further prayer is offered to ascertain whether the demon/s has really left or has lied about exiting the body of the victim.
15. *If the demon/s is still present, then prayer is continually offered until deliverance occurs.
16. *When the victim has been set free from the demon/s, then a prayer for cleansing is offered by the spiritual leader on behalf of the victim.

17. *A prayer of empowerment is then offered by the spiritual leader on behalf of the victim. This prayer seeks the Holy Spirit's help in making the victim stronger.

This is basically the structural form of deliverance adopted by the Evangelical Church in South Africa where the researcher is a member.

6.5 A DESCRIPTION OF THE PROCEDURE AS PRACTICED BY THE ROMAN CATHOLIC CHURCH

Apart from the Roman Catholic Church being one of the mainline churches, the rituals used in deliverance is of particular interest. Is there a possibility that their procedures may be considered as being occultic? Their procedures will be described and commented on. The information is provided by internet sites www.ghostvillage.com/legends14_03222003.shtml 16/10/2005 and www.thesacredheart.com/blexor.htm 09/10/2005.
The statements made in 6.5.1 – 6.5.3 are a summary of material presented by the internet websites. The researcher assumes that the material presented by the websites is credible, however this cannot be personally verified.

6.5.1 PRE-EXORCISM

1. If the victim is a member then the priest is contacted.
2. The Church, while respecting the confessional rights of individuals, must be in further consultation with recommended physicians and psychiatrists.
3. The medical personnel ensure that there are no psychological problems.
4. The priest is to contact his Bishop who then assigns the case to the Diocese Exorcist.
5. The Diocese Exorcist may insist on medical reports.
6. If the victim is not a Catholic, the matter is referred by the exorcist priest to the Diocesan Bishop for approval.

7. The victim is encouraged to pray to God and receive sacraments of baptism, confession and communion for strengthening the soul.

6.5.2 EXORCISM

1. This could be held in a church, a sacred and worthy place (mother Mary and image of Jesus Christ) and in the victim's home.
2. The senior member of the clergy and the apprentice priest must attend.
3. In the home the furniture is removed, pictures and other loose items are removed for personal safety of those present in the event that the demon tends to become aggressive and use these as missiles.
4. The windows and doors are closed.
5. Other family members and friends present must maintain a prayerful attitude and must be prepared to tie the victim down.

The priest must have a crucifix at hand or somewhere in sight. If the relics of the saints are available they are to be applied in a reverent way to the breast or the head of the person possessed (the relic must be properly covered). They must ensure that the sacred objects are not treated improperly or incur any injury to them by the evil spirits. The Eucharist is never held over the victim's head nor applied to his body for fear of desecration. The priest then begins a series of prayers and rituals involving holy waters and oils. The internet website (www.newadvent.org/cathen/05709a.htm 9/10/2005) describes the nature of these elements used:

> The chief things formally exorcised in blessing are water, salt, oil,[sic] and these in turn are used in personal exorcism, and blessing or consecrating places(eg. churches) and objects (altars, sacred vessels, church bells) connected with public worship, or intended for private devotion. Holy water is a mixture of exorcised salt; and in the prayer of blessing, God is besought to endow these material elements with a supernatural power of protecting those who use them with faith against all attacks of the Devil.

The prayers are done through the reading of certain portion of Scripture. These are words from the Holy Writings. The use of the exorcist's own words or those of

others is strongly discouraged. Responsive readings also form part of the process of exorcism. These statements are done in tandem with those present. During the exorcism demons respond to the name of God, Virgin Mary, the saints, sacramental rites and religious images particularly the cross. A sample of the prayer offered during the exorcism is described in Appendix E.

If, during the prayer, a disturbance is noted on the victim's body, acute pain or swelling, then the sign of the cross is traced over that place and sprinkled with holy water. Further the exorcist commands the Devil to tell whether he is detained in that body by necromancy, by evil signs or amulets. If he has an amulet concealed in his person then it must be exposed and burnt. If one is possessed by eating something, then the victim is made to vomit. Sometimes exorcism may take hours, days or several years before peace is achieved.

6.5.3 POST – EXORCISM

1. The possessed is ultimately free.
2. The victim must continue to confront further temptations to prevent being vulnerable to further attacks.

6.5.4 COMMENTS ON THE ROMAN CATHOLIC MODEL

These comments are evaluated against the context of the key elements of delivery as discussed in sections 6.3.3.1 – 6.3.3.6.

1. Not everyone in the Catholic faith would be considered a spiritual worker. This statement is made in the light of the discussion pursued in 6.3.1. The Roman Catholics subscribe to protocol with the Bishop having the final authority. The reason for this is largely preventative. This is explained on the internet site (www.ghostvillage.com/legends. htm/16/10/2005). The consent is critical because when the exorcist performs the rite, he needs to have the full support of the church. The support could be interpreted as having the blessings of the various hierarchical

leadership or should anything go wrong and the victim's life is in danger then the exorcist will have the moral support of the various authorities of the Catholic faith.

2. Emphasis is placed on images, such as the crucifix, statue of Mary and the saints. These are viewed as providing personal protection as well as authority over evil spirits. Further Ramshaw (1987:85) comments that images tend to provide emotional support as opposed to abstract concepts. This stands in contradiction to Biblical teaching. The use of symbolisms such as actions or objects is to represent truths of the Christian faith, either as a reminder of those truths or as a way to connect with the underlying truth or act (www. en.wikipedia.org/wiki/christian-symbolism.html. 31/10/2005). The Bible teaches faith in Christ and Christ alone (2 Timothy 2:5). In the exorcism process, as practiced by the Evangelical Church in South Africa, the Bible is emphasized in the counseling process in preparing the victim for exorcism. To place emphasis on the images would mean that the articles are charged with supernatural power. If this is so then it falls into the category of occultism, an area that God forbids any participation in by believers.

3. The victim, in preparation for deliverance, is required to partake of the sacraments of Baptism, Confession and Eucharist. Salvation is the primary emphasis. The victim is made to understand that Christ alone delivers a person. Only when Christ takes authority of a person's life then only do demonic spirits leave a victim. While most Protestants consider sacraments as being symbolic, Roman Catholics believe that the outward rites, by the power of God acts as a medium of grace (www.en.wikipedia.org/wiki/christian-symbolism.html. 31/10/2005).

4. The use of additional aids such as the holy water and oil is also questionable in the exorcising of demons. The researcher concedes a lack of knowledge in the effectiveness of these symbols in the exorcism process although they must be effective because of their prolonged use in the Catholic Church. The name of Jesus is adequate to bring deliverance to those who are possessed. The Bible states that Jesus' authority created a terrified response on the part of the demons (Mark 3:11).
5. The Catholic faith asserts that spiritual workers can succumb to death during

exorcism. Belanger (in www.ghostvillage.com/legends.shtml 16/10/2005) states, 'Many times the demon will try to attack and attach itself to the priest or minister administering the exorcism...The exorcist may get physically hurt by an out of control victim, could literally lose his sanity, and even death is possible'. If there is a holding down of the victim it is to protect the victim from injury rather than seeking protection from the demonic spirits. Believers are covered and protected by the blood of the Lord Jesus Christ. Spiritual workers are not to fear because of the position and authority given when Christ died on the cross (Ephesians 1:22; 2:6). In the exorcism of spirits, believers work from a point of victory rather than work for victory because Christ secured that victory. Wink (1984:114-115) affirms, 'Christ is already seated at God's right hand, has already unmasked the Powers, has already put these Powers under his feet and has already bestowed on him the name that is above every name'.

6. Exorcism takes hours, days and even years. The matter pertaining to hours or days could be agreed with but years is very questionable. For a person to take years to deliver or for exorcism to go on indefinitely could mean either the person was never saved or was never properly counseled. James 4:7 says that when one submits to God, then the resistance provided through faith in Christ sets the person free.

7. Whether a person is actually set free or whether the person has been pacified during the exorcism would require investigation. The researcher acknowledges ignorance on the subjects exorcized in the Catholic faith.

The exorcism ritual adopted by the Roman Catholic Church seems to be effective. This is because of its continuance in the Catholic Church. Luke 9:49-50 describes an incident where a man was driving out demons in the name of Christ. The disciples took exception to this and tried to stop him. Jesus responded by saying that the man should not be stopped because of his participation in the extension of God's kingdom. If the Roman Catholics are being successful in their exorcism practices, then God must be praised. This by no means implies that the researcher is of the belief that the end justifies the means.

Notwithstanding the researcher's comments, Evangelical Christians can employ some of the phrases and procedures adopted by the Roman Catholic Church.
It may not occur to some Pastors and leaders but the procedures adopted for exorcism ceremonies among many denominations including the Evangelical Church in South Africa have found their roots in Roman Catholicism.
Some of which include:

- The importance of medical assessments for victims before attempting any exorcism.
- Finding a 'clean place' for prayer, a place that may be considered as 'inviting' for God to display His power.

- *'Do not keep in mind, O Lord, our offenses or those of our parents, nor take vengeance on our sins'* (Appendix E:405)

  This phrase appeals to God to forgive ancestral and personal sins.
  This is the starting point of any victory that is to follow in the excorcism process. Satan takes advantage of unconfessed sins in the lives of victims and spiritual workers. Therefore for victims to move away from a place of Satanic vulnerability, there must be confession of sin.

  - *'Holy Lord, Almighty Father, Everlasting God and Father of our Lord Jesus Christ'* (Appendix E:405)

  There is a need to place emphasis on the person of God. This helps to demonstrate the spiritual worker's weakness in dealing with the problem at hand and also to convey faith in the awesomeness of God's power. The attestation of power to God is of importance because of the knowledge of knowing that victory can only be found in Him.

- *'I cast you out, unclean spirit, along with every satanic power of the enemy, every scepter from hell, and all your companions: in the name of the Lord Jesus Christ be gone and stay far from the creature of God'* (Appendix E:408)

This phrase calls for Satan to completely remove himself and his emissaries together with any hindrances that will be detrimental to the well being of the victim. One needs to notice that the spirits that inhabit the body are made to leave in Jesus name.

- *'Almighty God, we beg of You to keep the evil spirit from further molesting this servant of yours'* (Appendix E:413)

A concluding prayer for God's protection for the victim after deliverance is compulsory. This is because of the possibility of demons re-invading a person. This, as noted earlier, has more to do with the victim's spiritual standing with God rather than bringing into question the power of God to set men free.

These are only some of the important aspects that can be considered by Evangelicals in the exorcism procedure.

The spiritual worker and the victim who needs exorcism require great preparation. The success of the worker is determined by his relationship with God and his patience in bringing understanding to the victim, particularly in terms of his spiritual status and what Christ can do for him. To be successful in exorcism spending time with God, by both the worker and the victim, is of paramount importance. Deliverance only comes through belief and faith in the name of Jesus Christ.

The final Chapter deals with the analysis of data, interpretations, results and recommendations.

CHAPTER SEVEN

ANALYSIS OF DATA, INTERPRETATIONS, RESULTS AND RECOMMENDATIONS

The research method has been described in 1.5. The hypothesis of the research is to show that Indian believers, particularly in Isipingo, are not coping well with their faith because of their lack of knowledge of the spirit world. To help support the hypothesis, graphs will be used to illustrate the responses of the various church departments, viz. The Diaconate, Ladies' Organization, Adult Group, Sunday School Teachers, Youth Group and Sunday School Children. Thereafter analysis of the research, observations and comments will follow. Also a graph demonstrating the responses of the three main groups: the conservative, semi-conservative and independent churches will be presented. Of particular interest will be the overall knowledge and responses to the spirit world. The use of the term 'spirit world' is in keeping with the description as found in 1.3.4.1. The concluding sections will consist of recommendations to churches and suggestions to future researchers.

7.1 LIMITATIONS TO THIS RESEARCH

7.1.1 Research has been undertaken only in the Isipingo area and predominantly among the Indian churches.

7.1.2 Indians co-exist with Blacks in Isipingo. The latter make up the second largest percentage among other ethnic groups according to census 2001 (see 1.5.2). The actual effect of demonic oppression or possession among Black believers has not been undertaken.

7.1.3 Specific statistics for the various religious beliefs being practiced in Isipingo were not available. The researcher has made enquiries to a number of institutions but to no avail. Statistics on the religious breakdowns are an estimate of the religious affiliation of residents in the area therefore the figures are not factual.

7.1.4 The researcher solicited the help of the Pastors of the churches selected. The questionnaires were explained to them. Whether these leaders assisted in the

answering of the questionnaires is unknown other than the answers being a true reflection of the respondents in the various categories.

7.1.6 The low level of response by the various churches is indicative of apathy to the topic under research.

7.1.7 Further age breakdown must be considered for the future.

7.1.8 The researcher concedes that the responses to practitioners of white magic or the use of powers for good was not investigated through the questionnaires distributed to the various participating church departments.

7.2 RESEARCH FINDINGS

The five aspects described in 7.2.1 -7.2.5 consist of data from the various departments of the churches participating in the research program. The departments include Sunday School Children, Sunday School Teachers, Adult Group, Ladies' Organization and the Diaconate. In 7.2.1 - 7.2.5 the percentages provided were based on 172 responses. The responses from youth and children were excluded since the questions and statements used were not applicable to their departments. However, in 7.2.5 the youth are included which raises the number of responses by 88 and the percentages are based on 260 responses. In the light of the information provided, 7.2.1 – 7.2.4 consist of percentages were 172 responses equal 100% and in 7.2.5, 260 responses equal 100%.

The hypothesis of the research stated, "The believers' lack of knowledge of the spirit world accounts for their poor spiritual wellbeing". Aspects in favor of the hypothesis include the following facts derived from research amongst the departments of the various churches in the research program.

The aspects dealt with in 7.2.1 – 7.2.5 are the differences between demon possession and oppression, those who are affected by demons, participation of believers in aspects of witchcraft or black magic, belief in superstition and counseling. The reason for the selection of these topics amongst others is because of their representative nature to provide a fair reflection in support of the hypothesis.

7.2.1 KNOWLEDGE ON THE DIFFERENCE BETWEEN DEMON POSSESSION AND DEMONIC OPPRESSION

A question was posed for the purpose of ascertaining whether certain departments had at least a basic understanding of the difference between demon possession and demonic oppression. 47% claimed to know the difference between demon possession and oppression while 53% did not know the difference. The difference of the percentages seems marginal, however a detailed analysis of the churches indicate that some leaders, including the Deacons, did not have a basic knowledge in respect of the matter being described. This is further discussed in 7.4.1.3.

7.2.2 KNOWLEDGE OF THOSE AFFECTED BY DEMON OPPRESSION

A statement was provided with the aim of determining whether respondents considered only 'those who are weak in faith' as being vulnerable to demonic oppression. The response to the question was as follows. 42 % Agreed that 'only those who were weak in faith' were subjected to oppression, 36 % Disagreed with oppression being confined to the weak, while 22% remained Uncertain. These statistics further support the opinions that prevail among believers in matters pertaining to faith and their relationship to the spirit world.

7.2.3 PARTICIPATION IN ACTIVITIES PERTAINING TO WITCHCRAFT AND BLACK MAGIC

This section aimed at investigating whether believers are participating in these activities. 81% stated Yes to some form of participation while 19% said No. These percentages attest to the subtle participation of believers in the spirit world. These, despite church leaders, especially Pastors or Elders being ignorant of such

participation by their members. Believers admitted their knowledge of other Christians' participation in such acts. Most of the answers provided in the research incriminated believers rather than unbelievers.

7.2.4 THE BELIEVERS' POSITION ON SUPERSTITION

Superstition is considered a hindrance to spiritual growth. This is because of its alignment with the spirit world. It is largely used by Satan as an instrument to govern one's present life through fear rather than love found in Christ. Although many of the respondents did not indicate that they were personally superstitious, they admitted their knowledge of fellow believers who they considered were superstitious. 81% indicated that believers are superstitious while 19 % Disagreed. The high percentage of those who Agreed already brings into question aspects pertaining to their knowledge of God, particularly in being able to trust God.

7.2.5 THE BELIEVERS' COUNSELING ABILITIES

The believers' ability to counsel those affected by the spirit world was ascertained. 26 % indicated that they are able to counsel, while 34% stated No and 40% remained Uncertain. Although respondents had some knowledge of the advice they can offer such victims, they generally lack skills that deal with this type of ministry particularly in taking the victim through a systematic way in understanding the nature and the effect of the spirit world. The reasons for their inabilities are due either to the local leadership not considering demonic counseling a necessity or they have not been educated with regards to aspects pertaining to the spirit world.

Further breakdowns of these aspects together with other relevant supporting material in favor of the hypothesis will be described in 7.4.1 and 7.4.2.

7.3 FURTHER DESCRIPTION OF THE RESEARCH METHOD

7.3.1 RESEARCH QUESTIONNAIRES

The research questionnaires comprised of two parts. The first consisted of a statement to which a person responded on a five point Rickert scale. One equals Strongly Agree; two equals Agree; three equals Uncertain; four equals Disagree and five equals Strongly Disagree. These five points can be further analyzed as follows; the first two points, Strongly Agree and Agree can be designated and viewed as the positive configuration; Uncertain being referred to undecisive or abstaining.
The second part of the scale with Disagree and Strongly Disagree represents the negative configuration. The next part contained questions which respondents needed to answer.

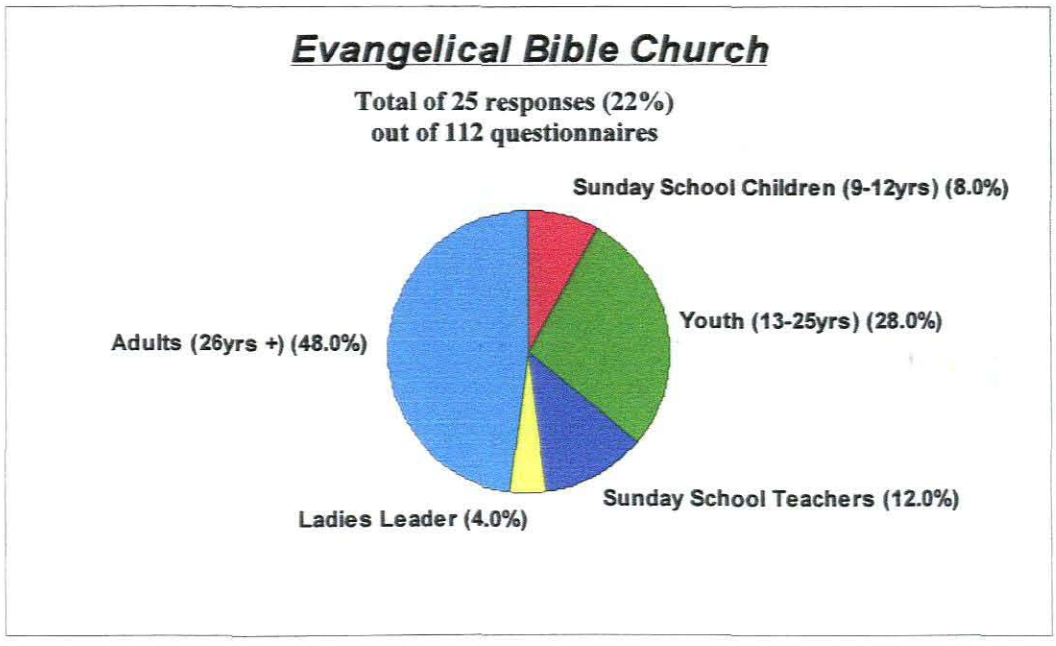
7.3.2 PARTICIPATING CHURCHES

The following churches participated in the survey undertaken on the spirit world. Evangelical Bible Church (EBC), Orient Methodist Church, Sunthoshum Evangelical Church, Cyrene Full Gospel Church, Omega Fellowship, Isipingo Revival Ministries, House of David and Potters House.

The questionnaires for the different groups were handed out to the various congregations during September 2005 and administered by the Ministers of these Churches during September to November 2005. The following is a summary of the number of responses to the questionnaires.

7.3.2.1 CONSERVATIVE CHURCHES

(a) EVANGELICAL BIBLE CHURCH (EBC)



(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with 2 responses.

(ii) Youth Group (13-25 years):

There were 40 questionnaires sent. There were 7 responses. 5 were male respondents and 2 were female respondents.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 3 responses.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response.

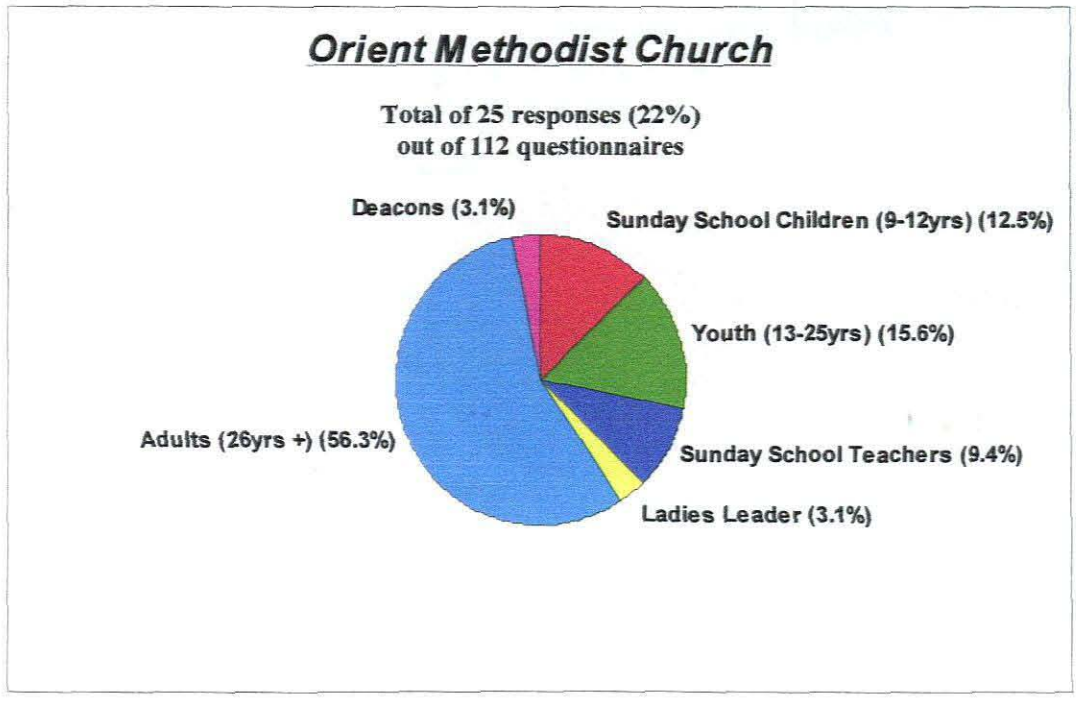
(v) Adult Group (26 years +)

There were 40 questionnaires sent with 12 responses. 5 were male respondents and 7 were female respondents.

(vi) Diaconate

There were 5 questionnaires sent with no response.

(b) ORIENT METHODIST CHURCH



(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with 4 responses.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent. There were 5 responses. 3 were male respondents and 2 were female respondents.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 3 responses.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response.

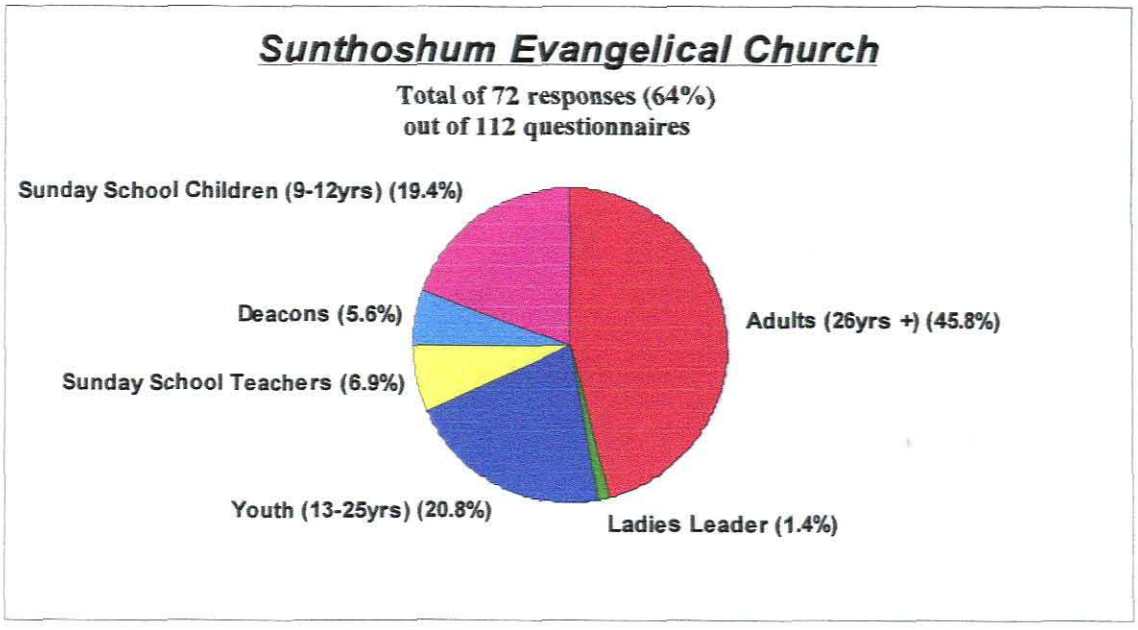
(v) Adult Group (26 years +)

There were 40 questionnaires sent with 18 responses. 4 were male respondents and 14 were female respondents.

(vi) Diaconate

There were 5 questionnaires sent with 1 response.

(c) SUNTHOSHUM EVANGELICAL CHURCH



(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with 14 responses. 8 were females and 6 were males.

(ii) Youth Group (13-25 years)

There were 20 questionnaires sent. There were 15 responses. 6 were male respondents and 9 were female respondents.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 5 responses.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response.

(v) Adult Group (26 years +)

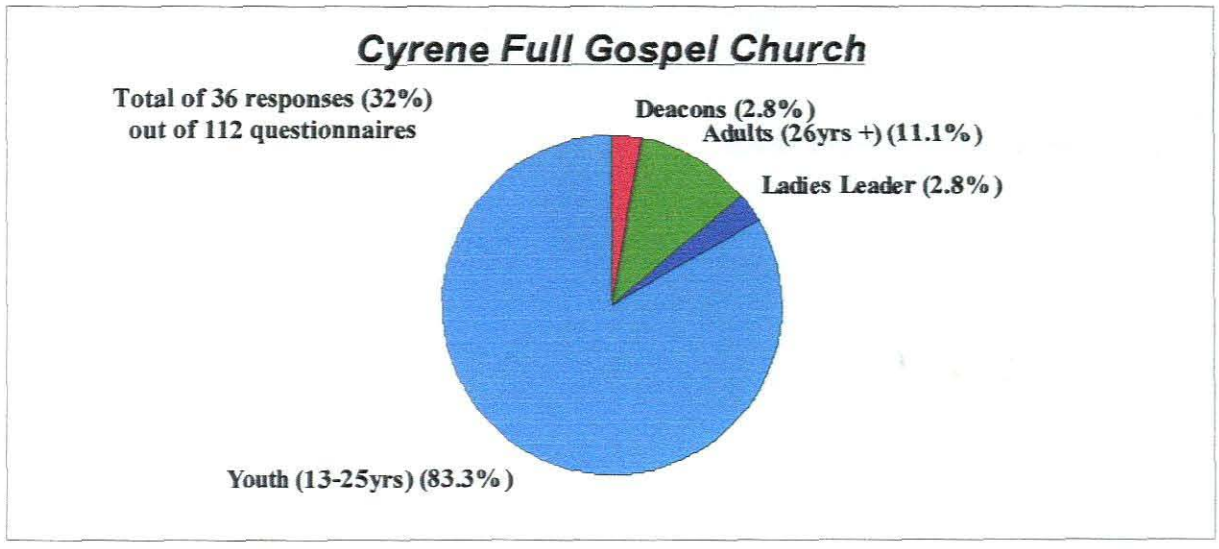
There were 40 questionnaires sent with 33 responses. 18 were male respondents and 15 were female respondents.

(vi) Diaconate

There were 5 questionnaires sent with 4 responses.

7.3.2.2 SEMI – CONSERVATIVE CHURCHES

(a) CYRENE FULL GOSPEL CHURCH



(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with no response.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent. There were 30 responses. 16 were male respondents and 14 were female respondents.

(iii) Sunday School Teachers

There were 6 questionnaires sent with no response.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response.

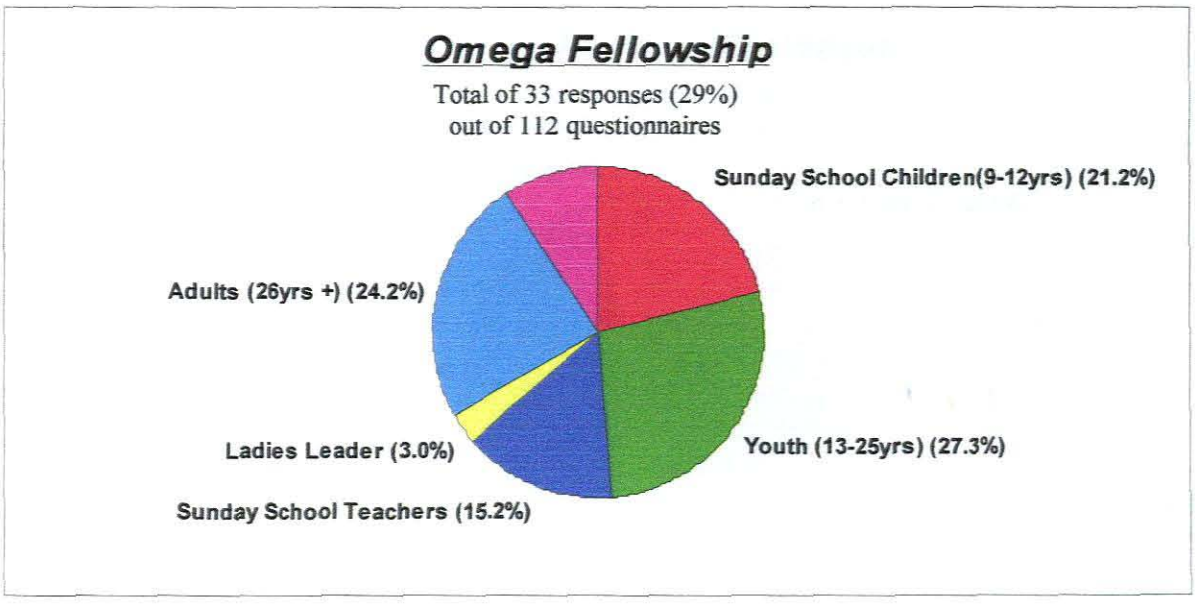
(v) Adult Group (26 years +)

There were 40 questionnaires sent with 4 responses. 2 were male respondents and 2 were female respondents.

(vi) Diaconate

There were 5 questionnaires sent with 1 response.

(b) OMEGA FELLOWSHIP



(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with 7 responses. 3 were males and 4 were females.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent. There were 9 responses. 3 were male respondents and 6 were female respondents.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 5 responses.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response.

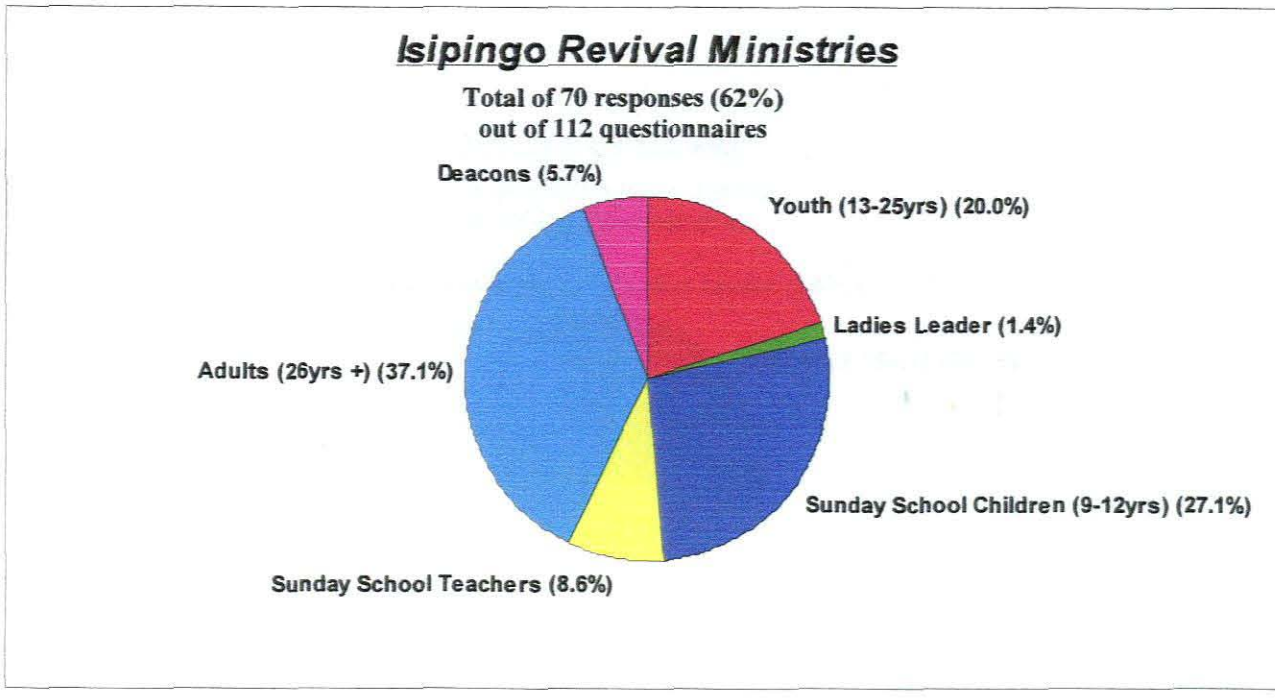
(v) Adult Group (26 years +)

There were 40 questionnaires sent with 8 responses. 5 were male respondents and 3 were female respondents.

(vi) Diaconate

There were 5 questionnaires sent with 3 responses.

c) *ISIPINGO REVIVAL MINISTRIES*



(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with 19 responses. 10 were males and 9 were females.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent. There were 14 responses. 6 were male respondents and 8 were female respondents.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 6 responses. 3 were males and 3 females.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response.

(v) Adult Group (26 years +)

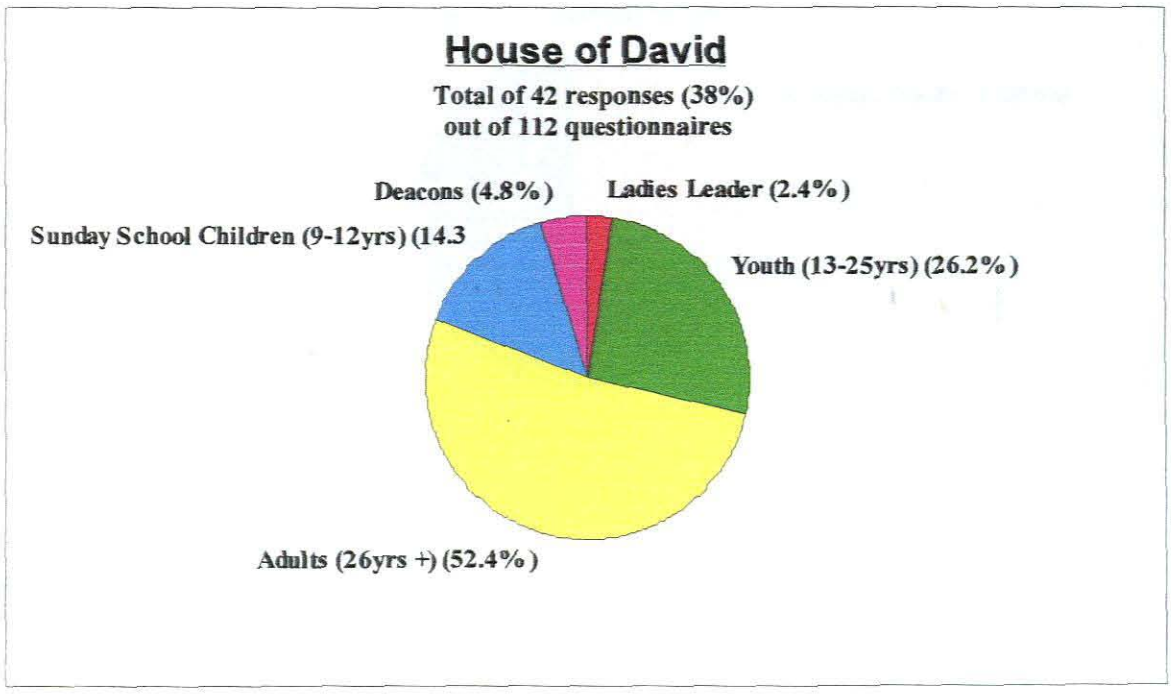
There were 40 questionnaires sent with 26 responses. 9 were male respondents and 17 were female respondents.

(vi) Diaconate

There were 5 questionnaires sent with 4 responses.

7.3.2.3 INDEPENDENT CHURCHES

(a) HOUSE OF DAVID



(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with 6 responses.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent. There were 11 responses. 4 were male respondents and 7 were female respondents.

(iii) Sunday School Teachers

There were no responses to the questionnaires.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response.

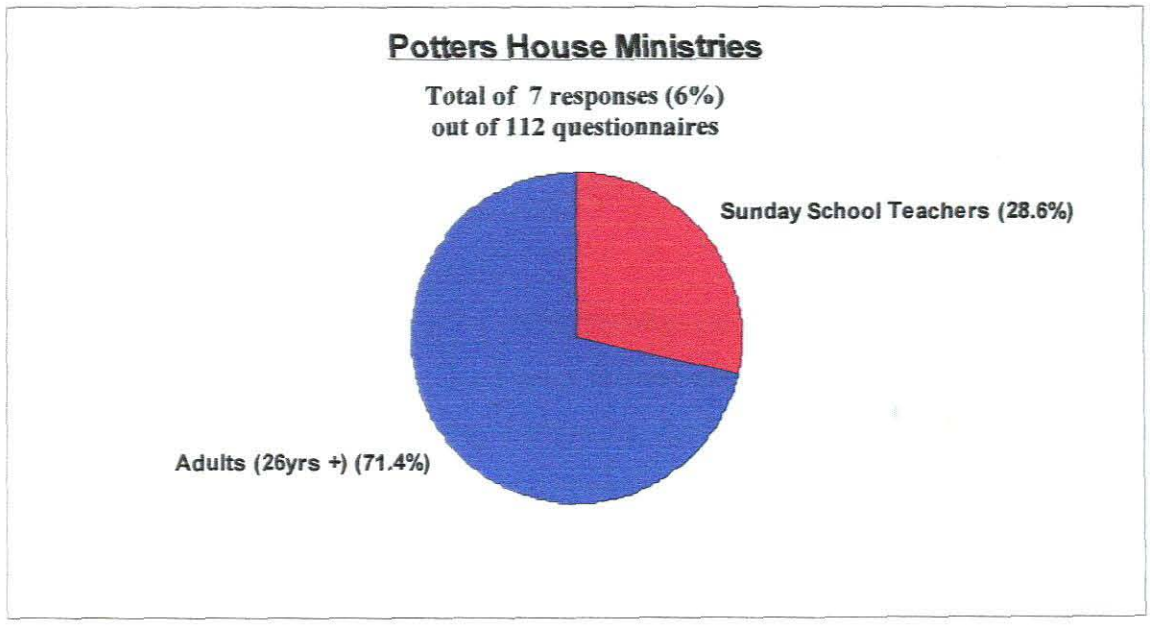
(v) Adult Group (26 years +)

There were 40 questionnaires sent with 22 responses. 7 were male respondents and 15 were female respondents.

(vi) Diaconate

There were 5 questionnaires sent with 2 responses.

(b) POTTERS HOUSE MINISTRIES



(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with no response.

(ii) Youth Group (13-25 years)

There were 20 questionnaires sent with no response.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 2 responses.

(iv) Ladies' Organization

1 questionnaire was sent with no response.

(v) Adult Group (26 years +)

There were 40 questionnaires sent with 5 responses.

(vi) Diaconate

There were 6 questionnaires sent with no response.

7.4 ANALYSIS AND INTERPRETATION OF DATA

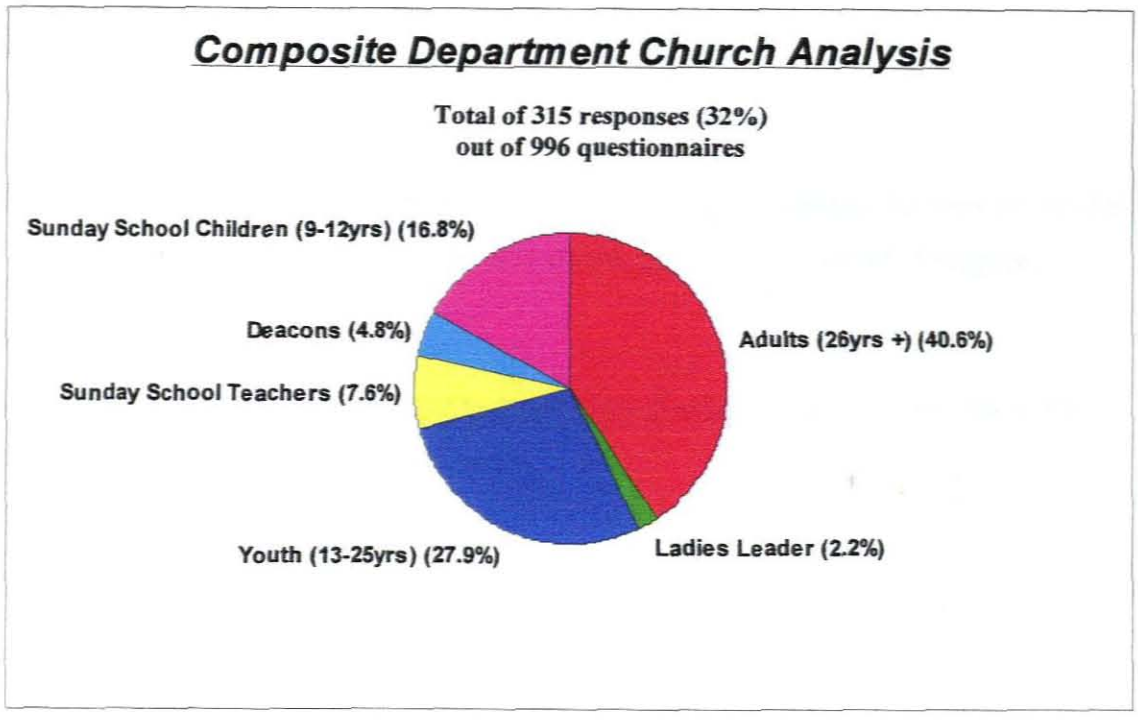
This section deals with two aspects. The first is a composite research analysis and interpretation of data. This consists of total responses for the different participating church departments and the second is an individual analysis of the questionnaires of the various church departments.

Another important aspect is the implementation of a standard format for the analysis and interpretation of data. This format focuses on key areas that are considered important to the research being undertaken. Some of the areas include commitment to faith, knowledge of the spirit world, direct and indirect participation in activities concerning the spirit world. In this research, all figures are rounded off to their nearest number as this survey is not intended as a purely technical one as may be considered from a social scientist's point of view. Therefore all figures appearing after the decimal on the pie graphs will be rounded off to the nearest number.

7.4.1 COMPOSITE DEPARTMENT RESEARCH ANALYSIS

A total of 996 questionnaires were sent to departments of the various churches. 315 responses were received. A summary is provided of the total responses from the various church departments.

- Sunday School Children (age 9-12 years): 53 responses.
- Youth Group (13-25): 88 responses.
- Sunday School Teachers: 24 responses
- Ladies' Organization: 7 responses
- Adult Group (26 years +): 128 responses
- Diaconate: 15 responses



The composite research findings from all church departments will be dealt with in a systematic way. By this is meant that responses to the various statements and questions will be analyzed according to the departments and thereafter it will be compositely interpreted.

The percentages to the different responses from the various departments are based on 100 percent of the total responses of that department only. To illustrate this, there were 88 youth responses from all the churches. This figure equals 100%, which represents a percentage for the youth department only. This is done for the purpose of gaining an easier understanding of the responses by the different departments. In this analysis 'S' represents 'Statement' and 'Q' represents 'Question'. Each departmental questionnaire had statements and questions to which responses were invited eg. Children Questionnaire - Appendix H. In this section and in the analysis of individual churches (7.4.2) the terms Statement and Question will be used. 'S' will refer to Statement followed by the relevant number and 'Q' refers to the Question of the relevant number as found in the questionnaires to the different departments. The questionnaires are found in Appendix H – N.

7.4.1.1 COMMITMENT TO FAITH

(a) PERSONAL

(i) Sunday School Children

In response to S5, 80% of the Sunday School Children indicated that they enjoyed a good relationship with God while 16% remained Uncertain and 4% Disagreed.

(ii) Youth Group

81 % of the youth indicated that they had a good relationship with God while 3% said No and 16 % remained Uncertain.

(iii) Sunday School Teachers

89% of the teachers indicated Yes to a good devotional life while 4% Disagreed and 7% remained Uncertain.

(iv) Adult Group

89% of adults indicated that they had a good devotional life while 3% Disagreed and 8% remained Uncertain.

(v) Ladies' Organization

83% of the Ladies' Leaders indicated that they maintained a good relationship with God while 17% remained Uncertain.

(vi) Diaconate

88% of the Deacons indicated that they enjoyed a favorable relationship with God while 5% Disagreed and 7 % remained Uncertain.

Overall all departments indicated that there is a favorable personal response to faith in God. The positive response does not necessarily mean that the individuals from the various departments are coping well with practical problems of interference by the spirit world. This has been noted in the overall assessment of their knowledge on the spirit world (7.2.1).

(b) THROUGH PARENTAL INFLUENCE

(i) Sunday School Children

In response to S8, 96% indicated that their parents influenced them in their faith in God.

ii) Youth Group

In response to S8, 83% indicated that their parents had motivated them toward faith in God while 5% Disagreed and 12% remained Uncertain.

(iii) Sunday School Teachers

54% of the teachers indicated that their parents influenced them in matters pertaining to spirituality while 16% Disagreed and 30% remained Uncertain.

(iv) Adult Group

In response to S8, 18% indicated that their parents influenced them, even after their conversion to Christianity, to continue in matters pertaining to the spirit world. 66% Disagreed and 16% remained Uncertain.

(v) Ladies' Organization

In response to S7, 80% of the Ladies' Leaders indicated that their parents influenced them towards spirituality while 20% remained Uncertain.

(vi) Diaconate

In response to S8, 95% of the Deacons stated that they have influenced their children in matters pertaining to their relationship with God while 5% remained Uncertain.

Of interest in the matter of being influenced toward faith was the high percentage of teachers who Disagreed or remained Uncertain to parental support. Also of importance was the influence of some parents on children to continue participating in the spirit world. This could be probably attributed to the superstitious nature of parents. However all groups apart from the adults stated that they enjoyed parental support in matters pertaining to faith in God.

7.4.1.2 PERSONAL BELIEF IN SUPERSTITION

(i) Sunday School Children

In response to S13, 67% indicated that they were not influenced to be superstitious, while 19% Agreed and 14% remained Uncertain

(ii) Youth Group

In response to S13, 76% of the youth indicated that they were not influenced by parents to be superstitious, while 10% said Yes and 14% remained Uncertain.

(iii) Sunday School Teachers

In response to S14, 75% of the teachers indicated that they were not superstitious while 16% said Yes and 9% remained Uncertain.

(iv) Adult Group

In response to S14, 89% of adults stated that they are not superstitious while 6% said Yes and 5% remained Uncertain.

(v) Ladies' Organization

In response to S13, 100% of the leaders indicated that they were not influenced by superstition.

(vi) Diaconate

In response to S14, 85% indicated that they were not superstitious while 7% stated Yes and 8% remained Uncertain.

Sunday School Teachers strongly indicated that they were not superstitious. Deacons, however, are a concern with 7% stating Yes and 8% remaining Uncertain. Overall, apart from the ladies' leader, belief in superstition is strongly prevalent among the groups.

7.4.1.3 RESPONSES TO KNOWLEDGE OF SUPERSTITION AMONG OTHERS

While 7.4.1.2 dealt with an individual's personal response toward superstition this section deals with the individual's knowledge about others being superstitious.

(i) Sunday School Children

The question on superstition was not made available to this group.

(ii) Youth Group

The question on superstition was not made available to this group.

(iii) Sunday School Teachers

In response to Q22, 100% of teachers indicated that some believers are superstitious.

(iv) Adult Group

In response to Q21, 64% of the adults felt that Christians are superstitious while 36% Disagreed.

(v) Ladies' Organization

In response to Q18, 80% of the Ladies' Leaders indicated Yes to believers being superstitious while 20% Disagreed.

(vi) Diaconate

In response to Q17, 80% stated that believers are superstitious while 20% Disagreed.

Although the respondents to the relevant departments indicated that they were not superstitious, they were in agreement that some of the believers were superstitious. The following reasons were provided for the superstitious nature of some believers.

- Practices of their former religions
- A lack of faith in God
- Insecurity
- Being influenced by others

Generally superstition is brought about because of fear for one's life and future. In the light of the responses received from the four departments an average of about 81% indicated that believers are superstitious.

7.4.1.4 KNOWLEDGE OF THE SPIRIT WORLD

(a) DIFFERENCE BETWEEN ANGEL AND DEVIL

(i) Sunday School Children

In response to Q16, 90% of the Sunday School Children claimed to know the difference between an angel and a devil while 10% did not know the difference.

(ii) Youth Group

In response to Q18, 83% claimed to know the difference while 17% did not know.

With the same question posed to both the groups it seems that the Sunday School Children had a better understanding of the difference between an angel and a devil than the youth.

(b) DIFFERENCE BETWEEN DEMON POSSESSION AND OPPRESSION

(i) Sunday School Teachers

61% of the teachers claimed to know the difference between demon possession and oppression while 39% did not know.

(ii) Adult Group

60% did not know the difference while 40% claimed to know the difference.

(iii) Ladies' Organization

80% of the leaders claimed to know the difference while 20% did not.

(vi) Diaconate

60% of Deacons claimed to know the difference while 40% did not know the difference.

There are concerns with regard to the ability of believers to make a clear distinction between these vices used by Satan to counteract believers. The high percentages prevalent at leadership level demonstrate the lack of teaching on this aspect either while being nurtured in their faith or presently by those in the local leadership.

(c) THE BELIEF IN DEMON POSSESSION

(i) Sunday School Teachers

In response to S15, 83% believed in demon possession while 9% did not believe and 8% remained Uncertain.

(ii) Adult Group

In response to S15, 82% believed in demon possession while 6% Disagreed and 12% remained Uncertain.

(iii) Ladies' Organization

In response to S14, 80% believed in demon possession while 20% remained Uncertain.

(iv) Diaconate

In response to S15, 80% Agreed to demon possession while 20% remained Uncertain.

The overall statistics provided indicate that there are still many who believe that there is no such thing as demon possession and oppression while a significant number of Deacons and Ladies' Leaders are not certain. Perhaps this could be attributed to a poor knowledge of Scripture, ignorance of the spirit world or perhaps they consider demonic manifestations as psychological disturbances rather than equating them with possession. The denial by some can attest to their inability to differentiate between demon possession and oppression.

(d) DEMON POSSESSION AFFECTS 'ONLY THOSE WHO ARE WEAK IN FAITH'

(i) Sunday School Teachers

In response to S16, 37% believed that 'only those who are weak in faith' were affected while 41% Disagreed with 22% remaining Uncertain.

(ii) Adult Group (S16)

36% Disagreed with 'only those who are weak in faith' being vulnerable to activities by demons while 45% Agreed and 19% remained Uncertain

(iii) Ladies' Organization (S15)

60% of the ladies' leaders Agreed that 'only the weak were affected by demons' while 40% Disagreed.

(iv) Diaconate (S16)

53% of the Deacons believed that demon oppression was limited to 'those who were weak in faith', 20% Disagreed and 27% remained Uncertain.

Overall the perception by respondents about those who were affected by demons remains undecided. This confirms a further lack of knowledge in matters pertaining to the spirit world.

(e) A SAVED PERSON CAN BE POSSESSED

(i) Youth Group (S17)

45% of the youth believed that a saved person can be possessed, 28% Disagreed while 27% remained Uncertain.

(ii) Sunday School Teachers (S17)

59% believed that a saved person can be possessed while 29% said No and 12% remained Uncertain.

(iii) **Adult Group (S17)**

60% Agreed to a saved person being possessed, while 25% Disagreed and 15% remained Uncertain.

(iv) **Ladies' Organization (S16)**

40% Agreed to a saved person being possessed, 20% Disagreed and 40% remained Uncertain.

(v) **Diaconate (S17)**

60% of Deacons believed that a saved person can be possessed while 20% believed that they cannot and 20% remained Uncertain.

There is clear evidence that a number of respondents believe that a saved person can be possessed. The high percentages of those who are in agreement may account for the spiritual insecurity that believers experience in their faith. The high percentage also suggests that believers are attributing more power to Satan than to Christ.

7.4.1.5 PARTICIPATION IN ASPECTS DEALING WITH THE SPIRIT WORLD

(a) BY THE LOCAL LEADERSHIP

(i) **Sunday School Children**

In response to S12, 37% indicated that the local leadership participated in praying for the demon possessed, 32% stated No while 31% remained Uncertain

(ii) **Youth Group**

In response to S12, 35% stated Yes to participation by leadership in praying for the possessed, 25% Disagreed and 40% remained Uncertain.

(iii) Sunday School Teachers

In response to S13, 59% of teachers were in agreement that the local leadership participated in praying for the possessed, 11% Disagreed and 30% remained Uncertain.

(iv) Adult Group

In response to S13, 49% Agreed that the local leadership participated in praying for the possessed, 19% stated No and 32% remained Uncertain.

(v) Ladies' Organization

In response to S12, 40% were in agreement that the local leadership participated in praying for the possessed, 40% Disagreed and 20% remained Uncertain.

(b) HOROSCOPES

(i) Sunday School Children

In response to S7, 55% of the Sunday School children indicated that they knew of friends who read the stars column 25% Disagreed to such knowledge while 20% remained Uncertain.

(ii) Youth Group (S7)

75% Agreed to knowing friends who read the astrology column, 9% Disagreed while 16% remained Uncertain.

There is overwhelming evidence that children are knowledgeable about friends who had interests in astrology. Since children and youth are at an impressionable and influential age there is a possibility that they are either directly or indirectly participating in astrology. Further, holistic security and what the future holds are strong motivation for youth to participate in astrology. Astrology is not only restricted to these groups. An enquiry into adults might produce further information on the impact that astrology has on adults.

(c) GAMES THAT THEIR FRIENDS PLAY

(i) Children

In response to Q17, 71% indicated that children do not play evil games while 29% stated Yes. The 29% stated that the following games were evil.

- Yugio cards
- Pokemon
- Tazzos
- Dragon ball

(ii) Youth Group

In response to Q20, 71% stated No to games that their friends played that are considered evil while 29% indicated Yes. The 29% stated that the following games were evil:

- Yugio
- Pokemon
- Spin the bottle

The games listed in this section hinge around power and control. This is not surprising since children and youth seek power for the purpose of controlling others. This was further confirmed by S15 where 44% of the children enjoyed watching programs with extraordinary power and 39% of the youth agreeing to the same. Of the large percentage that Disagreed were perhaps individuals who did not see the subtlety of Satan in using these games to his advantage.

(d) BLACK MAGIC/WITCHCRAFT

(i) Sunday School Teachers

In response to Q20, 100% of teachers said Yes to being aware of others participating in witchcraft or black magic.

(ii) Ladies' Organization

In response to Q19, 100% of the Ladies' Leaders said Yes to being aware of others participating in witchcraft or black magic.

(iii) Adult Group

In response to Q19, 72% indicated that others participated in witchcraft or black magic while 28% said No.

(iv) Diaconate

In response to Q19, 100% of the Deacons indicated that they were aware of people who participated in witchcraft or black magic.

The researcher, in using the phrase 'other people' as part of the question to the respondents expected that the responses would pertain more to unbelievers. It was intriguing to discover that there was overwhelming evidence for believers' participation in this practice. This is supported by the answers provided to this question. Many of the responses received identified believers as practitioners. Some of the strong reasons for participation in witchcraft or black magic included:

- jealousy
- revenge
- a quick fix to problems
- a lack of faith in God
- a lack of knowledge of God's Word
- an unwillingness to practice what they believe

(e) COUNSELING

(i) Youth Group (S16)

19% of the youth Agreed that they had the ability to counsel someone affected by the spirit world, 40% Disagree and 41% remained Uncertain.

(ii) **Sunday School Teachers (S11)**

25% of the Teachers Agreed that they had the ability to counsel victims of the spirit world, 25% Disagreed and 50% remained Uncertain.

(iii **Adult Group (S11)**

34% Agreed that they were able to counsel victims of the spirit world, 26% Disagree while 40% remained Uncertain.

(i) **Ladies' Organization (S11)**

100% of the Ladies' Leaders Disagreed about their abilities to counsel someone affected by the spirit world.

(v) **Diaconate (S11)**

54% of the Deacons Agreed that they were able to counsel victims of the spirit world, 13% Disagreed while 33% remained Uncertain.

Arising from the percentages presented in each of the departments, it is noticeable that respondents require help to develop their counseling abilities. Those who stated that they were confident in counseling were a small percentage compared to those who were in the Disagree and Uncertain positions. Further the advice offered to victims included:

- Fasting and praying
- Worshipping God intensely
- Reading God's Word
- Attend church
- Prayer and confession

Although individuals had some knowledge about some of the areas that needed to be addressed, they did not possess knowledge in relationship to method. There is an urgent need by leaders of the various assemblies to address this situation.

7.4.1.6 RESPONSES TO PRACTITIONERS OF WITCHCRAFT/BLACK MAGIC

(i) Sunday School Teachers

In response to Q21, 83% of the teachers felt that action must be taken against users of witchcraft and black magic while 17% Disagreed.

(ii) Adult Group

In response to Q20, 58% of the adults felt that some action should be taken against users of witchcraft or black magic while 42% Disagreed.

(iii) Ladies' Organization

In response to Q20, 100% of the ladies' leaders felt that some action should be taken against practitioners of witchcraft or black magic.

(iv) Diaconate

In response to Q20, 80% of the Deacons indicated that some action should be taken against practitioners of witchcraft or black magic while 20% Disagreed.

While there was a general consensus for action to be taken against users of witchcraft and black magic, those who believed that no action should be taken is quite disconcerting especially at leadership level. Some of the actions against practitioners included:

- being made aware of wrongdoing
- being prayed for and treated with love
- counseling
- fasting and reading the Bible

While the actions suggested seems reasonable from a Biblical perspective, a stronger message ought to be sent out. Some believers who were noted as being users of black magic and witchcraft must be made aware of the consequences of such practices. Church discipline must be seriously considered as the key to provide corrective measures to maintain the purity of biblical truths.

7.4.1.7 THE ROLE OF WOMEN IN EXORCISM

(i) Sunday School Teachers

In response to Q24, 88% of the teachers felt that women should play a supportive role in exorcism while 12% said No. The supportive role included intercessory prayer, counseling and administering Bible studies.

(ii) Adult Group

In response to Q23, 60% indicated that they should participate in the exorcism process while 40% called for a supportive role through prayer and counseling.

(iii) Ladies' Organization

100% of the Ladies' Leaders called for ladies providing a supportive role rather than participating in the exorcism process.

(iv) Diaconate

80% of the Deacons indicated that women should play a supportive role rather than directly participate in the exorcism process.

Overall there is strong motivation for women to take on a supportive role rather than participate directly in the exorcism process. The reason for the supportive role could either be attributed to women becoming fearful during the actual manifestations in the exorcism process or alternatively there is a feeling of women not being spiritually strong. The researcher is of the opinion that women who maintain a strong prayer life can be of tremendous help to spiritual workers either directly or indirectly, more so where women are the victims.

7.4.2 INDIVIDUAL CHURCH DEPARTMENT ANALYSIS

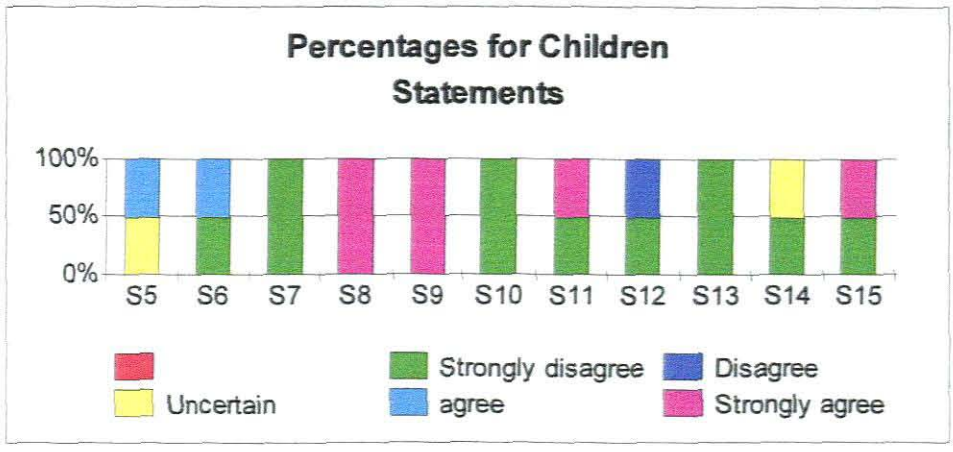
In this section the different participating churches are individually analyzed according to their respective structural categories. Two graphs are also presented. The first graph in each of the departments is to illustrate the percentages of the responses to the various statements and the second graph is to illustrate the percentages of the responses to the questions that appeared in the respective questionnaires. The analysis is done on information based on these graphs.

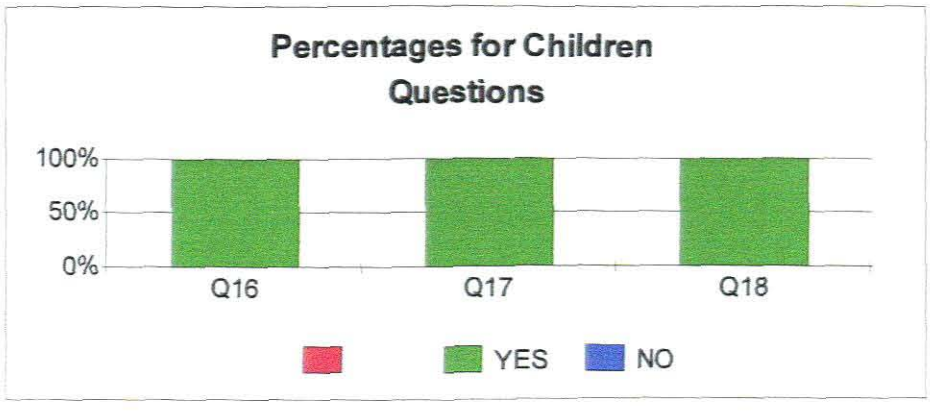
7.4.2.1 CONSERVATIVE CHURCHES

(a) EVANGELICAL BIBLE CHURCH (EBC)

(i) Sunday School Children (9-12 years)

Of the 20 questionnaires that were sent only 2 responded. For the purpose of analysis 2 equals 100%.





- Games (Q17)

  100% of the children Agreed that children play evil games. Two of the games mentioned were Yugio and Cards.

4. Responses to aspects of fear (Q18)

   - General fear

     100% indicated that there were some phobias among children. Some of the fears included darkness and Devil stories.

   - Specific fear (Satan) (S6)

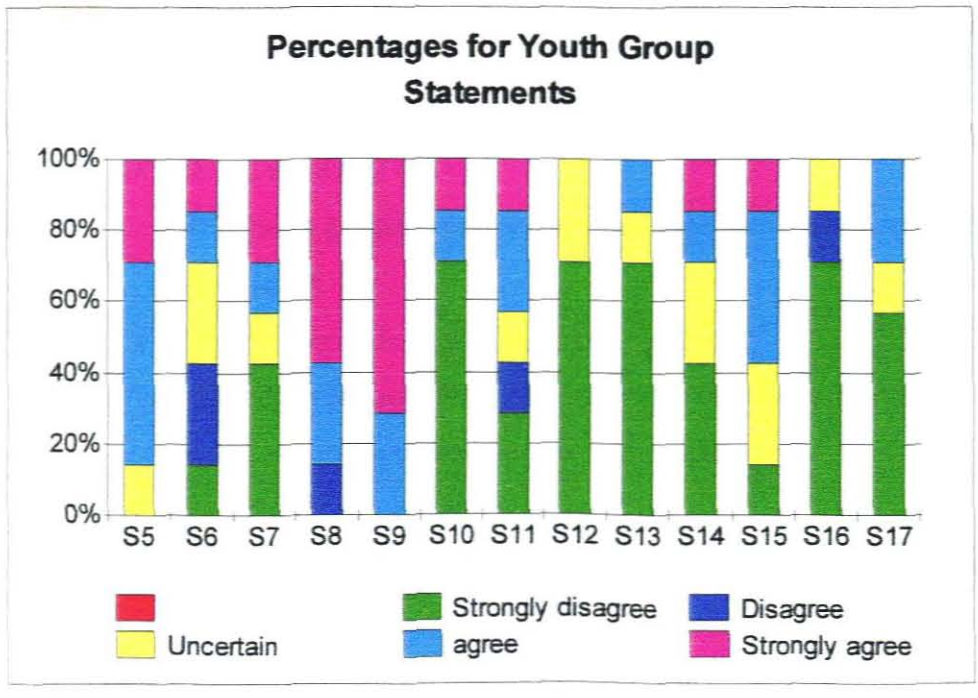
     50% Strongly Disagreed to fearing Satan while 50% remained Uncertain.

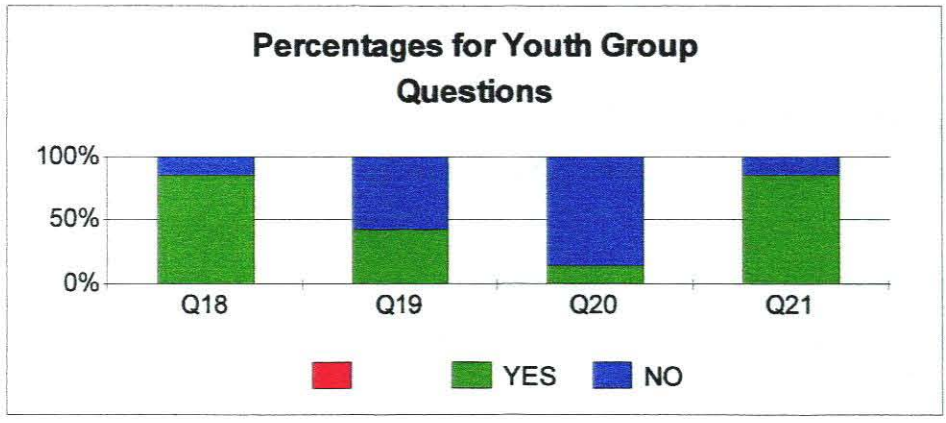
5. Response to Media Programs (S15)

   50% of the children Strongly Disagreed to enjoying television programs which displayed extraordinary powers while 50% remained Uncertain.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent to the youth. 20 were sent to males and 20 to females. There were 7 responses. 5 were male respondents and 2 were female respondents. For the purpose of analysis 7 responses will equal 100%.





1. Commitment to Faith (S5, S8 and S9)

   - Personal Devotion

     With regards to personal devotions, 14% were Uncertain and 86% were in agreement. This is amidst 86% of the parents motivating their children toward faith in God. 100% of the youth indicated a general interest in studying theology.

2. Response to Satan (S6)

   42% of the youth did not fear the Devil, 29% feared the Devil and 29% indicated an Uncertain response. Of the 29% that feared the Devil, 3% were females and 26% were males.

3. Knowledge of the spirit world

   - Angel and devil (Q18)

     85% had a general knowledge of an angel and a devil and 15% had no knowledge.

   - Demon possession and oppression (Q19)

     58% did not know the difference between demon possession and oppression while only 42% claimed to know the difference.

   - A saved person can be possessed (S17)

     29% indicated Yes while 58% indicated No and 13% remained Uncertain. Of the 58% in the No category, 2% were females and 56% were males.

4. Participation in activities dealing with the spirit world

- By the church (S12)

  In response to the statement whether the church participated in prayer for the possessed and oppressed, 71% stated No while 29% remained Uncertain.

- By friends (S7)

  The youths' interests in astrology, particularly the area of horoscopes were ascertained. The statement was based on their knowledge of their friends' participation in this activity. 42% of the youth were in agreement, 42% said No, while 16% remained Uncertain.

- Personal (S16)

  This aspect dealt more with the ability of youth to counsel their peers or anyone who they suspect had been affected by the spirit world. To the statement, 'I am able to counsel someone who is being influenced by the Devil', 86% said No while 14% remained Uncertain about their counseling abilities.

5. Participation in games that are considered evil (Q20)

The youth believed the Ronald game (similar to calling up the dead) to be evil.

6. Perceptions of how youth are affected by the spirit world (Q21)

Some of the answers received to this enquiry included:

- drugs/clubs
- stealing
- lying
- backsliding
- drinking and smoking

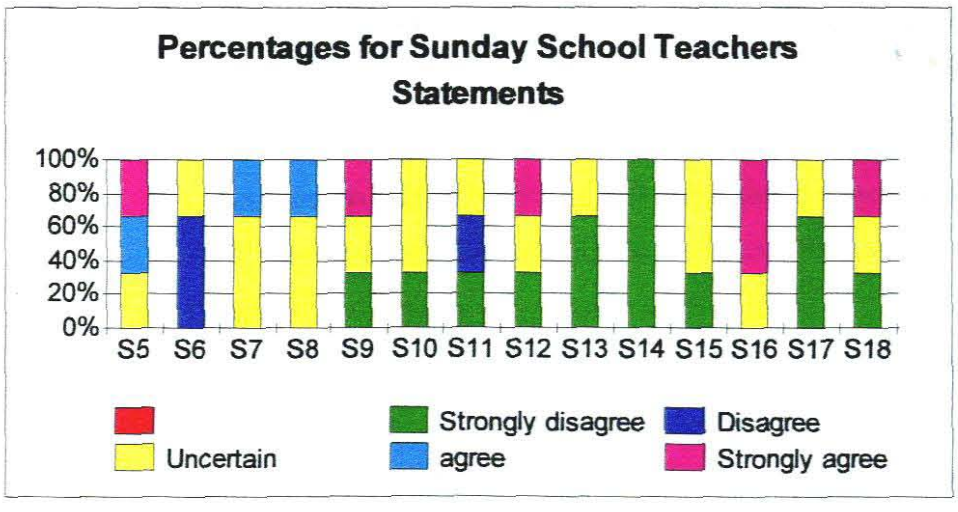
86% of the youth attributed participation in the above vices to the work of the Devil while 14% believed that the Devil cannot affect youth and that they are affected in other ways unknown to the researcher.

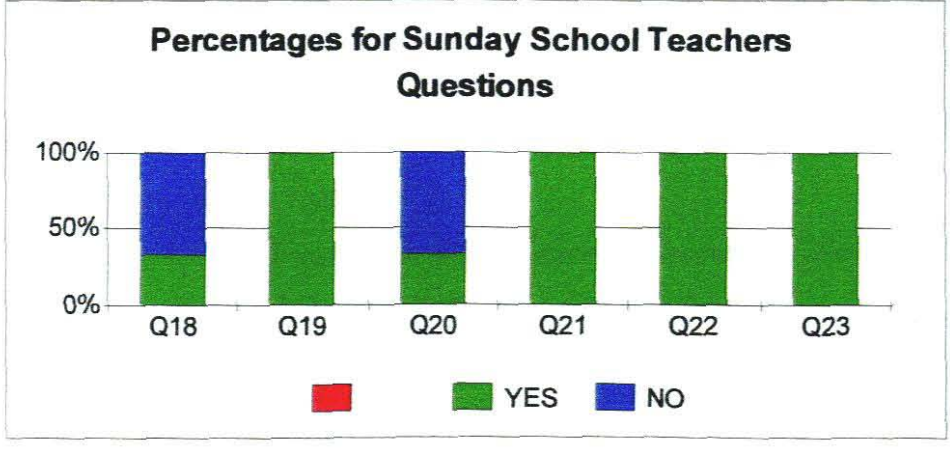
7. Youth's quest for power (S15)

The youths' interest in programs that conveyed extraordinary power was investigated through S15. 57% of the youth favored such programs, 28% were Uncertain while 15% said No to such programs.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 3 responses. For the purpose of analysis 3 equals 100%.





1. Commitment to Faith

- Through Personal Devotions (S5)

  67% of the teachers Agreed to a favorable devotional life while 33% remained Uncertain.

- Through Parental Influence (S8)

  33% Agreed to parental support in spiritual matters while 67% Disagreed with such support.

2. Knowledge of the spirit world

   - Knowledge of demons (S10)

     33% remained Uncertain to the knowledge of demons while 67% Disagreed.

   - Belief in demon possession (S15)

     33% of the teachers did not believe in demon possession while 67% remained Uncertain.

   - Those affected by demons (S16)

     In response to Q16, 67% Strongly Agreed that demons affected 'only those who were weak in faith' while 33% remained Uncertain.

   - Believers' vulnerability to possession (S17)

     This statement dealt primarily with whether a saved person can be possessed. 67% stated No while 33% remained Uncertain.

   - Difference between demon possession and demonic oppression (Q19)

     33% claimed to know the difference while 67% did not know the difference between demon possession and oppression.

3. Participation in activities dealing with the spirit world

   - By the church (S13)

     67% Disagreed to leadership involvement in praying for the demon possessed while 33% remained Uncertain.

   - By others (Q20)

     100% indicated that they knew of people who participated in witchcraft or black magic. The following are some of the reasons for participation.

     - revenge
     - a lack of faith in God
     - pursuit of wealth
     - personal relief

- Personal
  - Counseling (S11 and Q23)

    33% Agreed to counseling abilities, while 33% said No and 33% remained Uncertain. Some advice for the victims included:

    * consulting the Pastor
    * getting someone to pray for them
    * reading the Bible
    * going to church
  - Teaching (S9)

    33% Disagreed about feeling at ease in teaching about matters pertaining to the spirit world while 33% Agreed and 33% remained Uncertain.
- By women (Q24)

  100% of the teachers believe that women should not directly participate in the exorcism process. They should occupy an intercessory role.

4. Reasons for believers being superstitious (S14 and Q22)

   Although 100% of the teachers Strongly Disagreed to being superstitious, they believed that Christians were superstitious. Some of the reasons included:

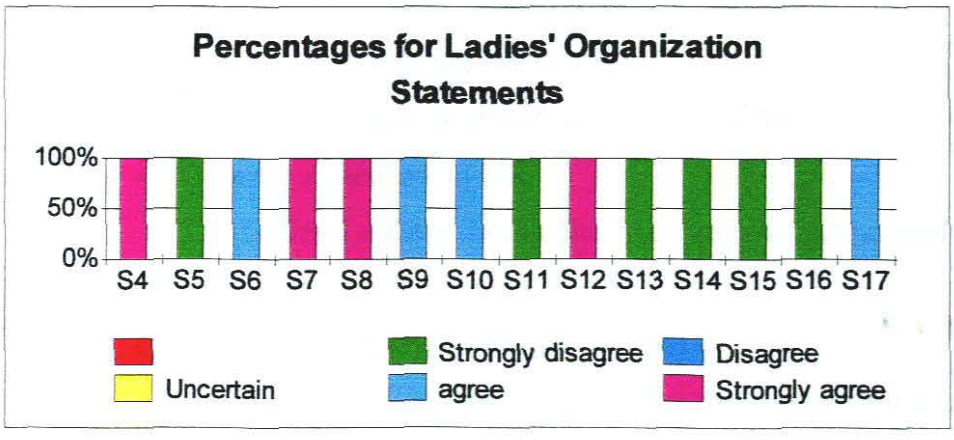
   - a weakness in faith
   - not being saved
   - former beliefs

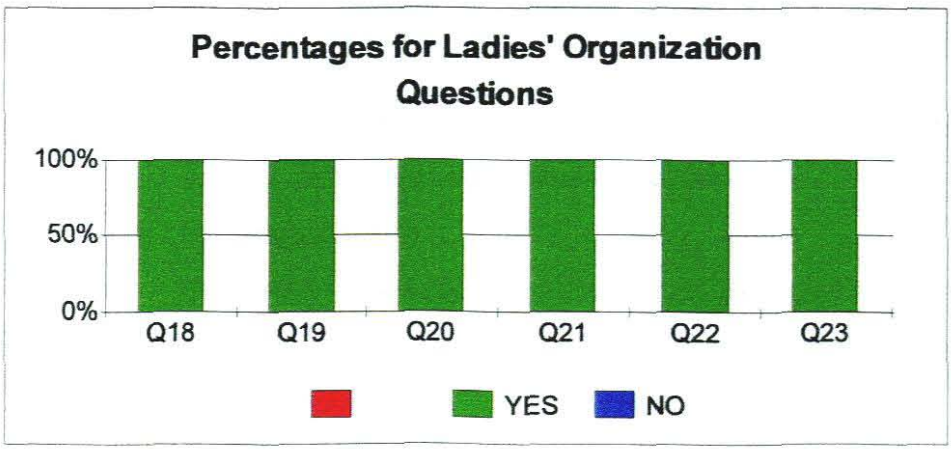
5. Personal response to the spirit world

   In response to S6, 67% of the teachers did not fear the spirit world while 33% said Yes.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response. For the purpose of analysis 1 equals 100%.





1. Commitment to faith

- Personal
  - Devotional life (S4)

    The Ladies' Leader Agreed that she maintained a good devotional life.
- Parents (S7)

  The Ladies' Leader indicated that her parents influenced her in spiritual matters.

2. Knowledge of the spirit world

- Demon possession and oppression (Q18)

  The Ladies' Leader claimed to have a good understanding of the difference between demon possession and oppression.

- Belief in demon possession (S14)

  The Ladies' Leader believed in demon possession.

- General understanding (S6)

  The Ladies' Leader indicated that she possessed a sound knowledge of the spirit world.

- A saved person can be possessed (S16)

  The Ladies' Leader Strongly Disagreed that a believer can be possessed.

3. Participation in activities dealing with the spirit world

- By the church (S12)

  The Ladies' Leader Strongly Agreed to the participation of leaders in praying for the demon possessed or oppressed.

- By others (Q19)

  The Ladies' Leader believed that there is participation by others in matters pertaining to witchcraft or black magic. Among the reasons for participation were:

  - jealousy
  - hatred /dislike

- Personal

  - Counseling (S10 and Q22)

    The Ladies' Leader Agreed to confidence in counseling someone affected by the spirit world. Some of the advice included:

    * seeking counseling
    * reading the Bible and prayer

  - Teaching (S17)

    The Ladies' Leader indicated that she Agreed to teaching on subjects pertaining to the spirit world although she did not spend much time on it.

- By women (Q23)

  The Ladies' Leader feels that women should take on an intercessory and supportive role before and after deliverance. This support included prayer and counseling.

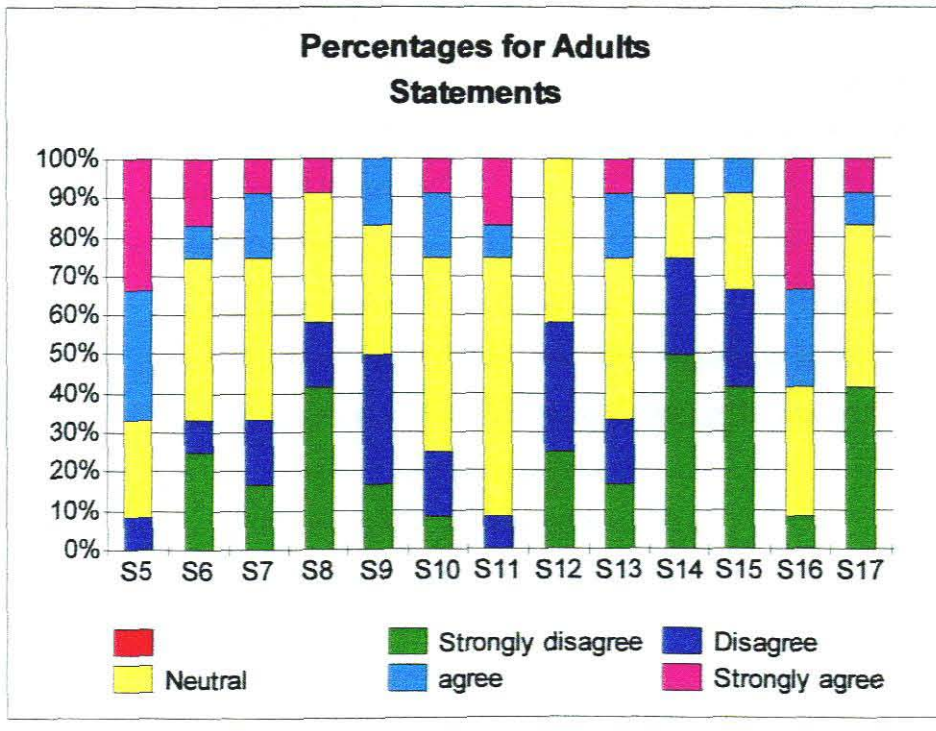
4. Reasons for believers being superstitious (Q21)
   - living in fear
   - weak in faith

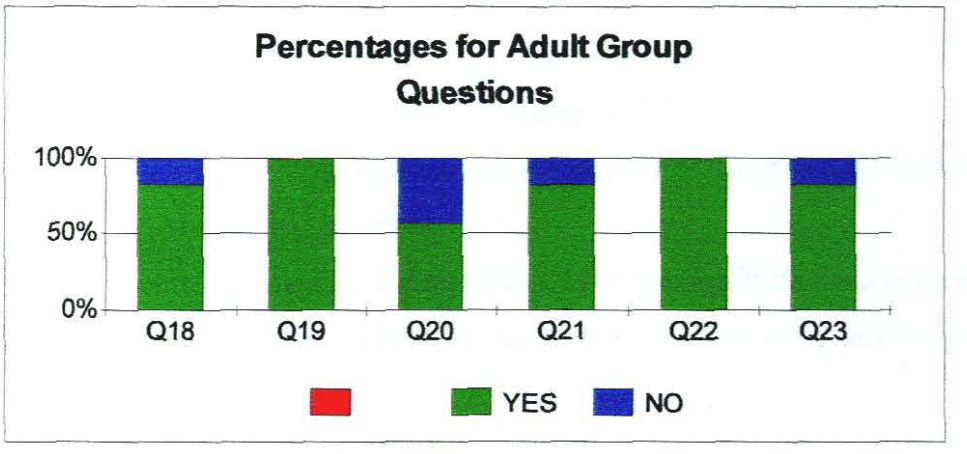
5. Perception of the spirit world (S5)

   The Ladies' Leader was not afraid of the spirit world.

(v) Adult Group

There were 40 questionnaires sent to adults with 12 responses. 5 were male respondents and 7 were female respondents. For the purpose of analysis 12 responses will equal 100%.





1. Commitment to faith

- Personal
  - Devotional life (S5)

    With regards to a devotional life 34% Agreed, 32% Strongly Agreed, 9% Disagreed and 25% remained Uncertain.

- Parental Influence (S8)

  58% of the respondents stated that they were currently not being influenced by parents to participate in the spirit world while 9% stated Yes and 33% remained Uncertain.

- Belief in superstition (S14 and Q21)

  75% Disagreed with being superstitious while 9% Agreed and 16% remained Uncertain. However, 82% Agreed to fellow Christians being superstitious and 18% Disagreed. Among the reasons provided were:
  - a lack of knowledge of God
  - being easily influenced by people
  - practices of their former religion

2. Knowledge of the spirit world

- Existence of demon possession (S15)

68% believed in demon possession, 9% denied the existence of demon possession and 23% remained Uncertain.

- A saved person can be possessed (S17)
  17% believed that a saved person can be possessed, 41% said No and 42% remained Uncertain.
- Understanding the difference between oppression and possession (Q18)
  83% of the adults indicated that they had an understanding while 17% stated No.
- Those affected by demons (S16)
  42% remained Uncertain to whether demons 'only affected those who were weak in faith'. 59% said Yes and 9% said No.

3. Participation in activities dealing with the spirit world

- By the church (S13)
  25% stated that there was some participation of the church leaders in praying for the possessed or oppressed while 33% stated No and 42% remained Uncertain.

- By others (Q19)
  The reasons provided for people participating in witchcraft included:
  - greed
  - jealously
  - not living according to God's Word
  - being influenced by others
  - not being saved
- Personal
  - Ability to counsel (S11 and Q22)
    25% indicated that they were able to counsel those affected by the spirit world while 9% stated No and 66% remained Uncertain.
    Some of the advice offered to the counselees were:
    * read the Bible
    * pray

* seek pastoral care
* accept Christ as Saviour

- By women (Q23)

  82% believed that women should participate while 18% stated No. Only men should be present in the exorcism while women should maintain prayer.

4. Practitioners of witchcraft (Q20)

   59% believed that there should be some action taken against practitioners while 41% stated that no action should be meted out. Among the responses for dealing with practitioners of witchcraft are:

   - prayer
   - bringing them to a knowledge of Christ

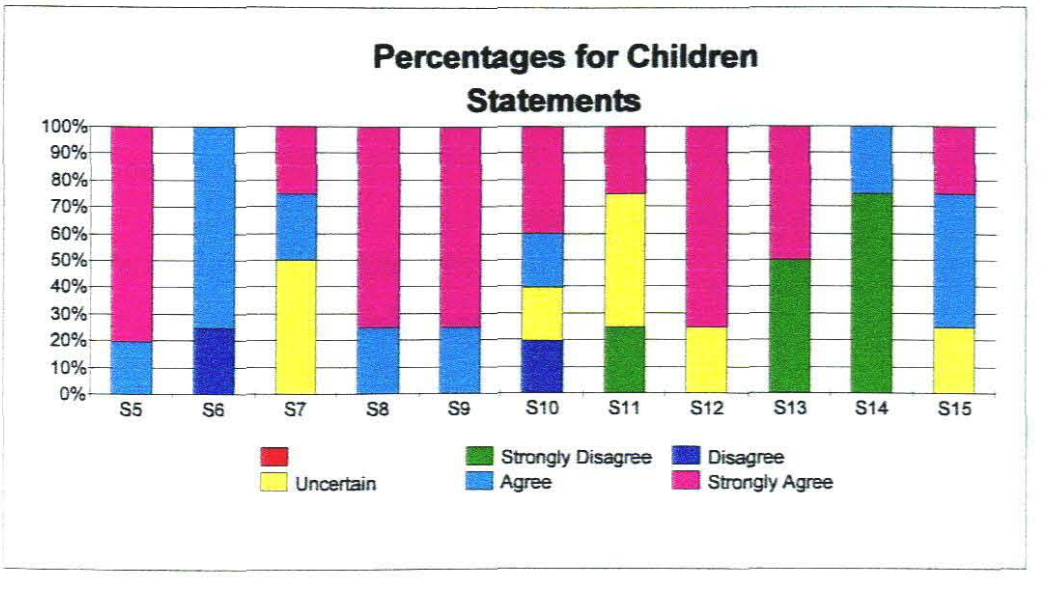
(vi) Diaconate

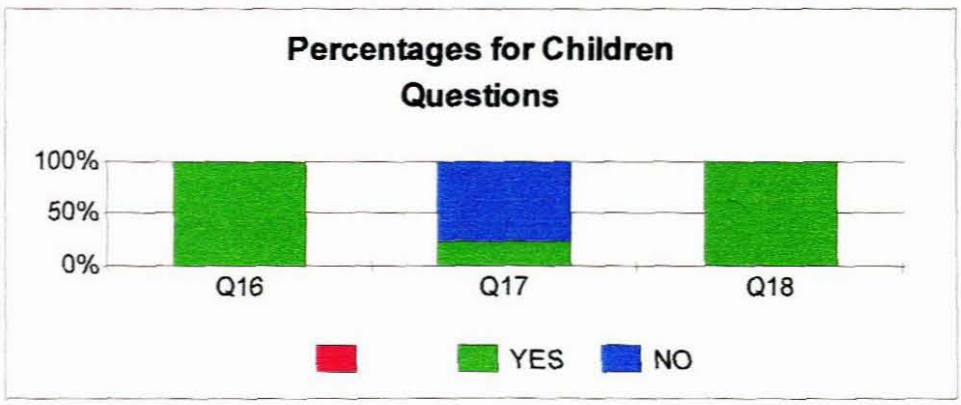
There were no responses to the questionnaires.

(b) ORIENT METHODIST CHURCH

(i) Sunday School Children (9-12 years)

A total of 20 questionnaires were sent with 4 responses. For the purpose of analysis, 4 responses will equal 100%.





1. Commitment to Faith

   - Personal Devotion (S5)

     100% of the children indicated that they enjoyed a healthy devotional life. This is supported by 100% children who enjoyed learning about God.

   - Parental Influence

     - Concerning faith (S8)

       100% of the children indicated that their parents influenced them in spiritual matters.

     - Concerning superstitions (S13)

       50% Agreed that they were being influenced by parents to be superstitious while 50% Strongly Disagreed.

2. Ability to distinguish between an Angel and a Devil (Q16)

   100% of the children were able to identify one distinguishing fact about an angel and a devil.

3. Participation in the spirit world

   - Personal participation

     - Sight (S10)

       75% Agreed that they had seen a possessed person while 25% remained Uncertain.

     - Position (S11)

25% Disagreed to fearing sitting next to someone suspected of being possessed while 25% Agreed and 50% remained Uncertain.

- Conversation (S13)

  25% Agreed that they engaged in conversation about ghosts while 75% Disagreed.

- Church leaders participation (S12)

  75% Agreed that their church leaders prayed for the demon possessed while 25% remained Uncertain.

- Friends' participation

  - Reading of stars column (S7)

    50% indicated that they knew of friends who read the stars column and 50% remained Uncertain.

  - Games (Q17)

    75% indicated that their friends did not play games that were evil while 25% said Yes. Two of the games were Banana and Jumbo.

4. Responses to aspects of fear (Q18)

   - General fear

     There was 100% agreement to phobias among children. Some included:

     - demonic spirits
     - dogs
     - ghosts
     - darkness

   - Specific fear (Satan) (S6)

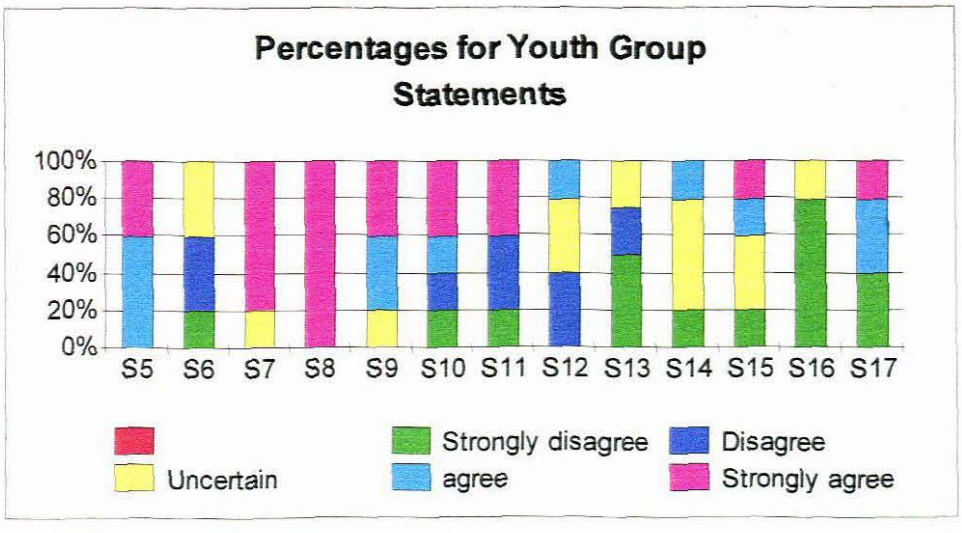
     75% indicated that they fear Satan while 25% Disagreed.

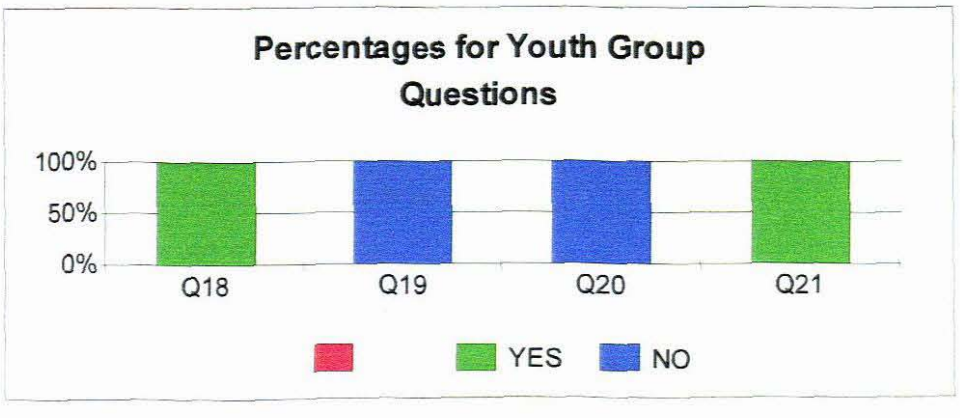
5. Response to Media Programs (S15)

   75% of the children Agreed that they enjoyed watching television programs that displayed extraordinary powers while 25% remained Uncertain.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent to the youth. 20 were sent to males and 20 to females. There were 5 responses. 3 were male respondents and 2 were female respondents. For the purpose of analysis 5 responses will equal 100%.





1. Commitment to Faith (S5, S8 and S9)

   - Personal Devotion

     With regards to personal devotions, 100% were in agreement. 100% of the parents motivated their children toward faith in God. 80% of the youth indicated a general interest in studying theology while 20% remained Uncertain. The indecisive attitude of youth in spiritual matters is perhaps in keeping with the questioning nature which is characteristic of youth.

2. Response to Satan (S6)

60% of the youth did not fear the Devil and 40% indicated an Uncertain response.

3. Knowledge of the spirit world

- Angel and devil (Q18)

  100% had a general knowledge of an angel and a devil.

- Demon possession and oppression (Q19)

  100% did not know the difference between demon possession and oppression.

- A saved person can be possessed (S17)

  60% indicated Yes while 40% indicated No. Of the 60% in the Yes category 40% were females and 20% were males.

4. Participation in activities dealing with the spirit world

- By the church (S12)

  In response to the statement whether the church participated in prayer for the possessed and oppressed, 20% stated Yes , 40% stated No while 40% remained Uncertain.

- By friends (S7)

  The youths' interests in astrology, particularly the area of horoscopes were ascertained. The statement was based on their knowledge of their friends' participation in this activity. 80% of the youth were in agreement while 20% remained Uncertain.

- Personal (S16)

  This aspect dealt more with the ability of youth to counsel their peers or anyone that they suspect has been affected by the spirit world. To the statement, 'I am able to counsel someone who is being influenced by the Devil', 80% said No while 20% remained Uncertain about their counseling abilities.

5. Participation in games that are considered evil (Q20)

There were no responses to this question.

6. Perceptions of how youth are affected by the spirit world (Q21)

Some of the answers received to this enquiry included:

- drugs
- clubs
- alcohol
- through technology, viz., television and internet
- horoscopes
- poor spiritual life

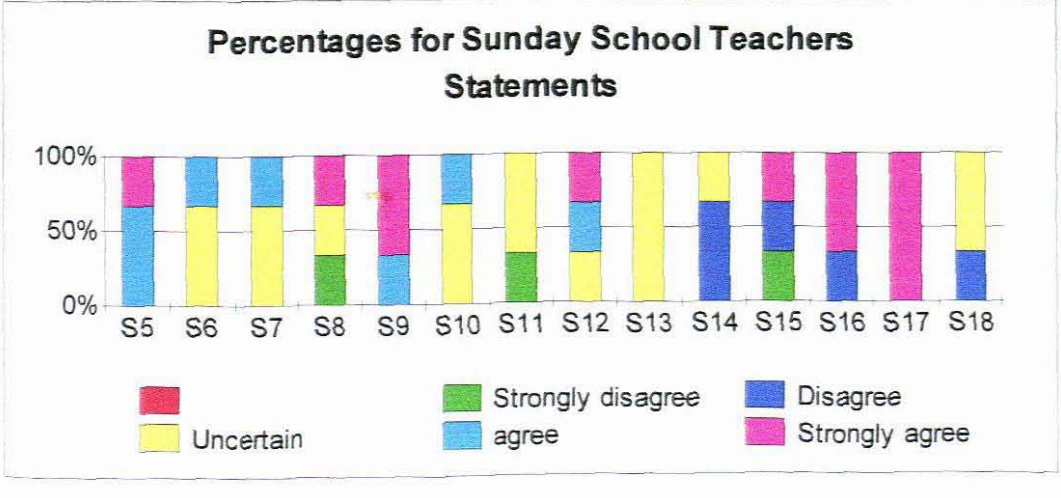
100% of the youth attributed participation in the above vices to the work of the Devil.

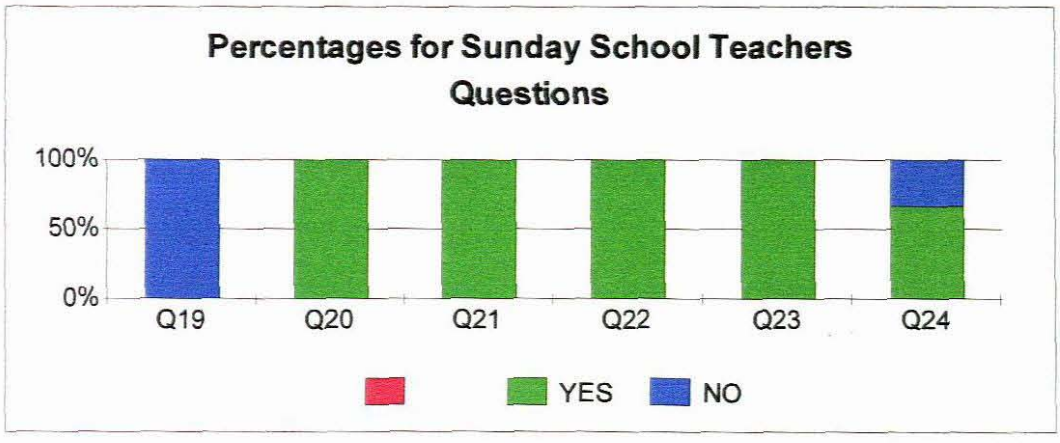
7. Youth's quest for power (S15)

The youths' interest in programs that convey extraordinary power was investigated through S15. 40% of the youth favored such programs, 40% were Uncertain while 20% said No to such programs.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 3 responses. For the purpose of analysis 3 equals 100%.





1. Commitment to Faith

- Through Personal Devotions (S5)

  100% of the teachers Agreed to a favorable devotional life.

- Through Parental Influence (S8)

  33% Agreed to parental support in spiritual matters, 33% Disagreed and 33% remained Uncertain.

2. Knowledge of the spirit world

- Knowledge of demons (S10)

  33% Agreed to the knowledge of demons while 67% remained Uncertain.

- Existence of demon possession (S15)

  33% of the teachers did not believe in demon possession while 67% Agreed.

- Those affected by demons (S16)

  In response to S16, 67% Strongly Agreed that demons affected 'only those who were weak in faith' while 33% Disagreed.

- Believers' vulnerability to possession (S17)

  This statement dealt primarily with whether a saved person can be possessed. 100% of the teachers stated Yes.

- Difference between demon possession and demonic oppression (Q19)

100% did not know the difference between demon possession and oppression.

3. Participation in activities dealing with the spirit world

- By the church (S13)

  100% of the teachers remained Uncertain to leadership involvement in prayer for the demon possessed. This could be attributed to no cases being presented or alternatively they did not pray for the possessed.

- By others (Q20)

  100% indicated that they knew of people who participated in witchcraft or black magic. Some of the reasons provided for participation included:

  - a lack of faith in God
  - influence from others
  - a poor prayer life

- Personal
  - Counseling (S11 and Q23)

    33% Agreed to possessing counseling abilities and 67% remained Uncertain.
  - Teaching (S9 and S18)

    100 % Disagreed about feeling at ease in teaching about matters pertaining to the spirit world while 33% Agreed and 67% remained Uncertain about actually spending time on matters pertaining to this world.

- By women (Q24)

  100% of the teachers believed that women should not directly participate in the exorcism process. They should occupy an indirect intercessory role.

4. Reasons for believers being superstitious (S14 and Q22)

Although 100% of the teachers Strongly Disagreed to being superstitious, they believed that Christians are superstitious. Some of the reasons included:

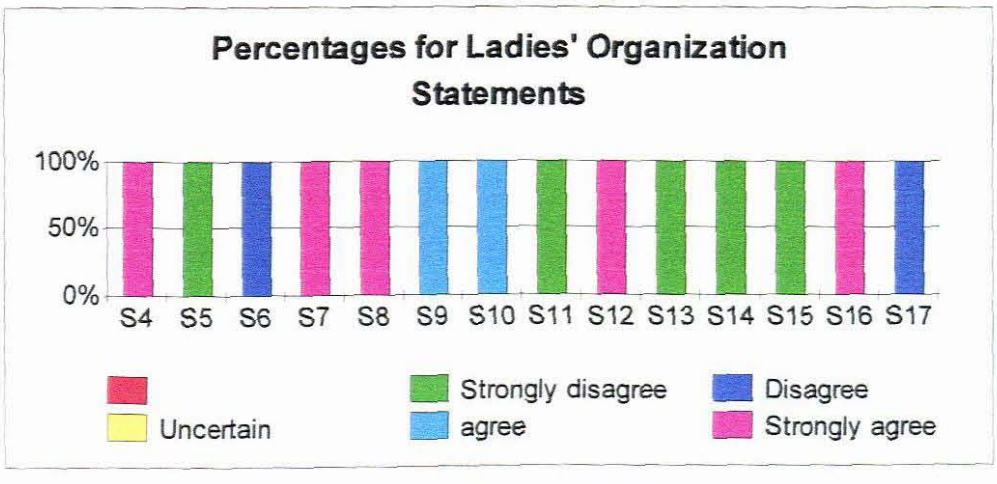
- A lack of faith and love
- A lack of knowledge of the scriptures
- Holding on to past religious practices

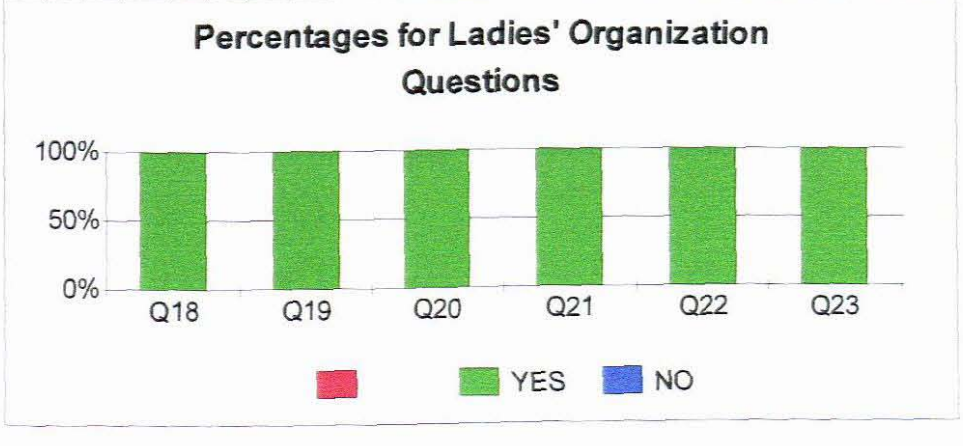
5. Personal response to the spirit world

In response to S6, 33% of the teachers fear the spirit world while 67% remained Uncertain.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response. For the purpose of analysis 1 equals 100%.





1. Commitment to faith

- Personal
  - Devotional life (S4)

    The Ladies' Leader Agreed to a strong devotional life.
- Parents (S7)

  The Ladies' Leader Strongly Agreed to the support of her parents in spiritual matters.

2. Knowledge of the spirit world

- Demon possession and oppression (Q18)

  The Ladies' Leader claimed to know the difference between demon possession and oppression.
- Belief in demon possession (S14)

  The Ladies' Leader believed in demon possession.
- General understanding (S6)

  The Ladies' Leader Disagreed about having a fair knowledge of the spirit world.
- A saved person can be possessed (S16)

  The Ladies' Leader Strongly Agreed that a believer can be possessed.

3. Participation in activities dealing with the spirit world

- By the church (S12)

  The Ladies' Leader Strongly Agreed to the participation of church leaders in praying for the demon possessed or oppressed.
- By others (Q19)

  The Ladies' Leader believed that there was participation by others in matters pertaining to witchcraft or black magic. Among the reasons for participation were:
  - revenge

- no regard for the things of God
- no fear of God

- Personal
  - Counseling (S10 and Q22)

    The Ladies' Leader was confident in counseling someone affected by the spirit world. Some of the advice offered to such persons included:
    * attending church regularly
    * reading the Bible and spending time in prayer
    * being open to receive counseling and advice
    * being prepared to sacrifice old bad habits and beliefs
  - Teaching (S17)

    The Ladies' Leader Disagreed about spending time teaching on subjects pertaining to the spirit world.
- By women (Q23)

  The Ladies' Leader felt that women should take on an intercessory role rather than participate personally in cases of exorcism.

4. Reasons for believers being superstitious (Q21)

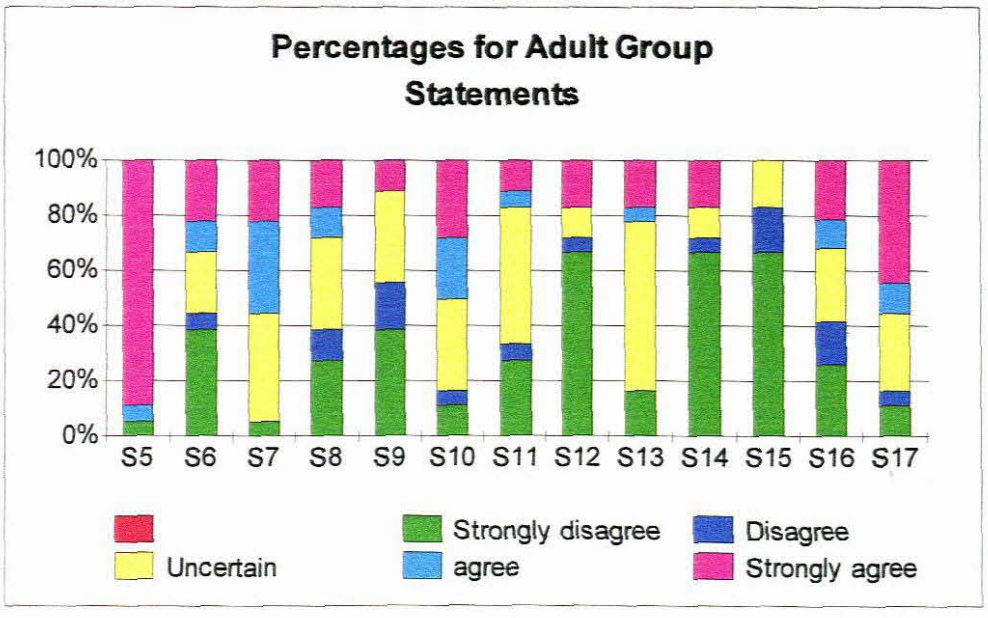
   The reasons were:
   - past beliefs and practices
   - living among unbelievers

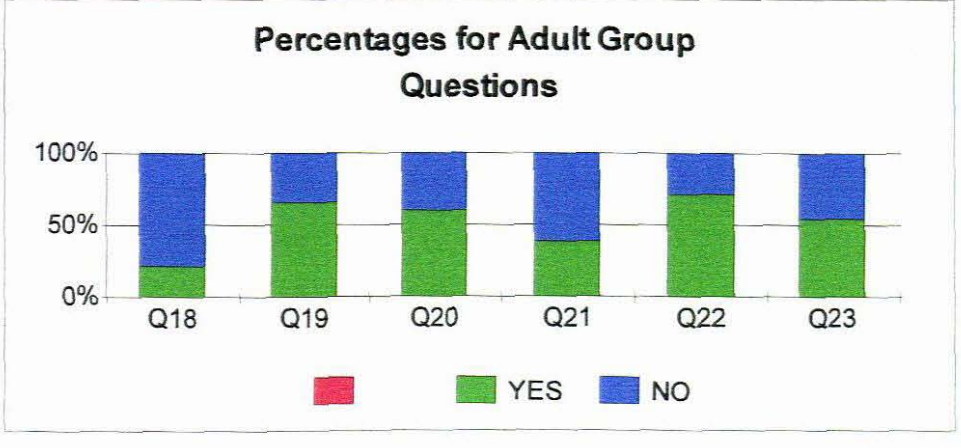
5. Perception of the spirit world (S5)

   The Ladies' Leader was not afraid of the spirit world.

(v) Adult Group

There were 40 questionnaires sent to adults with 18 responses. 4 were male respondents and 14 were female respondents. For the purpose of analysis 18 responses will equal 100%.





1. Commitment to faith

- Personal
  - Devotional life (S5)

    With regards to a devotional life 6% Agreed, 89% Strongly Agreed and 5% Disagreed.

- Parental Influence (S8)

  39% of the respondents stated that they were currently not being influenced by parents to participate in the spirit world while 29% stated Yes and 32% remained Uncertain.

- Belief in superstition (S14 and Q21)

  71% Disagreed with being superstitious while 17% Agreed and 12% remained Uncertain. However, 39% Agreed to fellow Christians being superstitious. Among the reasons provided were the:

  - believers' weakness in faith
  - lack of trust in God
  - practices of the former religions

2. Knowledge of the spirit world

   - Belief in demon possession (S15)

     83% believed in demon possession while 17% remained Uncertain.

   - A saved person can be possessed (S17)

     56% believed that a saved person can be possessed, 17% said No and 27% remained Uncertain.

   - Understanding the difference between oppression and possession (Q18)

     21% of the adults claimed that they had an understanding while 79% stated No.

   - Those affected by demons (S16)

     28% remained Uncertain to whether demons 'only affected those who were weak in faith'. 41% said Yes and 31% said No.

3. Participation in activities dealing with the spirit world

   - By the church (S13)

     21% stated that there was some participation of the church leaders in praying for the possessed or oppressed while 17% stated No and 62% remained Uncertain.

   - By others (Q19)

     The reasons for participating in witchcraft included:

     - a lack of faith in God
     - a weakness in faith
     - wanting to inflict pain on others

- being influenced by evil

- Personal
  - Ability to counsel (S11 and Q22)

    16% indicated that they were able to counsel those affected by the spirit world while 33% stated No and 51% remained Uncertain. Some of the advice offered to the counselees were to:

    * seek Christ
    * seek the Pastor's help
    * read God's Word

- By women (Q23)

  55% Agreed that women should participate while 45% stated No. In the act of exorcism only men should be present while women should maintain prayer.

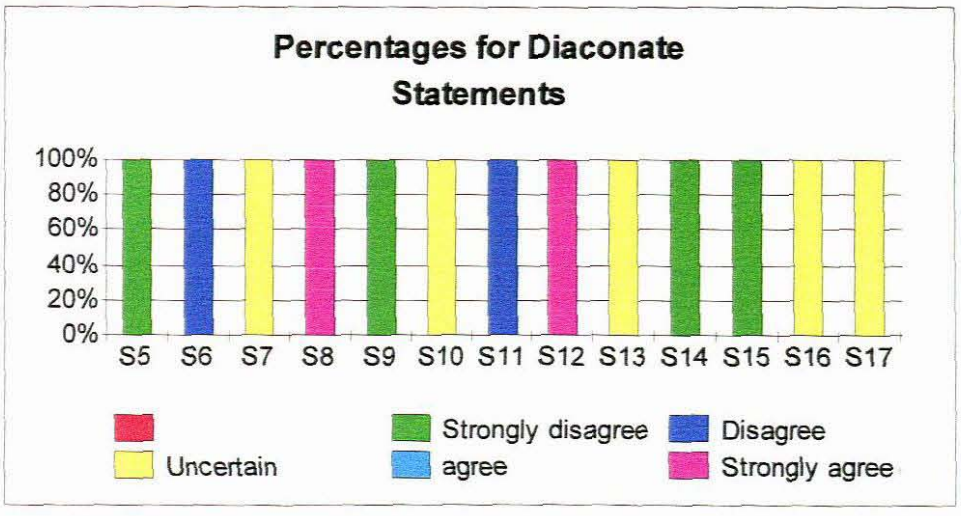
4. Practitioners of witchcraft (Q20)

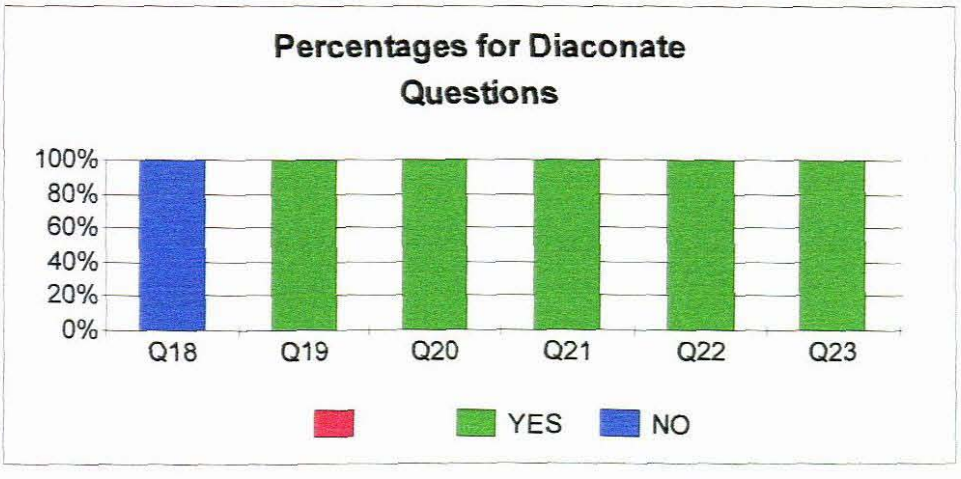
   61% believed that there should be some action taken against practitioners while 39% stated that no action should be meted out. Among the responses for dealing with practitioners of witchcraft were:

   - fasting and praying
   - bring them to a knowledge of Christ
   - repent and ask forgiveness
   - to draw closer to God

(vi) Diaconate

There were 5 questionnaires sent with 1 response. For the purpose of analysis 1 response equal 100%.





1. Commitment to Faith

   - Personal Devotional life (S5)

     The Deacon Strongly Disagreed to a personal devotional life.

   - Children (S8)

     The Deacon Strongly Agreed to motivating his children toward spirituality.

2. Knowledge of the spirit world

   - Belief in demon possession (S15)

     In response to statement 15, the Deacon believed in demon possession.

   - Demon possession and demonic oppression (Q18)

The Deacon did not know the difference between demon possession and oppression.

- Understanding of the spirit world (S7)

  The Deacon remained Uncertain with regards to his knowledge of the spirit world.

- Those affected by demons (S16)

  The Deacon indicated an Uncertain response concerning demons affecting 'only those who are weak in faith'.

- A saved person can be demon possessed (S17)

  The Deacon remained Uncertain to a saved person being possessed.

3. Participation in activities concerning the spirit world

   - By the church (S13)

     The Deacon indicated an Uncertain response to his participation in praying for the possessed in the local assembly.

   - By others (Q19)

     The Deacon believed that people participated in witchcraft and black magic. The reason for participating included a lack of knowledge of God's Word.

   - Personal

     - Counseling (S11 and Q22)

       The Deacon Disagreed to his ability to counsel those affected by the spirit world. Nevertheless the advice he offered to victims was to worship regularly.

     - Exorcism of demons (S12)

       The Deacon remained Uncertain to his participation in praying for the possessed or oppressed.

     - Results to participation in activities dealing with the spirit world (S8)

In response to statement 8, the Deacon Strongly Disagreed that he was personally affected as a result of participation in aspects dealing with the spirit world.

4. Reasons for believers being superstitious (S14 and Q21)
Although the Deacon was not superstitious, he believed that other Christians were so. He could not account for the superstitious nature of others but he did say that they must be dedicated to the Lord.

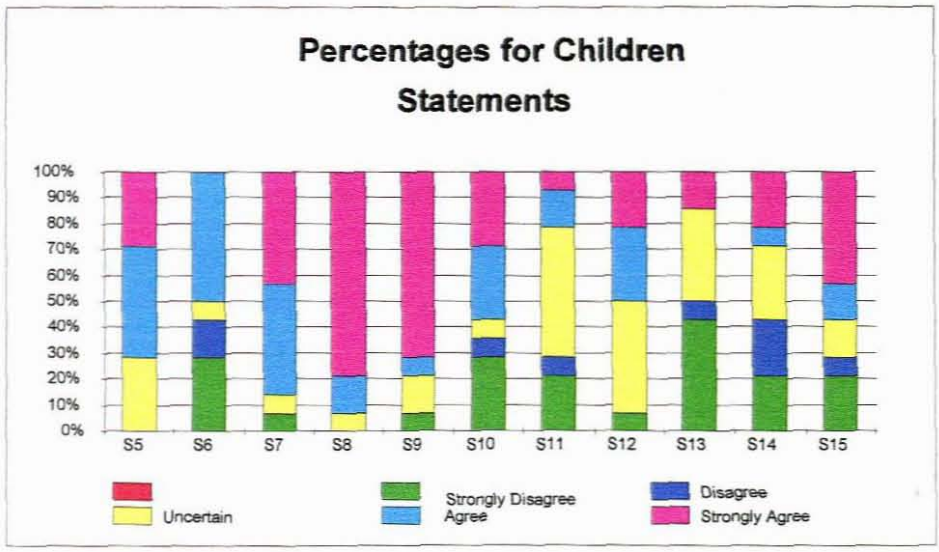
5. How should users of witchcraft and black magic be dealt with from a Biblical perspective? (Q20)
The Deacon believed that practitioners must come to the knowledge of God's Word.

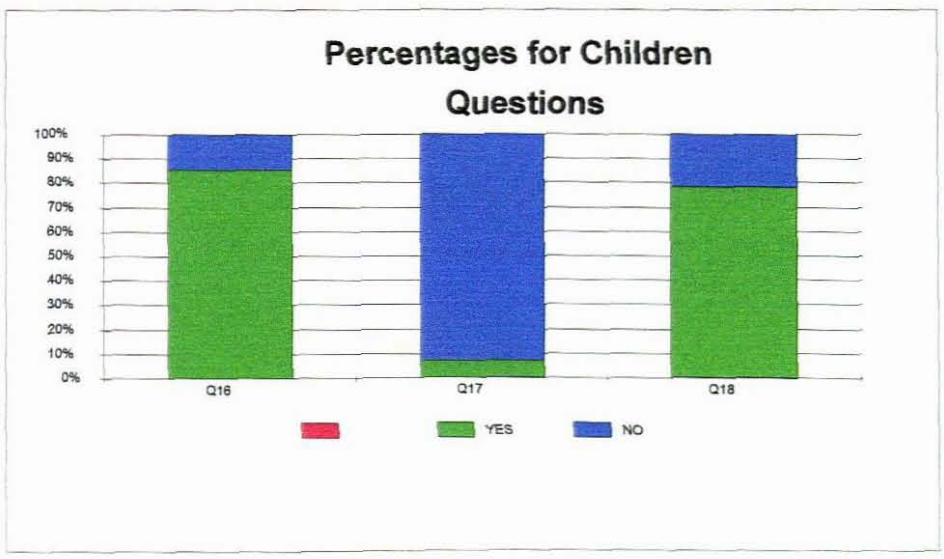
6. Perceptions on the role of women in exorcism (Q23)
The Deacon felt that women should participate in the actual exorcism process.

(c) SUNTHOSHUM EVANGELICAL CHURCH

(i) Sunday School Children (9-12 years)

There were 20 questionnaires sent with 14 responses. Of the 14 responses, 8 were females and 6 were males. For the purpose of analysis 14 will equal 100%.





1. Commitment to Faith

- Personal Devotion (S5)

  71% of the children were in agreement to a sound devotional life while 29% remained Uncertain. 79% Agreed to learning about God while 13% remained Uncertain and 8% Strongly Disagreed.

- Parental Influence
  - Concerning faith (S8)

    92% of the children stated that their parents influenced them in matters pertaining to spirituality while 8% remained Uncertain.
  - Concerning superstitions (S13)

50% indicated that they Strongly Disagreed to being motivated toward superstition while 36% remained Uncertain and 14% Agreed.

2. Ability to distinguish between an Angel and a Devil (Q16)

86% of the children were able to identify one distinguishing fact about an angel and a devil while 14% did not know the difference.

3. Participation in the spirit world

- Personal participation
  - Sight (S10)

    57% indicated that they saw someone who was demon possessed while 36% did not and 7% remained Uncertain.
  - Position (S11)

    In response to S11, 21% feared sitting next to someone suspected of being demon possessed while 29% Disagreed and 50% remained Uncertain.
  - Conversation (S13)

    29% Agreed that they engaged in conversation about ghosts while 43% Disagreed and 28% remained Uncertain.
- Church leaders participation (S12)

  In response to S12, 50% Agreed that they saw the leaders praying for someone who was demon possessed while 8% Disagreed and 42% remained Uncertain.

- Friends' participation
  - Reading of stars column (S7)

    85% indicated that they knew of friends who read the stars column while 8% did not know and 7% remained Uncertain.
  - Games (Q17)

92% indicated that their friends did not play games that were regarded as evil while 8% indicated Yes. One of the games was Ghost.

4. Responses to aspects of fear (Q18)

- General fear

  79% stated that children experienced some form of general fear while 21% said No. Some of the fears included:

  - Scary puppets
  - ghost stories
  - big animals
  - demon possessed
  - death
  - violence
  - lightning

- Specific fear (Satan) (S6)

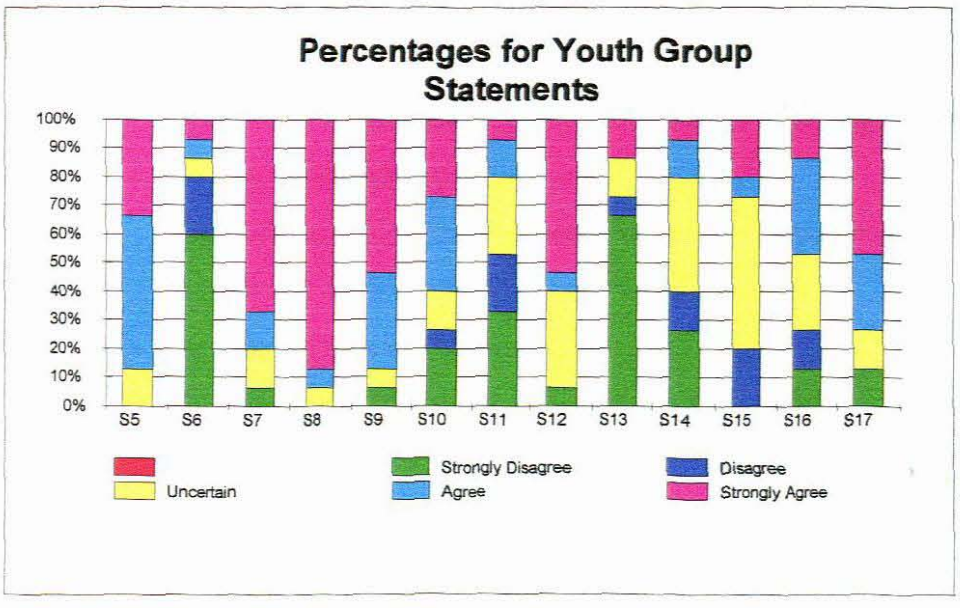
  50% indicated that they feared Satan while 42% Disagreed and 8% remained Uncertain.

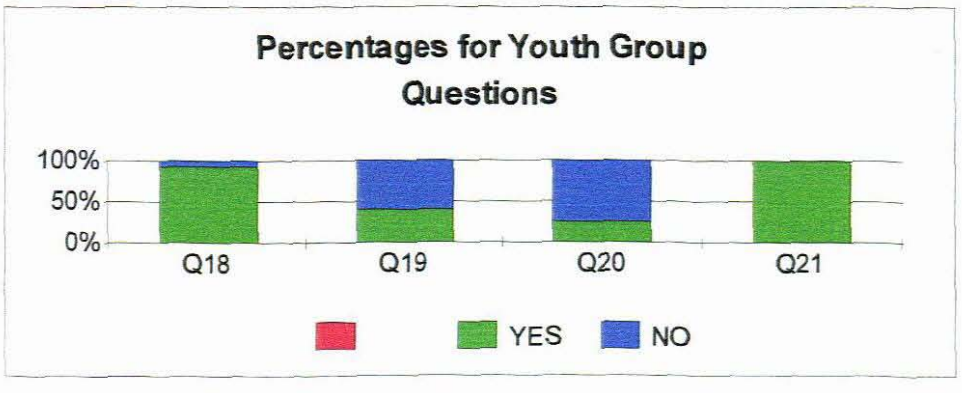
5. Response to Media Programs (S15)

58% of the children enjoyed programs displaying extraordinary powers, 29% Disagreed and 13% remained Uncertain.

(ii) Youth Group (13-25 years)

There were 20 questionnaires sent to the youth. 10 were sent to males and 10 to females. There were 15 responses. 6 were male respondents and 9 were female respondents. For the purpose of analysis 15 responses will equal 100%.





1. Commitment to Faith (S5, S8 and S9)

   - Personal Devotion

     With regard to personal devotions, 14% were Uncertain and 86% were in agreement. This is amidst 94% of the parents motivating their children toward faith in God. 86% of the youth indicated a general interest in studying theology.

2. Response to Satan (S6)

   80% of the youth did not fear the Devil, 12% feared the Devil and 8% indicated an Uncertain response. Of the 12% that feared the Devil 6% were females and 6% were males.

3. Knowledge of the spirit world

- Angel and devil (Q18)

  100% respondents had a general knowledge of an angel and a devil.

- Demon possession and oppression (Q19)

  68% did not know the difference between demon possession and oppression while only 32% claimed to know the difference.

- A saved person can be possessed (S17)

  74% indicated Yes while 13% indicated No and 13% remained Uncertain. Of the 74% in the Yes category 55% were females and 19% were males.

4. Participation in activities dealing with the spirit world

- By the church (S12)

  In response to the statement whether the church participated in prayer for the possessed and oppressed, 50% stated Yes, 6% stated No while 44% remained Uncertain.

- By friends (S7)

  The youths' interests in astrology, particularly the area of horoscopes was ascertained. The statement was based on their knowledge of their friends' participation in this activity. 80% of the youth were in agreement, 6% said No, while 14% remained Uncertain.

- Personal (S16)

  This aspect dealt more with the ability of youth to counsel their peers or anyone that they suspect had been affected by the spirit world. To the statement, 'I am able to counsel someone who is being influenced by the Devil', 47% felt confident to counsel, 28% said No while 25% remained Uncertain about their counseling abilities.

5. Participation in games that are considered evil (Q20)

28% of the youth believed in games that were evil and 72% did not believe.

Some of the games included:

- Spin the bottle
- Pokemon

- Yugio

6. Perceptions of how youth are affected by the spirit world (Q21)

Some of the answers received to this enquiry included:

- drugs
- music
- alcohol
- clubbing
- pornography
- sex before marriage
- peer pressure
- smoking

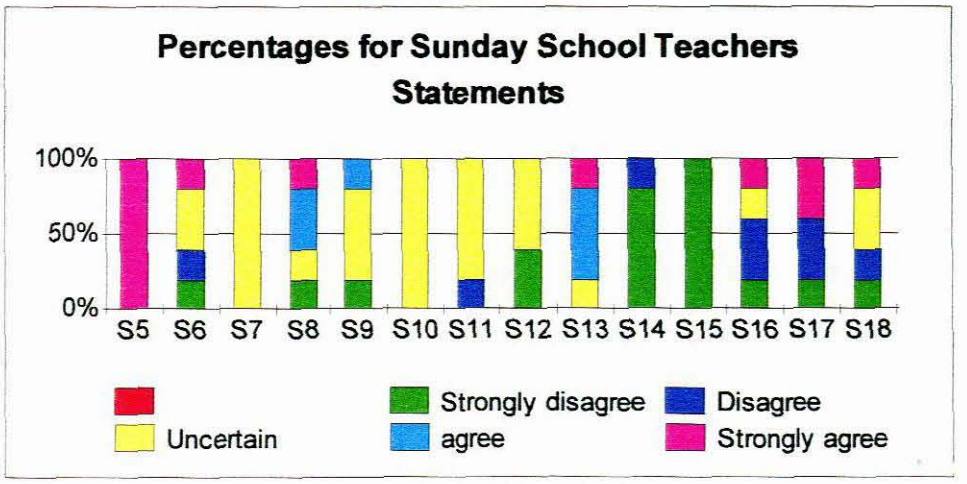
100% of the youth attributed participation in the above vices to the work of the Devil.

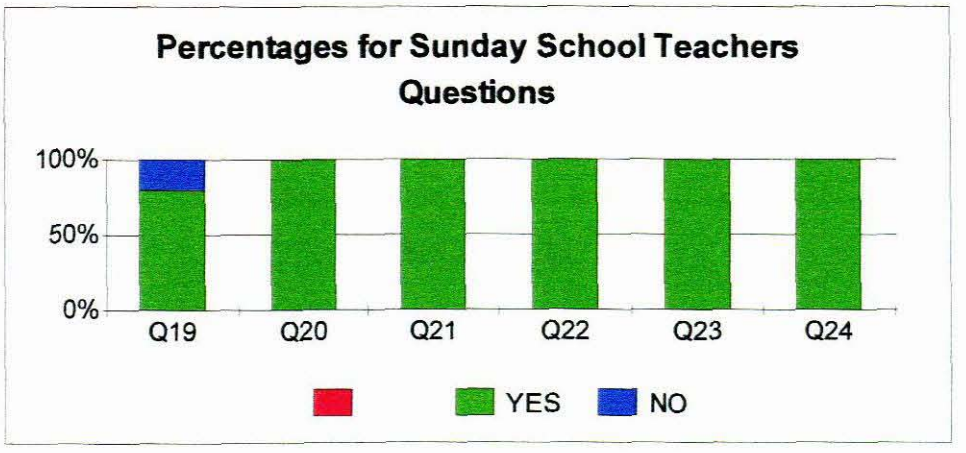
7. Youth's quest for power (S15)

The youths' interest in programs that conveyed extraordinary power was investigated through S15. 26% of the youth favored such programs, 54% were Uncertain while 20% said no to such programs.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 5 responses. For the purpose of analysis 5 equals 100%.





1. Commitment to Faith

   - Through Personal Devotions (S5)

     100% of the teachers Agreed to a favorable devotional life.

   - Through Parental Influence (S8)

     60% Agreed to parental support in spiritual matters while 20% Disagreed and 20% remained Uncertain.

2. Knowledge of the spirit world

   - Knowledge of demons (S10)

     100% remained Uncertain to the knowledge of demons.

   - Belief in demon possession (S15)

100% of the teachers believed in demon possession.

- Those affected by demons (S16)

  60% Disagreed that demons affected 'only those who were weak in faith' while 20% Agreed and 20% remained Uncertain.

- Believers' vulnerability to possession (S17)

  This statement dealt primarily with whether a saved person can be possessed. 60% stated no while 20% said Yes and 20% remained Uncertain.

- Difference between demon possession and demonic oppression (Q19)

  80% claimed to know the difference while 20% did not know the difference between demon possession and oppression.

3. Participation in activities dealing with the spirit world

   - By the church (S13)

     80% Agreed that the local leadership prayed for the demon possessed while 20% remained Uncertain.

   - By others (Q20)

     100% indicated that they knew of people who participated in witchcraft or black magic. Some of the reasons provided for participation included:

     - jealousy
     - greed
     - answers to problems
     - lack of trust in God
     - quest for personal power
     - impatience

   - Personal
     - Counseling (S11 and Q23)

       80% remained Uncertain to counseling abilities, while 20% did not feel confident. Some advice for the victims included:

* fasting and praying
* having a good relationship with God
* seeking deliverance
* reading the Bible
* speaking to the Pastor

- Teaching (S9)

  20% felt at ease teaching about matters pertaining to the spirit world while 20% did not feel at ease and 60% remained Uncertain.

- By women (Q24)

  The teachers believed that women should not directly participate in the exorcism process. They should occupy an intercessory role.

4. Reasons for believers being superstitious (S14 and Q22)

   Although the teachers Strongly Disagreed to being superstitious, they believed that Christians were superstitious. The following were some of the reasons.

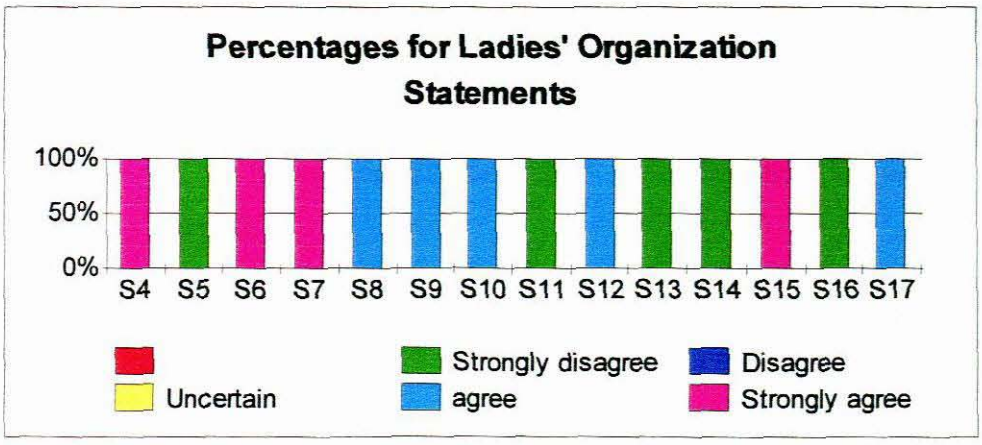
   - lack of faith
   - insecurity
   - not in tune with God
   - did not know God's Word

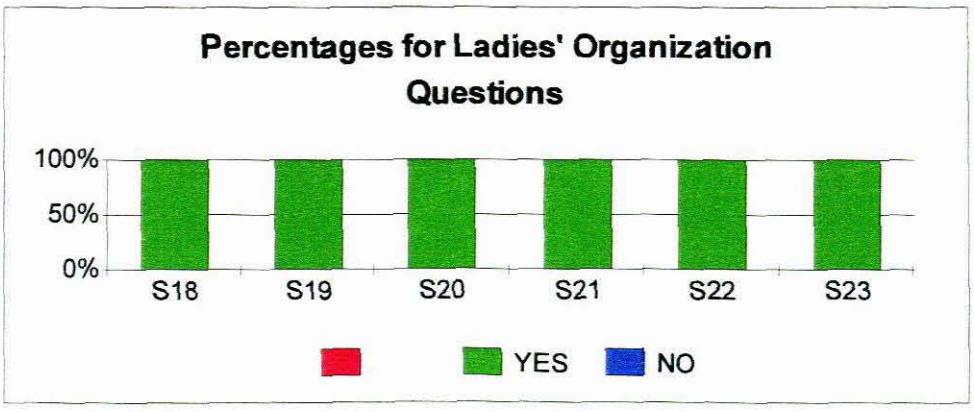
5. Personal response to the spirit world

   In response to S6, 40% of the teachers did not fear the spirit world while 20% Agreed and 40% remained Uncertain.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response. For the purpose of analysis 1 equals 100%.





1. Commitment to faith

- Personal
  - Devotional life (S4)

    The Ladies' Leader indicated that she maintained a good devotional life.
- Parents (S7)

  The Ladies' Leader Strongly Agreed to enjoying the full support of her parents in spiritual matters.

2. Knowledge of the spirit world

- Demon possession and oppression (Q18)

  The Ladies' Leader claimed to know the difference between demon possession and oppression.

- Belief in demon possession (S14)

  The Ladies' Leader believed in demon possession.

- General understanding (S5)

  The Ladies' Leader Disagreed to a comprehensive knowledge of the spirit world.

- A saved person can be possessed (S16)

  The Ladies' Leader Strongly Agreed to the possibility of a saved person being possessed.

3. Participation in activities dealing with the spirit world

   - By the church (S12)

     There is agreement to the participation of leaders in praying for the demon possessed or oppressed.

   - By others (Q19)

     The Ladies' Leader believed that others participated in matters pertaining to witchcraft or black magic. Some of the reasons for participation included:

     - anger
     - bitterness
     - seeking power

   - Personal

     - Counseling (S10 and Q22)

       The Ladies' Leader Agreed to confidence in counseling someone affected by the spirit world. Some of the advice offered was:

       * fasting and praying
       * meditating on God's Word

     - Teaching (S17)

       The Ladies' Leader Disagreed to the quantity of time spent in dealing with matters pertaining to the spirit world.

   - By women (Q23)

     The Ladies' Leader felt that women should play a supportive role in cases of exorcism rather than be personally involved in the actual deliverance process.

4. Reasons for believers being superstitious (Q21)

The reasons were:

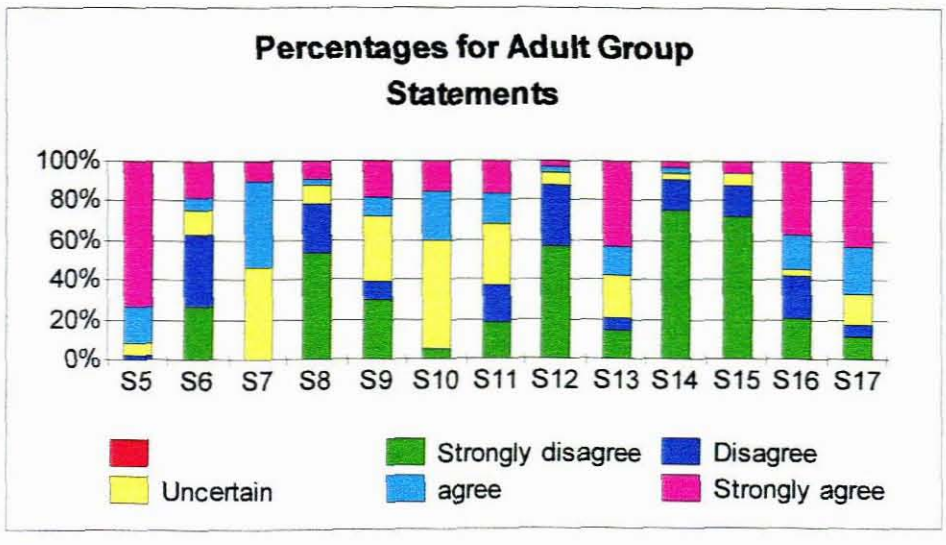
- a lack knowledge of the power of God
- not seeking guidance from God's Word.

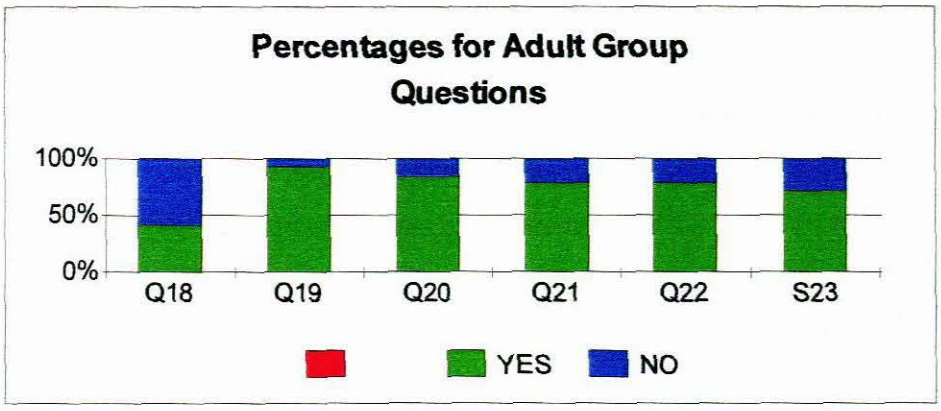
5. Perception of the spirit world (S5)

The Ladies' Leader was not afraid of the spirit world.

(v) Adult Group

There were 40 questionnaires sent to adults with 33 responses. 18 were male respondents and 15 were female respondents. For the purpose of analysis 33 responses will equal 100%.





1. Commitment to faith

- Personal
  - Devotional life (S5)

    With regard to a devotional life 19% Agreed, 72% Strongly Agreed, 3% Disagreed and 6% remained Uncertain.
- Parental Influence (S8)

  79% of the respondents stated that they were currently not influenced by parents to participate in the spirit world while 11% stated Yes and 10% remained Uncertain.
- Belief in superstition (S14 and Q21)

  91% Disagreed with being superstitious while 6% Agreed and 3% remained Uncertain. However, 79% Agreed to fellow Christians being superstitious and 22% Disagreed. The reasons were:
  - lack of knowledge of God's Word
  - believer's weakness in faith
  - being easily influenced by non-believers
  - practices of their former religions
  - lack of prayer
  - insecurity and fear

2. Knowledge of the spirit world

- Belief in demon possession (S15)

  89% believed in demon possession, 5% did not believe in demon possession and 6% remained Uncertain.

- A saved person can be possessed (S17)

  68% believed that a saved person can be possessed, 18% said No and 14% remained Uncertain.

- Understanding the difference between oppression and possession (Q18)

  41% of the adults claimed to have an understanding while 59% stated No.

- Those affected by demons (S16)

  3% remained Uncertain to whether demons only affected 'those who were weak in faith'. 55% said Yes and 42% said No.

3. Participation in activities dealing with the spirit world

- By the church (S13)

  58% stated that there was some participation of the church leaders in praying for the possessed or oppressed while 21% stated No and 21% remained Uncertain.

- By others (Q19)

  The reasons provided for people participating in witchcraft were:

  - unbelief
  - jealously
  - revenge
  - hatred and anger
  - insecurity
  - want to be better than God
  - destroy the lives of other people
  - easy way to deal with problems

- Personal

  - Ability to counsel (S11 and Q22)

    31% indicated that they were able to counsel those affected by the spirit world while 39% stated No and 30% remained Uncertain.

Some of the advice offered to the counselees is to:

* fast and pray
* read the Bible
* trust in God
* attend church regularly
* call upon the Name of the Lord

- By women (Q23)

  72% believed that women should participate while 28% stated No. In the act of exorcism only men should be present while women should maintain a supportive role through prayer.

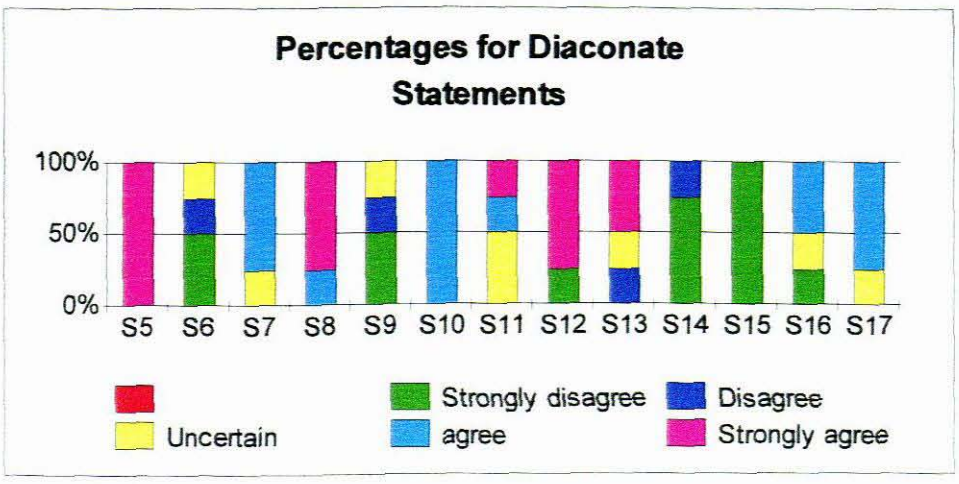
4. Practitioners of witchcraft (Q20)

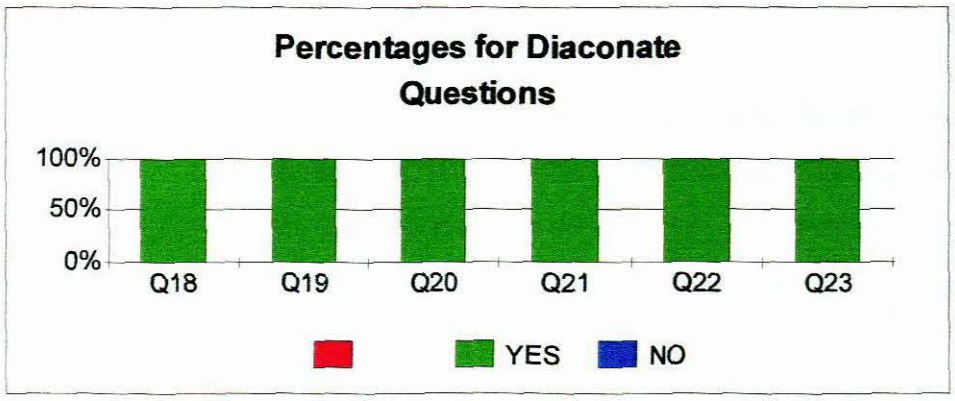
   85% believed that there should be some action taken against practitioners while 15% stated that no action should be meted out. Among the responses for dealing with practitioners of witchcraft were:

   - Praying for them
   - Repentance and seeking forgiveness
   - Being counseled
   - Seeking deliverance

(vi) Diaconate

There were 5 questionnaires sent with 4 responses. For the purpose of analysis 4 response equal 100%.





1. Commitment to Faith

   - Personal Devotional life (S5)

     100% of the Deacons were in agreement to a personal devotional life.

   - Children (S8)

     100% of the Deacons Agreed that they motivated their children toward spirituality.

2. Knowledge of the spirit world

   - Belief in demon possession (S15)

     In response to statement 15, 100% of the Deacons Agreed to demon possession.

   - Demon possession and demonic oppression (Q18)

     100% of the Deacons claimed to know the difference between demon possession and oppression.

   - Understanding of the spirit world (S7)

     75% of the Deacons indicated that they had a sound knowledge of the spirit world while 25% remained Uncertain.

   - Those affected by demons (S16)

     25% of the Deacons Disagreed to demons affecting only 'those who were weak in faith', 25% remained Uncertain while 50% Agreed.

   - A saved person can be demon possessed (S17)

     75% of the Deacons Agreed that a saved person can be possessed while 25% remained Uncertain.

3. Participation in activities concerning the spirit world

- By the church (S13)

  50% of the Deacons participated in praying for the possessed in the local assembly while 25% remained Uncertain and 25% Disagreed. The researcher questions the Uncertain and Disagree percentages since Deacons are known to participate in the local church in praying for the demon possessed.

- By others (Q19)

  100% of the Deacons Agreed to people participating in witchcraft and black magic. The reasons for participating included:

  - living a better life
  - serving Satan
  - hatred toward others
  - finding solutions to problems
  - lacking understanding of God's Word

- Personal

  - Counseling (S11 and Q22)

    50% of the Deacons Agreed that they were able to counsel those affected by the spirit world while 50% were Uncertain with regard to their counseling abilities. Nevertheless some of the advice offered to victims included:

    * receiving Christ
    * reading the Bible
    * trusting in God
    * seeking counseling

  - Exorcism of demons (S12)

    75% of the Deacons indicated that they actively participated in exorcisms while 25% Disagreed.

  This analyses when compared to the Deacon's response in S13 reveals a differentiation regarding the Deacon's participation in praying for the possessed in church. This disparity raises questions with regards to the integrity of the responses to the statement by Deacons.

- Results to participation in activities dealing with the spirit world (S8)

  In response to statement 8, 75% of the Deacons believed that they were not personally affected as a result of participation in aspects dealing with the spirit world.

4. Reasons for believers being superstitious (S14 and Q21)

   100% of the Deacons indicated that they Disagreed to being superstitious. Nevertheless they were aware of Christians who were superstitious. The reasons provided for superstitions were:

   - The upbringing of people's lives (sic).
   - a lack of faith in God
   - following their forefathers
   - holding on to former practices

5. How should users of witchcraft and black magic be dealt with from a Biblical perspective? (Q20)

   100% of the Deacons felt that action must be taken against practitioners. They should be:

   - prayed for
   - counseled
   - discovering the Scriptures
   - show them the error of their ways

6. Perceptions on the role of women in exorcism (Q23)

   100% of the Deacons felt that women should participate in exorcism. Their role should be supportive through prayer and encouragement rather than being directly involved in the actual exorcism process.

7.4.2.2 SEMI – CONSERVATIVE CHURCHES

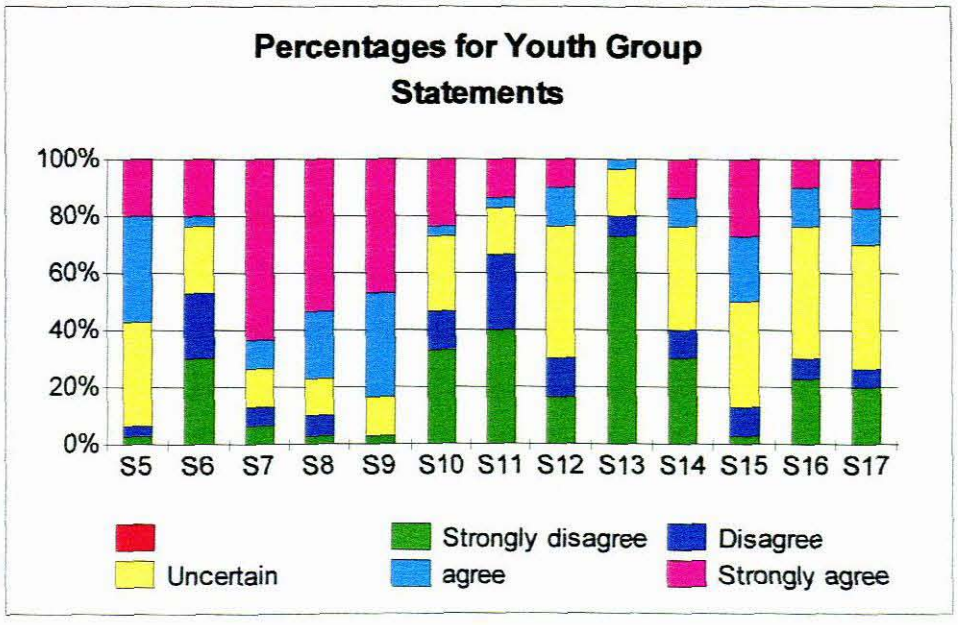
(a) CYRENE FULL GOSPEL CHURCH

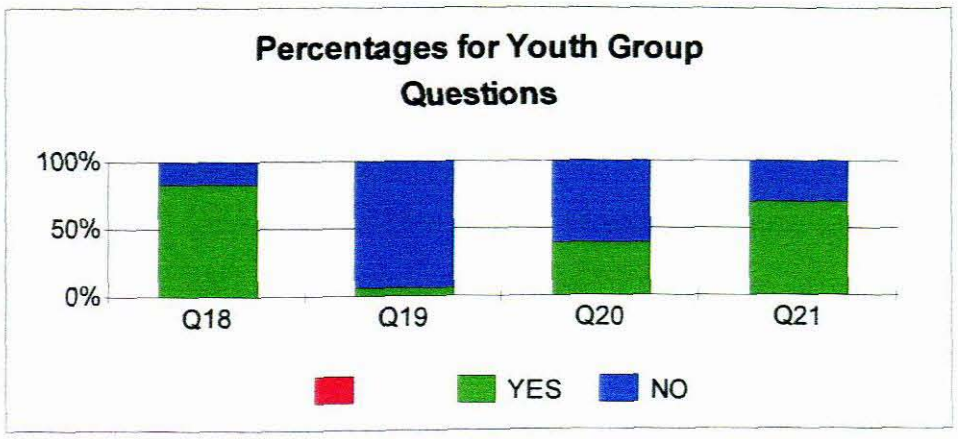
(i) Sunday School Children (9-12 years)

There were no responses to the questionnaires.

(ii) Youth Group

There were 40 questionnaires sent to the youth. 20 were sent to males and 20 to females. There were 30 responses. 16 were male respondents and 14 were female respondents. For the purpose of analysis 30 responses will equal 100%.





1. Commitment to Faith (S5, S8 and S9)

   - Personal Devotion

     With regard to personal devotions 57% were in agreement 36% were Uncertain and 7% Disagreed. This is amidst 78% of the parents motivating their children toward faith in God. 83% of the youth indicated a general interest in studying theology.

2. Response to Satan (S6)

   52% of the youth did not fear the Devil, 23% feared the Devil and 22% indicated an Uncertain response. Of the 23% that feared the Devil 17% were females and 5% were males.

3. Knowledge of the spirit world

   - Angel and Devil (Q18)

     83% had a general knowledge of an angel and a devil and 17% had no knowledge of an angel or devil.

   - Demon possession and oppression (Q19)

     93% did not know the difference between demon possession and oppression while only 7% claimed to know the difference.

   - A saved person can be possessed (S17)

     30% indicated Yes while 26% indicated No and 44% remained Uncertain. Of the 44% in the Uncertain category 22% were females and 22% were males.

4. Participation in activities dealing with the spirit world

   - By the church (S12)

     In response to the statement whether the church participated in prayer for the possessed and oppressed, 24% stated Yes, 30% stated No while 46% remained Uncertain.

- By friends (S7)

  The youths' interests in astrology, particularly the area of horoscopes were ascertained. The statement was based on their knowledge of their friends' participation in this activity. 73% of the youth were in agreement, 13% said No, while 14% remained Uncertain.

- Personal (S16)

  This aspect dealt more with the ability of youth to counsel their peers or anyone whom they suspect has been affected by the spirit world. To the statement, 'I am able to counsel someone who is being influenced by the Devil', 24% felt confident to counsel, 30% said No while 46% remained Uncertain about their counseling abilities.

5. Participation in games that were considered evil (Q20)

   The youth believed the following games to be evil:

   - 52 call card
   - Ronald game (calling up the dead)
   - Pokemon
   - Dragon Balls Z
   - Yugio

6. Perceptions of how youth are affected by the spirit world (Q21)

   Some of the answers received to this enquiry included:

   - drugs
   - music
   - alcohol
   - wrongdoings
   - through technology, viz., television and internet
   - lack of prayer
   - peer pressure

   70 % of the youth attributed participation in the above vices to the work of the Devil while 30% believed that the Devil cannot affect youth.

7. Youth's quest for power (S15)

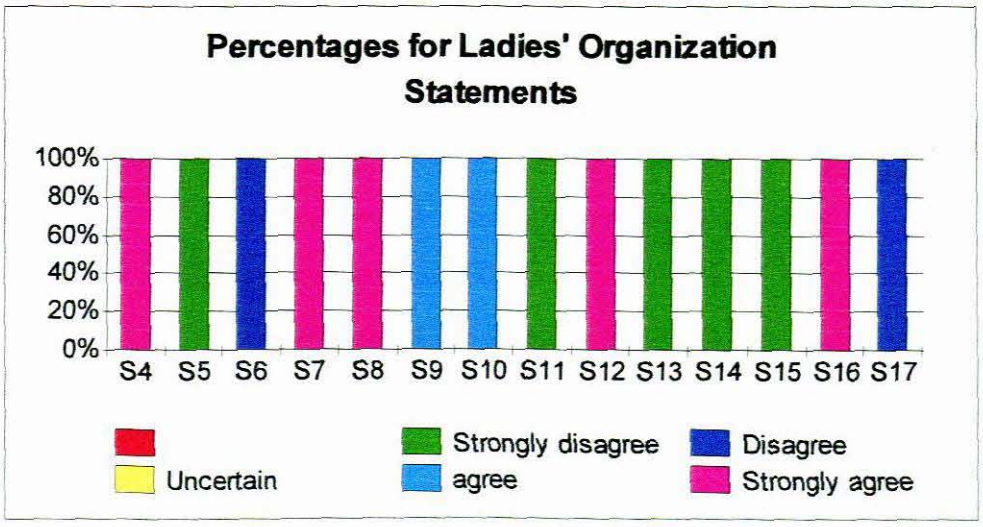
The youths' interest in programs that conveyed extraordinary power was investigated through S15. 50% of the youth favored such programs, 37% were Uncertain while 13% said No to such programs.

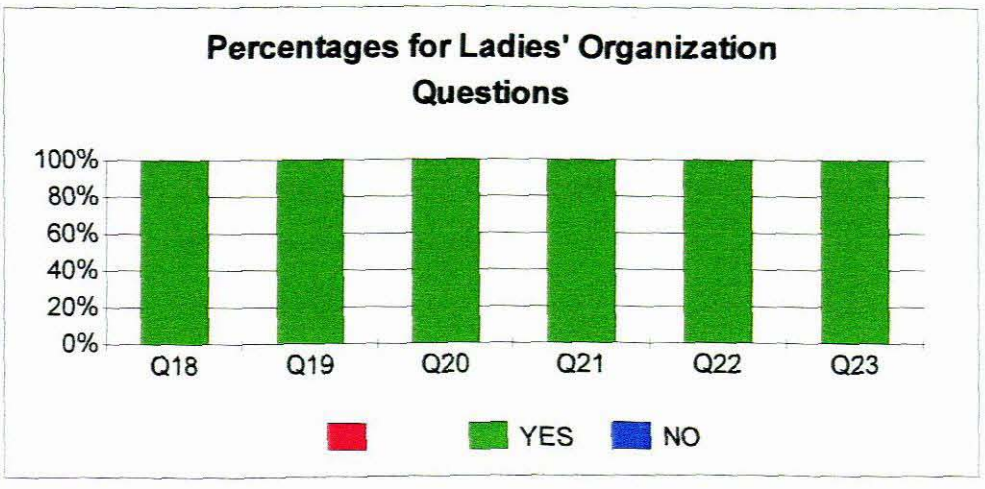
(iii) Sunday School Teachers

There were no responses to the questionnaires.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response. For the purpose of analysis 1 equals 100%.





1. Commitment to faith

- Personal
  - Devotional life (S4)

    The Ladies' Leader indicated that she maintained a good devotional life.
- Parents (S7)

  The Ladies' Leader Strongly Agreed to enjoying the full support of her parents in spiritual matters.

2. Knowledge of the spirit world

- Demon possession and oppression (Q18)

  The Ladies' Leader claimed to know the difference between demon possession and oppression.
- Belief in demon possession (S14)

  The Ladies' Leader believed in demon possession.
- General understanding (S6)

  The Ladies' Leader Disagreed to a comprehensive knowledge of the spirit world.
- A saved person can be possessed (S16)

  The Ladies' Leader Strongly Agreed to the possibility of a saved person being possessed.

3. Participation in activities dealing with the spirit world

- By the church (S12)

  There was agreement to the participation of leaders in praying for the demon possessed or oppressed.
- By others (Q19)

  The Ladies' Leader believed that others participated in matters pertaining to witchcraft or black magic. Some of the reasons include:
  - anger
  - jealousy/bitterness
  - seeking power

- Personal
  - Counseling (S10 and Q22)

    The Ladies' Leader Agreed to confidence in counseling someone affected by the spirit world. Some of the advice included:
    * fasting and praying
    * meditating on God's Word
  - Teaching (S17)

    The Ladies' Leader Disagreed to the quantity of time spent in dealing with matters pertaining to the spirit world.
- By women (Q23)

  The Ladies' Leader felt that women should play a supportive role in cases of exorcism rather than be personally involved in the actual deliverance process.

4. Reasons for believers being superstitious (Q21)

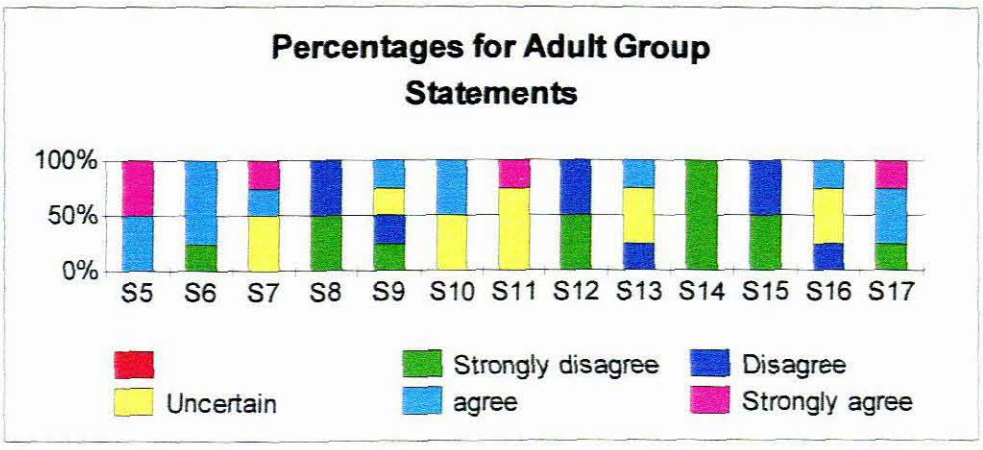
   The reasons provided were:
   - a lack knowledge of the power of God
   - not seeking guidance from God's Word.

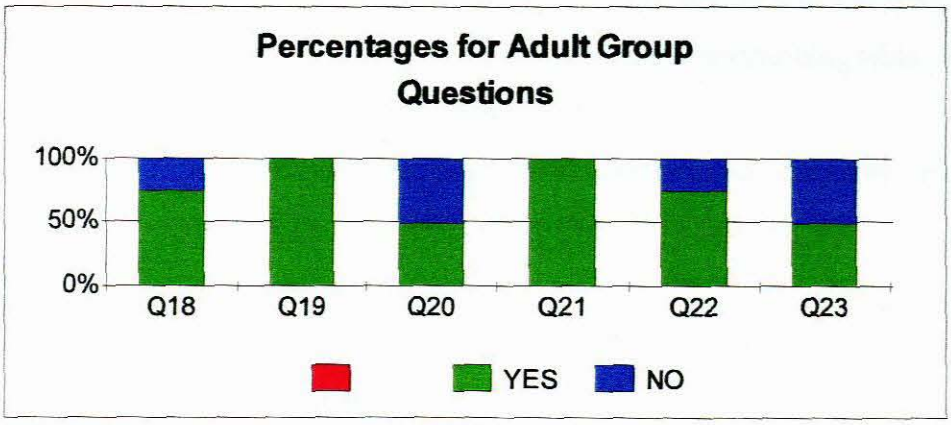
5. Perception of the spirit world (S5)

   The Ladies' Leader is not afraid of the spirit world.

(v) Adult Group

There were 40 questionnaires sent to adults with 4 responses. 2 were male and 2 were female. For the purpose of analysis 4 responses will equal 100%.





1. Commitment to faith

- Personal
  - Devotional life (S5)

    With regard to a devotional life 50% Agreed and 50% strongly Agreed.
- Parental Influence (S8)

  100% of the respondents stated that they were currently not being influenced by parents to participate in the spirit world.
- Belief in superstition (S14 and Q21)

  100% Disagreed with being superstitious. However, 100% Agreed to fellow Christians being superstitious. Among the reasons provided were:
  - lack of knowledge of God's Word
  - believers being weak in faith
  - practices of their former religions
  - no time for God
  - being easily influenced by people

2. Knowledge of the spirit world

- Belief in demon possession (S15)

  100% Adults believe in demon possession.
- A saved person can be possessed (S17)

  75% believed that a saved person can be possessed and 25% said No.

- Understanding the difference between oppression and possession (Q18)

  75% of the adults claimed to have an understanding while 25% stated No.

- Those affected by demons (S16)

  50% remained Uncertain to whether demons 'only affected those who were weak in faith'. 25% said Yes and 25% said No.

3. Participation in activities dealing with the spirit world

   - By the church (S13)

     25% stated that there was some participation of the church leaders in praying for the possessed or oppressed while 25% stated No and 50% remained Uncertain.

   - By others (Q19)

     The reasons provided for people participating in witchcraft were:

     - a lack of faith in God
     - rejection by others
     - a low self esteem
     - they are not saved

   - Personal

     - Ability to counsel (S11 and Q22)

       50% indicated that they are able to counsel those affected by the spirit world while 50% stated No. The advice offered to the counselees included:

       * reading the Bible
       * going to church regularly
       * seeking encouragement from God's Word
       * continuing to praise and worship God

   - By women (Q23)

     50% believed that women should participate while 50% stated No. In the act of exorcism only men should be present while women should maintain prayer.

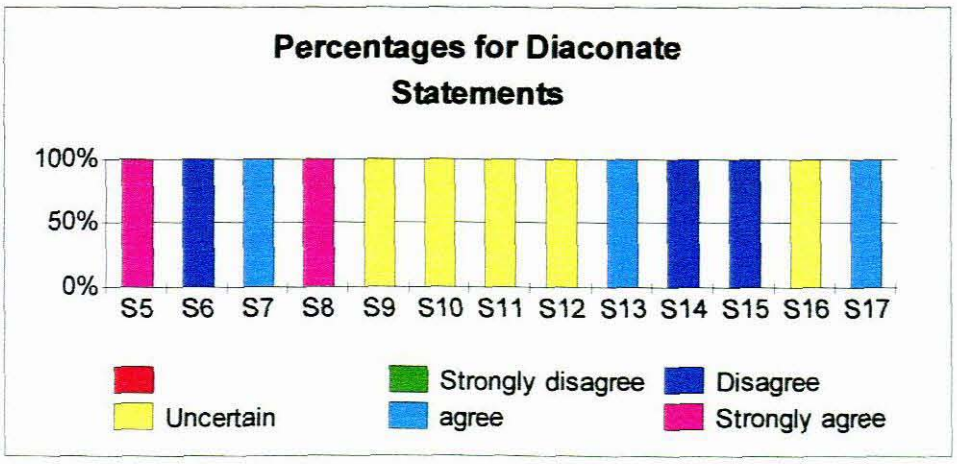
4. Practitioners of witchcraft (Q20)

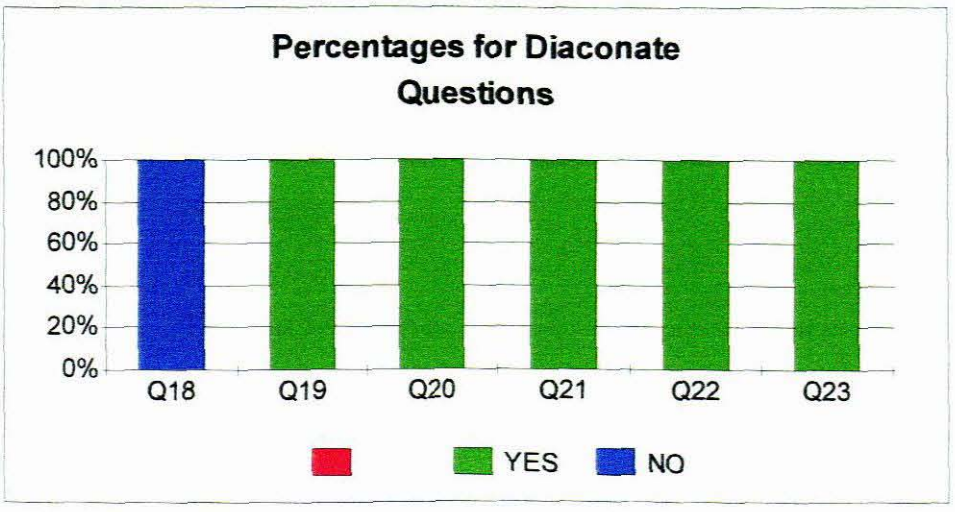
50% believed that there should be some action taken against practitioners while 50% stated that no action should be meted out. Among the responses for dealing with practitioners of witchcraft were:

- prayer
- bringing them to a knowledge of Christ

(vi) Diaconate

There were 5 questionnaires sent with 1 response. For the purpose of analysis 1 response equal 100%.





1. Commitment to Faith

   - Personal Devotional life (S5)

     The Deacon Strongly Agreed to a personal devotional life.

   - Children (S8)

     The Deacon Strongly Agreed to motivating his children toward spirituality.

2. Knowledge of the spirit world

   - Belief in demon possession (S15)

     The Deacon believed in demon possession.

   - Demon possession and demonic oppression (Q18)

     The Deacon claimed to know the difference between demon possession and oppression.

   - Understanding of the spirit world (S7)

     The Deacon indicated that he had a sound knowledge of the spirit world.

   - Those affected by demons (S16)

     The Deacon was undecided concerning his knowledge of demons affecting 'only those who were weak in faith'.

   - A saved person can be demon possessed (S17)

     The Deacon believed that a saved person can be possessed.

3. Participation in activities dealing with the spirit world

   - By the church (S13)

     The Deacon indicated that the local leadership prayed for demon possessed individuals.

   - By others (Q19)

     The Deacon believed that Christians participated in witchcraft and black magic. The reason for participating included weakness in faith.

   - Personal

     - Counseling (S11 and Q22)

       The Deacon remained Uncertain to his ability to counsel those affected by the spirit world. This was seen by his lack of a response to Q18.

- Exorcism of demons (S12)
  The Deacon remained Uncertain to his participation in praying for the possessed or oppressed.
- Results to participation in activities dealing with the spirit world (S9)
  The Deacon remained Uncertain to being personally affected as a result of participation in aspects dealing with the spirit world.

4. Reasons for believers being superstitious (S14 and Q21)
   Although the Deacon was not superstitious, he believed that other Christians were so because they have not matured in their faith.

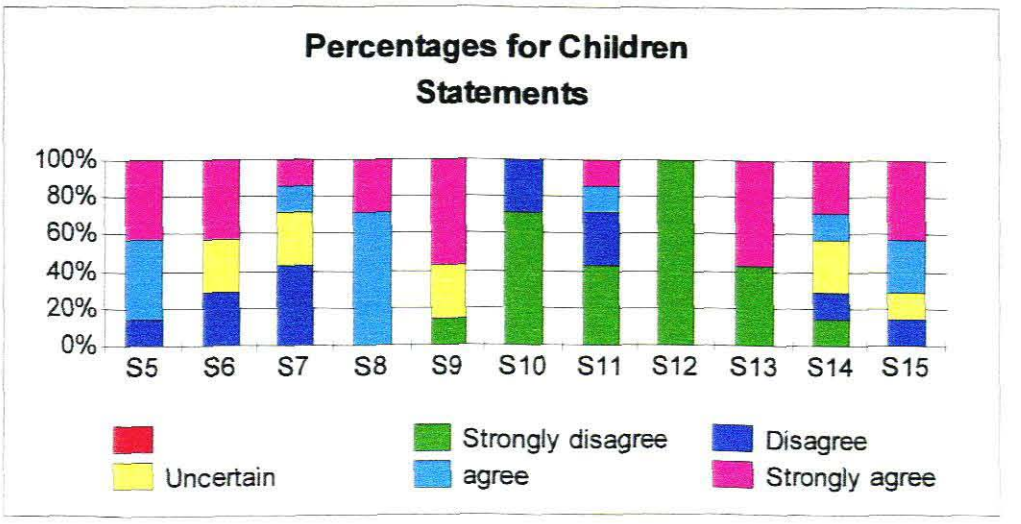
5. How should users of witchcraft and black magic be dealt with from a Biblical perspective? (Q20)
   The Deacon did not respond to this question.

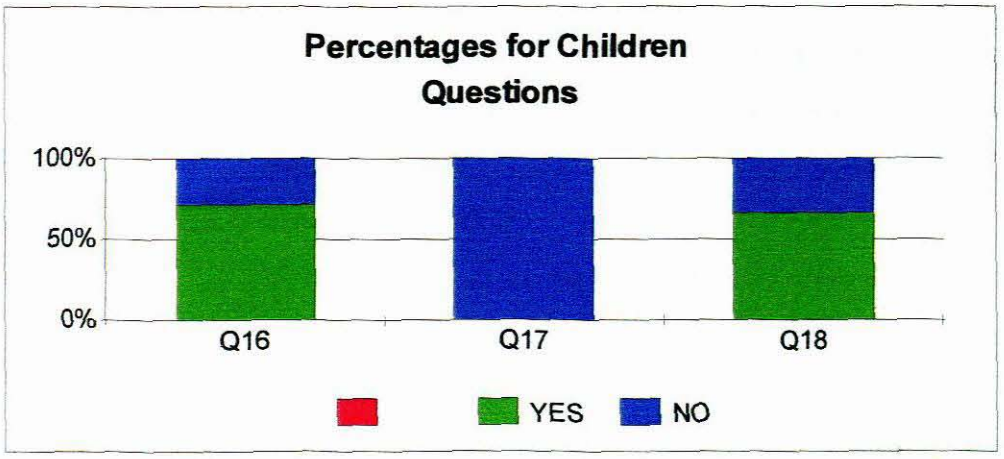
6. Perceptions on the role of women in exorcism (Q23)
   The Deacon did not respond to this question.

(b) OMEGA FELLOWSHIP

(i) Sunday School Children (9-12 years)

20 questionnaires were sent with 7 responses. 4 were females and 3 were males. For the purpose of analysis 7 will equal 100%.





1. Commitment to Faith
   - Personal Devotion (S5)

     85% indicated that they enjoyed a healthy devotional life while 15% Disagreed. However 58% indicated that they enjoyed learning about God, 15% Disagreed and 27% remained Uncertain.
   - Parental Influence
     - Concerning faith (S8)

       100% of the children stated that their parents influenced them in spiritual matters.
     - Concerning superstitions (S13)

       58% stated that they are influenced towards superstition while 42% Disagreed.

2. Ability to distinguish between an Angel and a Devil (Q16)

   71% stated at least one difference between and angel and a devil while 29% did not know the difference.

3. Participation in the spirit world
   - Personal participation
     - Sight (S10)

       In response to Q10, 71% Agreed that they had seen someone who was demon possessed while 29% Disagreed.

- Position (S11)

  71% indicated that they did not fear sitting next to someone who was suspected of being demon possessed while 29% saw it as being a problem.

- Conversation (S13)

  29% Disagreed to having conversations about the Devil and ghosts while 43% Agreed to such conversations and 28% remained Uncertain.

- Church leaders participation (S12)

  100% Agreed to church leaders praying over the demonically possessed or oppressed.

- Friends' participation
  - Reading of stars column (S7)

    29% indicated that they knew of friends who read the stars column, 42% said No and 29% remained Uncertain.

  - Games (Q17)

    100% did not know of games which their friends played that were considered as evil.

4. Responses to aspects of fear (Q18)
   - General fear

     68% indicated that children had fears while 32% said No. Some of the fears included:
     - being kidnapped
     - people fighting
     - being robbed
     - getting killed
   - Specific fear (Satan) (S6)

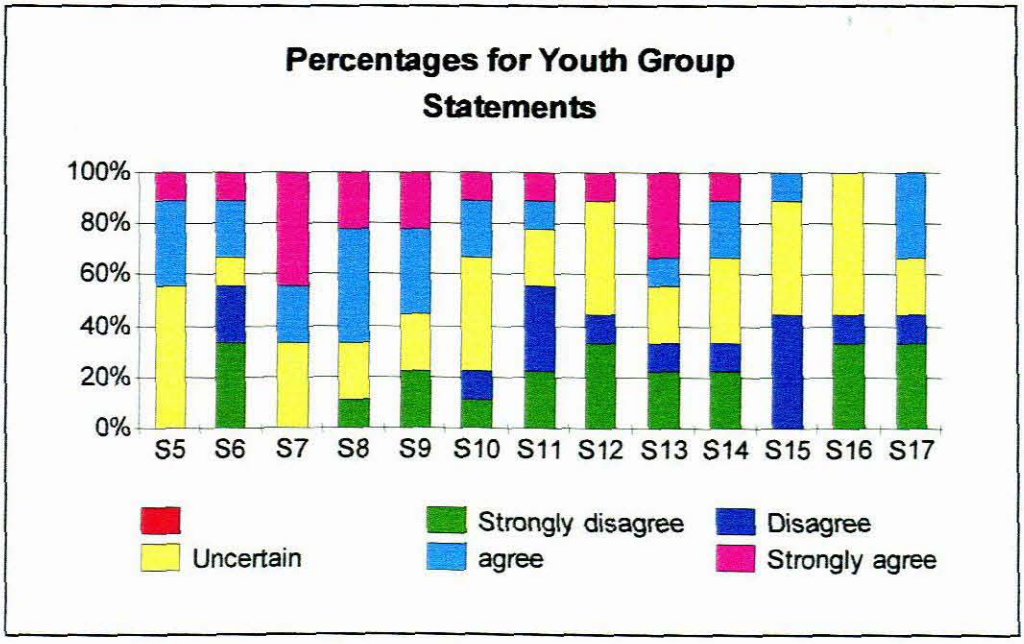
     42% Agreed to fearing Satan while 29% Disagreed and 29% remained Uncertain.

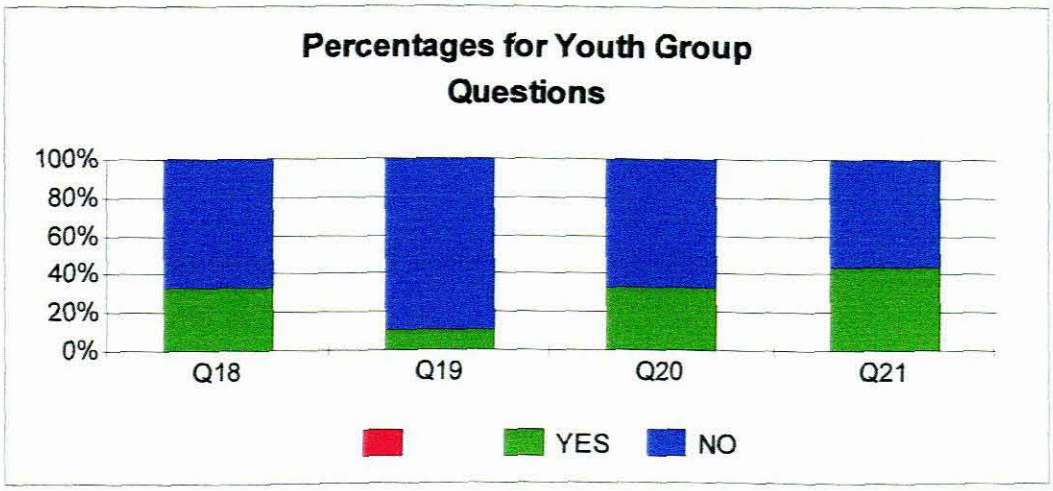
5. Response to Media Programs (S15)

71% indicated that they enjoyed programs that displayed extraordinary powers while 15% said No and 14% remained Uncertain.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent to the youth. 20were sent to males and 20 to females. There were 9 responses. 3 were male respondents and 6 were female respondents. For the purpose of analysis 9 responses will equal 100%.





1. Commitment to Faith (S5, S8 and S9)

   - Personal Devotion

     With regards to personal devotions 55% were Uncertain and 45% were in agreement. This was amidst 76% of the parents motivating their children toward faith in God. 56% of the youth indicated a general interest in studying theology. The indecisive attitude of youth in spiritual matters is perhaps in keeping with the questioning nature which is characteristic of youth.

2. Response to Satan (S6)

   55% of the youth do not fear the Devil, 33% fear the Devil and 12% indicated an Uncertain response. Of the 33% that fear the Devil 23% were females and 10% were males.

3. Knowledge of the spirit world

   - Angel and Devil (Q18)

     32% had a general knowledge of an angel and a devil while 68% had no such knowledge.

   - Demon possession and oppression (Q19)

     89% did not know the difference between demon possession and oppression while only 11% claimed to know the difference.

   - A saved person can be possessed (S17)

     32% indicated Yes while 44% indicated No and 24% remained Uncertain. Of the 24% in the Uncertain category all were females.

4. Participation in activities dealing with the spirit world

   - By the church (S12)

     In response to the statement whether the church participated in prayer for the possessed and oppressed, 11% stated Yes, 44% stated No while 45% remained Uncertain.

- By friends (S7)

  The youths' interests in astrology, particularly the area of horoscopes were ascertained. The question was based on knowledge of their friends' participation in this activity. 44% of the youth were in agreement, 34% said No, while 32% remained Uncertain.

- Personal (S16)

  This aspect dealt more with the ability of youth to counsel their peers or anyone that they suspect has been affected by the spirit world. To the statement, 'I am able to counsel someone who is being influenced by the Devil', 32% felt confident to counsel, 12% said No while 56% remained Uncertain about their counseling abilities.

5. Participation in games that are considered evil (Q20)

The youth believed the following games to be evil:

- gambling
- spin the bottle

6. Perceptions of how youth are affected by the spirit world (Q21)

Some of the answers received to this enquiry included:

- drugs
- music
- alcohol
- club nights
- through technology, viz., television and internet

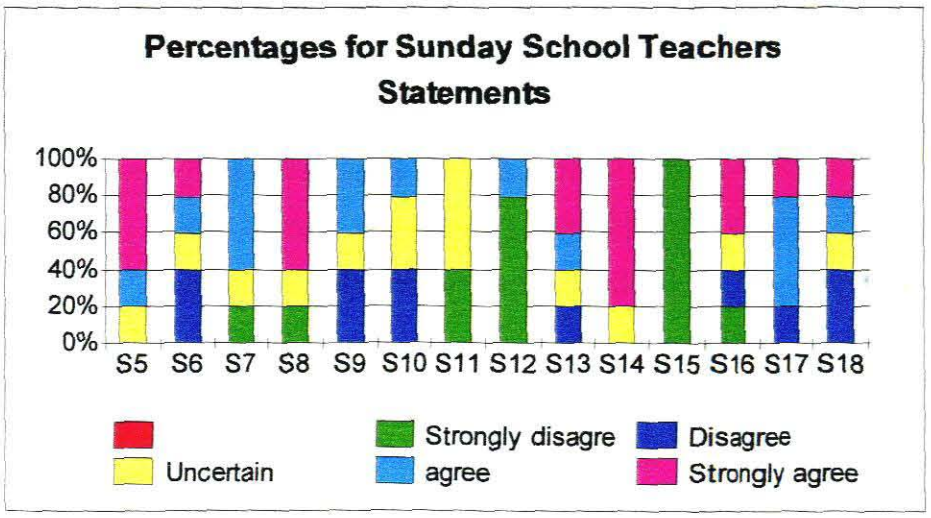
55% of the youth attributed participation in the above vices to the work of the Devil while 45% believed that the Devil cannot affect youth.

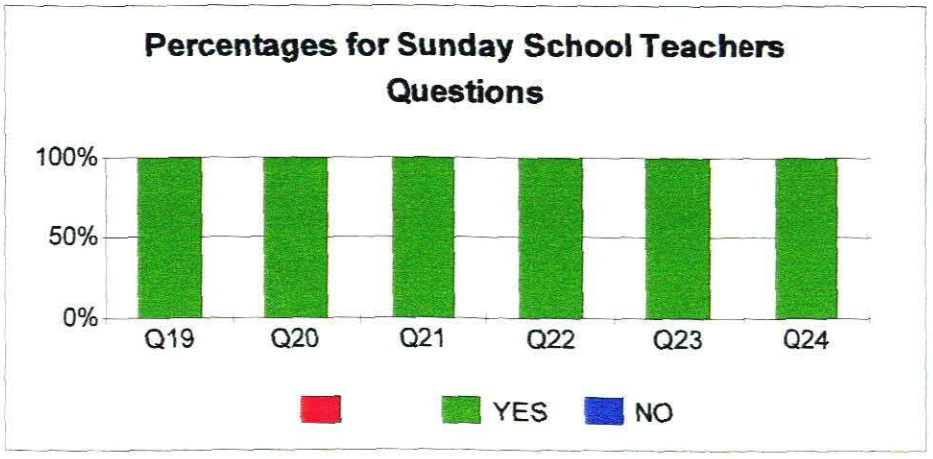
7. Youth's quest for power (S15)

The youths' interest in programs that conveyed extraordinary power was investigated through S15. 11% of the youth favored such programs, 45% were Uncertain while 34% said No to such programs.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 5 responses. For the purpose of analysis 5 equals 100%.





1. Commitment to Faith

- Through Personal Devotions (S5)

  60% of the teachers Strongly Agreed to a favorable personal devotional life while 20% Agreed and 20% remained Uncertain.

- Through Parental Influence (S8)

  60% Agreed to parental influence in spiritual matters while 20% strongly Disagreed and 20% remained Uncertain.

2. Knowledge of the spirit world

- Knowledge of demons (S10)

  20% had a satisfactory knowledge of demons while 60% had none and 20% remained Uncertain.

- Belief in demon possession (S15)

  100% believed in demon possession.

- Those affected by demons (S16)

  40% of the teachers indicated that the weak are the only ones who were affected by demon possession while 40% Disagreed and 20% remained Uncertain.

- Believers' vulnerability to possession (S17)

  80% of the teachers indicated that the saved can be possessed while 20% Disagreed.

- Difference between demon possession and demonic oppression (Q19)

  100% claimed to know the difference between demon possession and demonic oppression.

3. Participation in activities dealing with the spirit world

- By the church (S13)

  60% stated that the church leaders participated in praying for the demon possessed, 20% remained Uncertain and 20% Disagreed to any participation by the leadership.

- By others (Q20)

  100% of the teachers Agreed that others participated in activities such as witchcraft and black magic. Some of the reasons for participation included:

  - the perception that God did not love them anymore
  - possessing power over enemies
  - jealousy
  - personal prosperity
  - seeking solutions to problems
  - desperation

- Personal
  - Counseling (S11 and Q23)

    With regards to the teachers counseling abilities, 60% stated that they were Uncertain while 40% lacked the ability to counsel in demonic situations.
  - Teaching (S9)

    While 60% Agreed to knowing much of the spirit world, 20% said that they did not know and 20% remained Uncertain. 40% of the teachers did not place emphasis on the spirit world in their teachings, 20% did not teach on the spirit world while 20% remained Uncertain.
  - By women (Q24)

    100% of the teachers Agreed that women should participate both at the intercessory level as well as in the actual deliverance process.

4. Reasons for believers being superstitious (S14 and Q22)

   100% of the teachers Agreed that believers were superstitious even though they themselves were not. Some of the reasons provided were:
   - influences from parents and grandparents
   - cultural upbringing
   - maintaining past religious practices
   - generational fears

5. Personal response to the spirit world

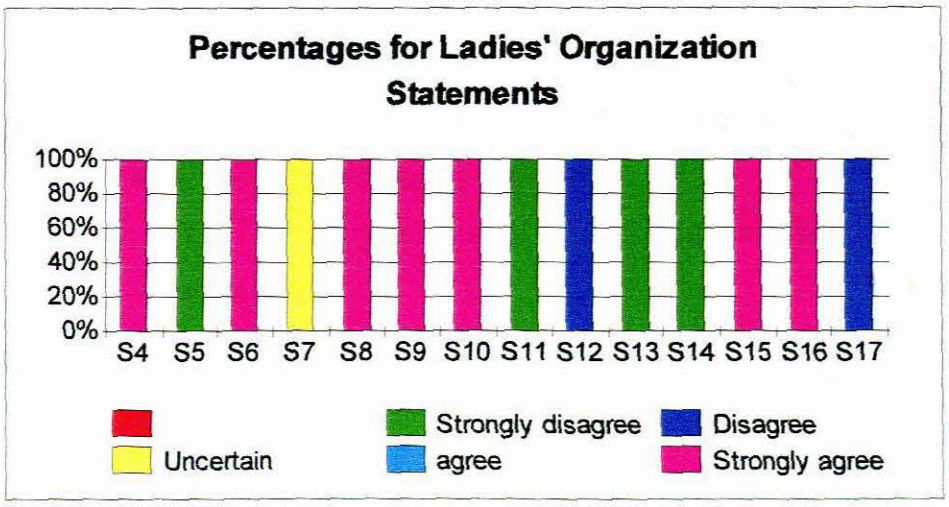
   40% indicated that they were not afraid of the spirit world, 20% were Uncertain and 40% were fearful of the spirit world.

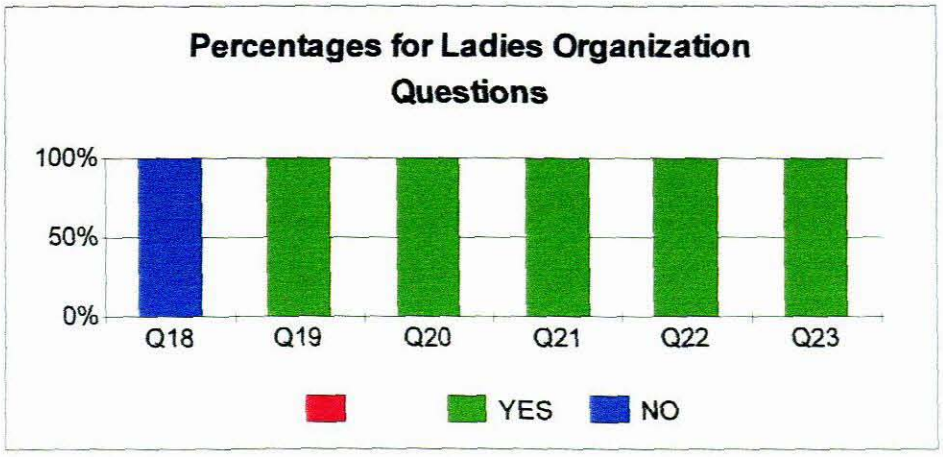
6. Practitioners of witchcraft

   100% indicated that action should be taken against them. They should be:
   - prayed for and counseled
   - led to acknowledge God
   - find self worth in Christ rather than in Satan

(iv) Ladies' Organization

1 questionnaire was sent with 1 response. For the purpose of analysis 1 equals 100%.





1. Commitment to faith

- Personal
  - Devotional life (S4)

    The Ladies' Leader indicated that she maintained a good devotional life.
- Parents (S7)

  The Ladies' Leader Strongly Agreed to the full support of her parents in spiritual matters.

2. Knowledge of the spirit world

- Demon possession and oppression (Q18)

  The Ladies' Leader did not know the difference between demon possession and oppression.

- Belief in demon possession (S14)

  The Ladies' Leader believes in demon possession

- General understanding (S6)

  The Ladies' Leader Agreed to possessing some knowledge of the spirit world.

- A saved person can be possessed (S16)

  The Ladies' Leader Strongly Agreed to a believer being possessed.

3. Participation in activities dealing with the spirit world

- By the church (S12)

  The Ladies' Leader Disagreed to the participation of church leaders in praying for the demon possessed or oppressed.

- By others (Q19)

  The Ladies' Leader believed that there was participation by others in matters pertaining to witchcraft or black magic. Among the reasons for participation were:

  - ungodly people
  - trusting in the power of Satan

- Personal

  - Counseling (S10 and Q22)

    The Ladies' Leader Strongly Agreed with regards to her counseling abilities. Some of the advice she offered to those seeking help was to:

    * fast and pray
    * attend church
    * seek the company of those who are strong in the Lord

- Teaching (S17)

  The Ladies' Leader Disagreed with reference to the quantity of time spent in matters pertaining to the spirit world.

- By women (Q23)

  The Ladies' Leader felt that women should participate in the actual deliverance process.

4. Reasons for believers being superstitious (Q21)

   The reasons provided are:

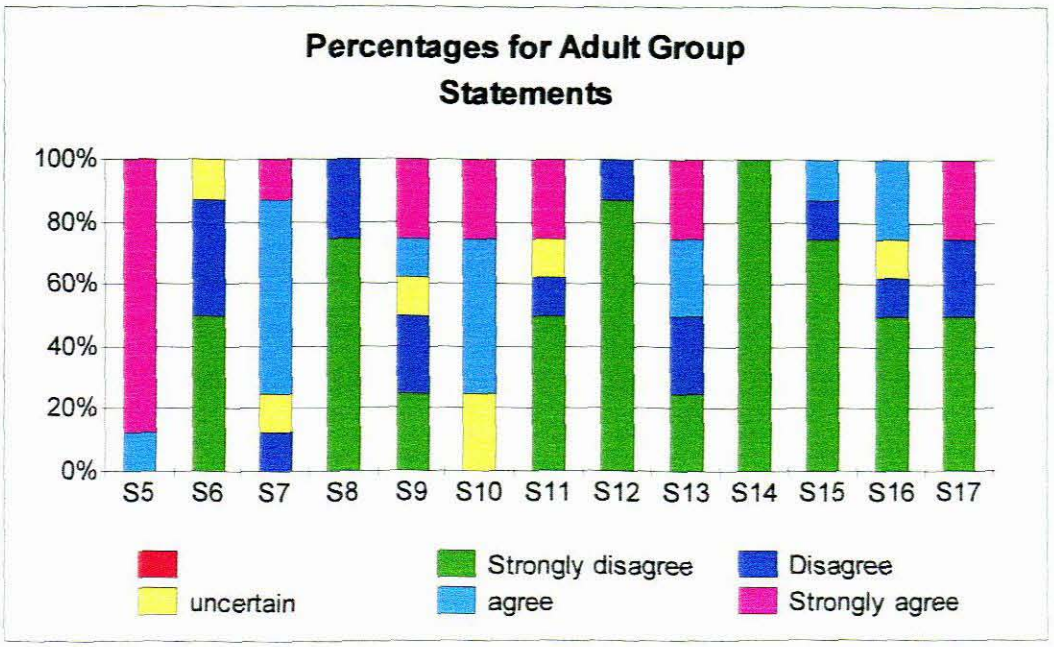
   - a lack of understanding of God's Word
   - a lack of faith in the wisdom of God

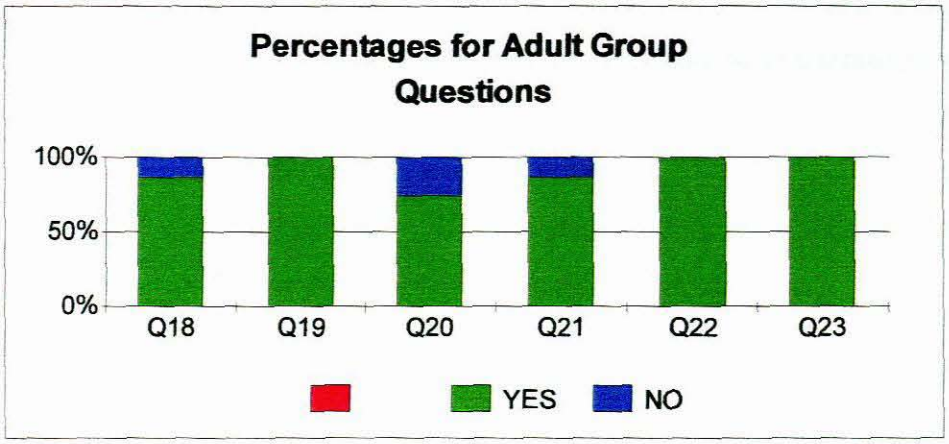
5. Perception of the spirit world (S5)

   The Ladies' Leader was not afraid of the spirit world.

(v) Adult Group

There were 40 questionnaires sent to adults with 8 responses. 5 were male respondents and 3 were female respondents. For the purpose of analysis 8 responses will equal 100%.





1. Commitment to faith

- Personal
  - Devotional life (S5)

    With regard to a devotional life 12% Agreed while 88% strongly Agreed.
- Parental Influence (S8)

  100% of the respondents stated that they were currently not being influenced by parents to participate in the spirit world.
- Belief in superstition (S14 and Q21)

  100% Strongly Disagreed with being superstitious. However, 87% Agreed to fellow Christians being superstitious. Among the reasons provided were:
  - a lack of spiritual transformation
  - being easily influenced by people
  - practices of their former religions

2. Knowledge of the spirit world

- Belief in demon possession (S15)

  88% believed in demon possession while 12% did not believe in demon possession.
- A saved person can be possessed (S17)

  25% believed that a saved person can be possessed while 25% said No.

- Understanding the difference between oppression and possession (Q18)
  88% of the adults indicated that they had an understanding while 12% stated No.
- Those affected by demons (S16)
  11% remained Uncertain to whether demons 'only affected those who were weak in faith'. 25% said Yes and 64% said No.

3. Participation in activities dealing with the spirit world
   - By the church (S13)
     50% stated that there was some participation of the church leaders in praying for the possessed or oppressed while 50% stated No.
   - By others (Q19)
     The reasons provided for people participating in witchcraft were:
     - revenge
     - to have power over others
     - easy ways to solve problems
   - Personal
     - Ability to counsel (S11 and Q22)
       25% indicated that they were able to counsel those affected by the spirit world while 61% stated No and 14% remained Uncertain.
       Some of the advice offered to the counselees was to:
       * read the Bible
       * seek counseling in church
       * plead the blood of Christ
       * take authority of the situation
       * commit themselves to God
   - By women (Q23)
     100% believed that women should fully participate in the act of exorcism.

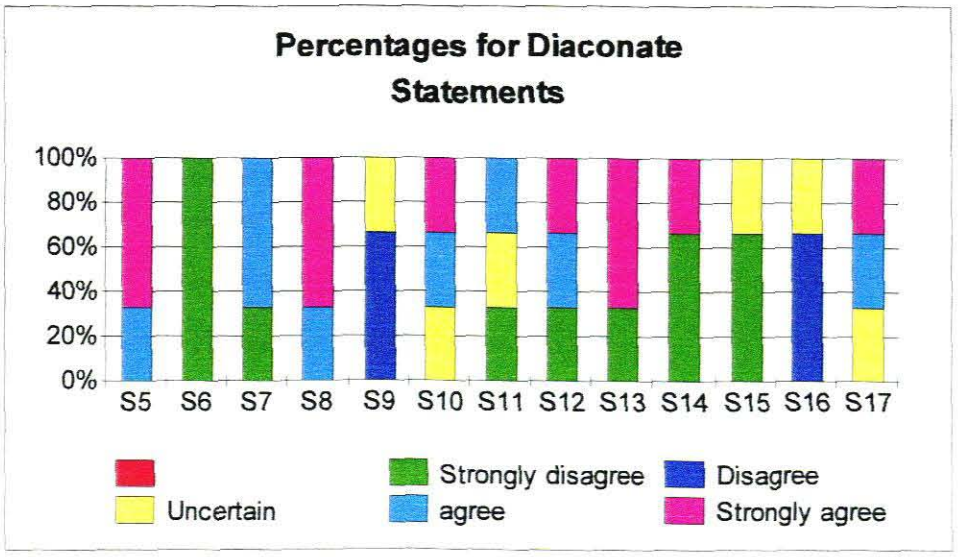
4. Practitioners of witchcraft (Q20)

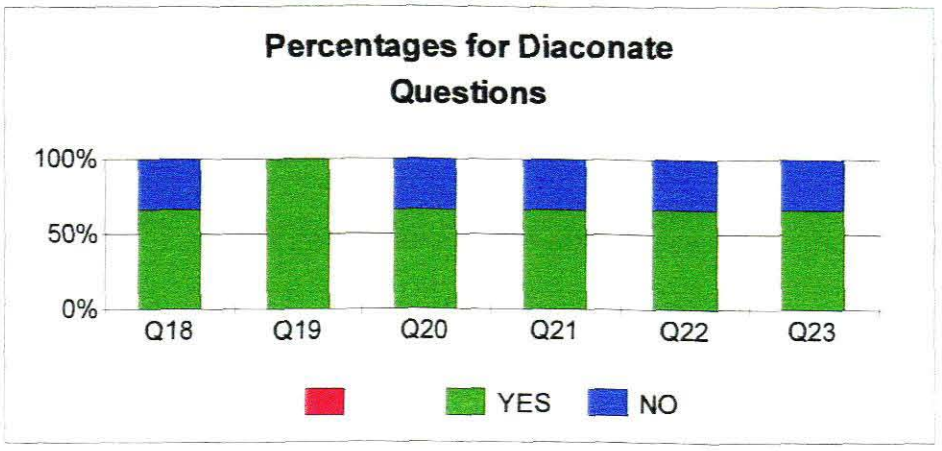
75% believed that some action should be taken against practitioners while 25% stated that no action should be meted out. Among the responses for dealing with practitioners of witchcraft were:

- Pray, fast and cast out evil forces
- Let them receive constant prayer
- Let them acknowledge the Word of God.

(vi) Diaconate

There were 5 questionnaires sent with 3 responses. For the purpose of analysis 3 responses equal 100%.





1. Commitment to Faith

   - Personal Devotional life (S5)

     100% of the Deacons were in agreement to a personal devotional life.

   - Children (S8)

     100% of the Deacons Agreed that they motivated their children toward spirituality.

2. Knowledge of the spirit world

   - Belief in demon possession (S15)

     In response to statement 15, 66% of the Deacons Agreed to demon possession while 33% remained Uncertain.

   - Demon possession and demonic oppression (Q18)

     67% of the Deacons claimed to know the difference between demon possession and oppression while 33% did not know the difference.

   - Understanding of the spirit world (S7)

     100% of the Deacons remained Uncertain concerning their knowledge of the spirit world.

   - Those affected by demons (S16)

     66% of the Deacons Disagreed to demons affecting 'only those who were weak in faith' while 33% remained Uncertain.

   - A saved person can be demon possessed (S17)

     67% of the Deacons Agreed that a saved person can be possessed while 33% remained Uncertain.

3. Participation in activities concerning the spirit world

   - By the church (S13)

     67% of the Deacons participated in praying for the possessed in the local assembly while 33% remained Uncertain.

   - By others (Q19)

     100% of the Deacons Agreed to people participating in witchcraft and black magic.

The reasons for participating included:

- jealousy
- easy way to solve problems
- lack of self esteem
- lack of faith in God

- Personal
  - Counseling (S11 and Q22)

    33% of the Deacons Agreed that they were able to counsel those affected by the spirit world while 33% were Uncertain with regard to their counseling abilities and 33% Disagreed. Nevertheless some of the advice offered to victims included:

    * committing them to Christ
    * reading the Bible
    * fasting and praying
    * seeking counseling
  - Exorcism of demons (S12)

    67% of the Deacons indicated that they actively participated in exorcisms while 33% did not participate.
  - Results to participation in activities dealing with the spirit world (S8)

    In response to statement 8, 67% of the Deacons believed that they were not personally affected as a result of participation in aspects dealing with the spirit world while 33% indicated an Uncertain response.

4. Reasons for believers being superstitious (S14 and Q21)

   67% of the Deacons indicated that they Disagreed to being superstitious while 33% Agreed to being superstitious. 66% of Deacons were aware of Christians who were superstitious. The reasons provided for superstitions were:

   - Lack of teaching with regard to fasting and prayer
   - Influence of grandparents
   - Lack of discipleship

5. How should users of witchcraft and black magic be dealt with from a Biblical perspective? (Q20)

67% of the Deacons felt that action must be taken against practitioners while 33% said no action should be taken. Some of the actions were to:

- pray and cast out the evil forces
- counsel
- repent and believe in Christ

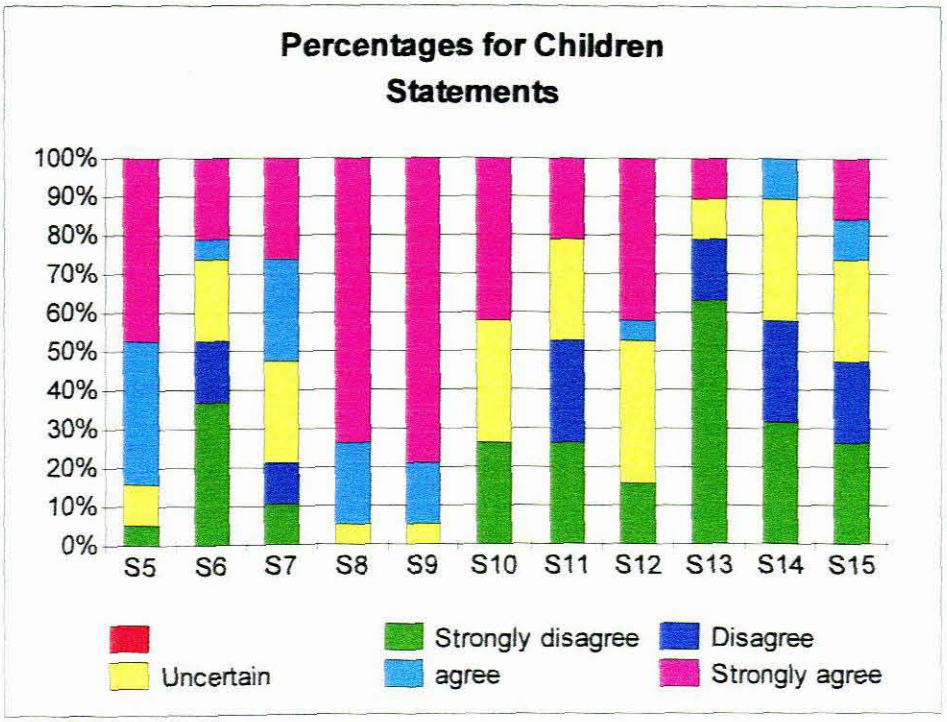
6. Perceptions on the role of women in exorcism (Q23)

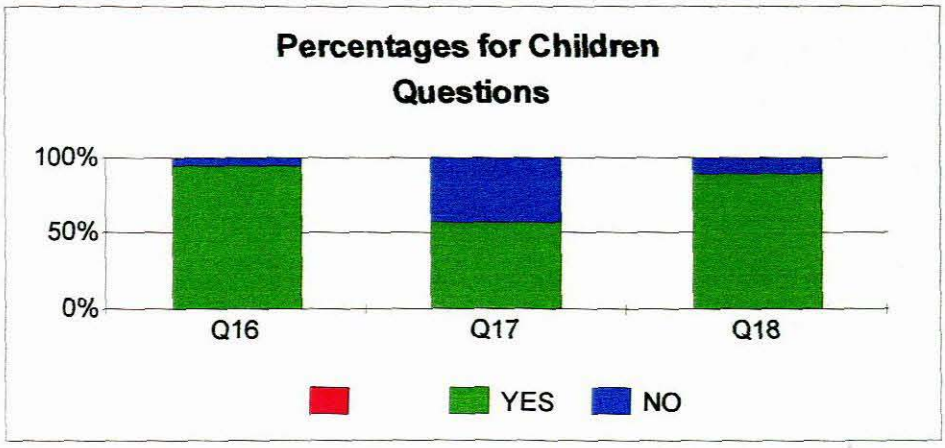
67% of the Deacons felt that women should participate while 33% stated that women should occupy an intercessory role.

(c) ISIPINGO REVIVAL MINISTRIES

(i) Sunday School Children (9-12 years)

20 questionnaires were sent with 19 responses. 10 were females and 9 were males. For the purpose of analysis 19 will equal 100%.





1. Commitment to Faith
    - Personal Devotion (S5)

      84% indicated that they enjoyed a healthy devotional life while 5% Disagreed and 11% remained Uncertain. The strong devotional life is accelerated by 95% enjoying Bible lessons while 5% remained Uncertain.
    - Parental Influence
        - Concerning faith (S8)

          95% indicated that their parents encouraged them in matters pertaining to faith while 5% remained Uncertain.
        - Concerning superstitions (S13)

          79% Disagreed that parents influenced them toward superstition while 11% Agreed and 10% remained Uncertain.

2. Ability to distinguish between an Angel and a Devil (Q16)

   95% were able to state at least one difference between an angel and a devil.

3. Participation in the spirit world
    - Personal participation
        - Sight (S10)

          In response to S10, 26% Disagreed about seeing a demon possessed person while 42% Agreed and 32% remained Uncertain.

- Position (S11)

  In response to S11, 52% indicated that they did not fear sitting next to someone who was suspected of being demon possessed. 21% indicated that it was a problem and 27% remained Uncertain.

  - Conversation (S13)

    58% Disagreed to engaging in discussion about devils and ghosts, 11% were in agreement to such conversations and 31% remained Uncertain.

- Church leaders participation (S12)

  46% indicated that church leaders pray for the possessed and oppressed while 16% Disagreed and 38% remained Uncertain.

- Friends' participation

  - Reading of stars column (S7)

    52% indicated that their friends had an interest in the stars column while 21% said No and 27% remained Uncertain.

  - Games (Q17)

    59% indicated that their friends played games which were considered evil while 41% said No. Some of the games were:

    - Tazzos
    - Fighting
    - Dragonball
    - Devil masters
    - Yugio cards
    - Pokemon
    - Witch sticks

4. Responses to aspects of fear (Q18)

   - General fear

     89% indicated that there are some general phobias among children. They include:

     - darkness
     - demons

- shadows
- scary movies
- bad dreams
- strange sounds
- ghost stories

- Specific fear (Satan) (S6)

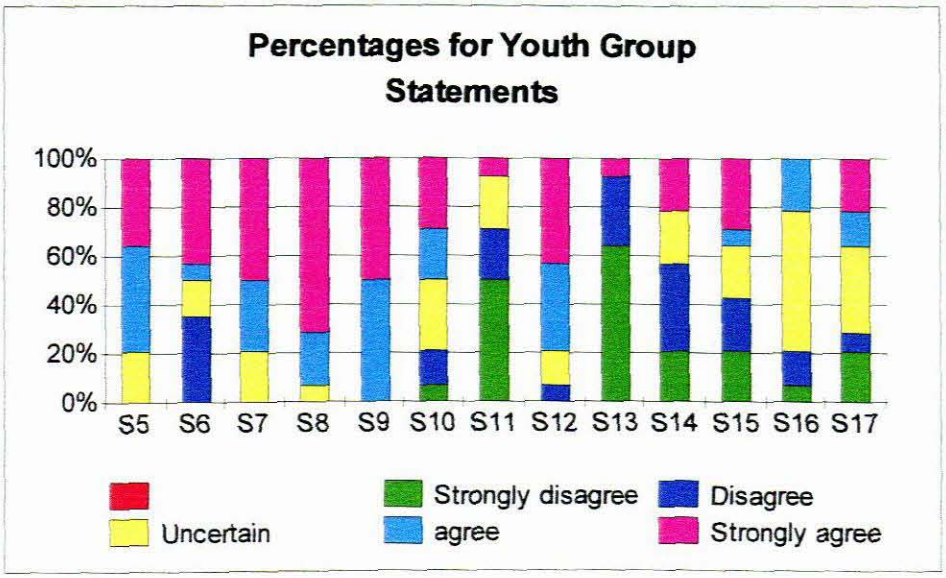
  52% indicated that they did not fear Satan while 26% indicated fear and 22% remained Uncertain.

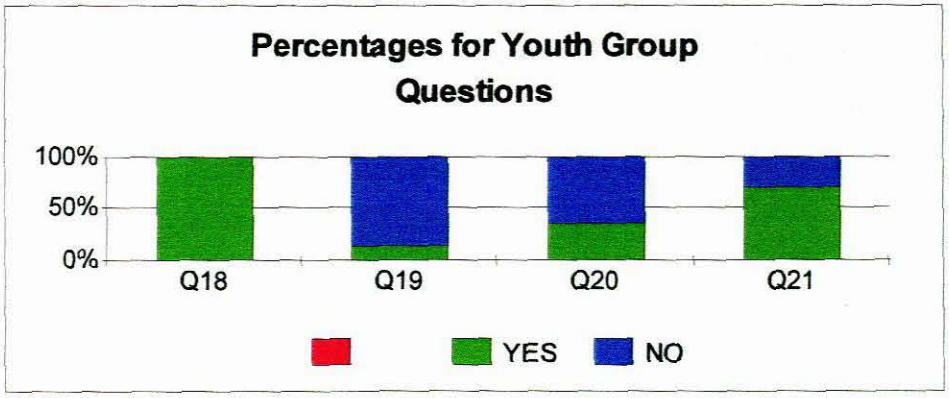
5. Response to Media Programs (S15)

   27% indicated that they enjoyed programs which displayed extraordinary powers while 52% said No and 21% remained Uncertain.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent to the youth. 20 were sent to males and 20 to females. There were 14 responses. 6 were male respondents and 8 were female respondents. For the purpose of analysis 14 responses will equal 100%.





1. Commitment to Faith (SS5, 8 and 9)

   - Personal Devotion

     With regards to personal devotions, 21% were Uncertain and 79% were in agreement. The high percentage in favor of devotions was attributed to 92% of the parents motivating their children toward faith in God. Further 100% of the youth indicated a general interest in studying theology.

2. Response to Satan (S6)

   50% of the youth feared the Devil, 35% did not fear the Devil and 15 % indicated an Uncertain response.

3. Knowledge of the spirit world

   - Angel and Devil ((Q18)

     100% of the youth had a general knowledge of an angel and a devil.

   - Demon possession and oppression (Q19)

     87% did not know the difference between demon possession and oppression while only 13% claimed to know the difference.

   - A saved person can be possessed (S17)

     36% indicated Yes while 29% indicated No and 35% remained Uncertain.

4. Participation in activities dealing with the spirit world

   - By the church (S12)

     79% stated Yes, 16% stated No while15% remained Uncertain to the church leaders participation in prayer for the possessed and oppressed.

- By friends (S7)

  The youths' interests in astrology, particularly the area of horoscopes were ascertained. The statement was based on their knowledge of their friends' participation in this activity. 79% of the youth were in agreement and 21% remained Uncertain.

- Personal (S16)

  This aspect dealt more with the ability of youth to counsel their peers or anyone who they suspect has been affected by the spirit world. To the statement, 'I am able to counsel someone who is being influenced by the Devil', 21% felt confident to counsel, 21% said No while 58% remained Uncertain about their counseling abilities.

5. Participation in games that are considered evil (Q20)

   The youth believed the following games to be evil:

   - Horoscopes
   - Palm reading
   - Tazzos

6. Perceptions of how youth are affected by the spirit world (Q21)

   Some of the answers received to this enquiry included:

   - drugs
   - alcohol
   - immorality
   - pornography
   - smoking

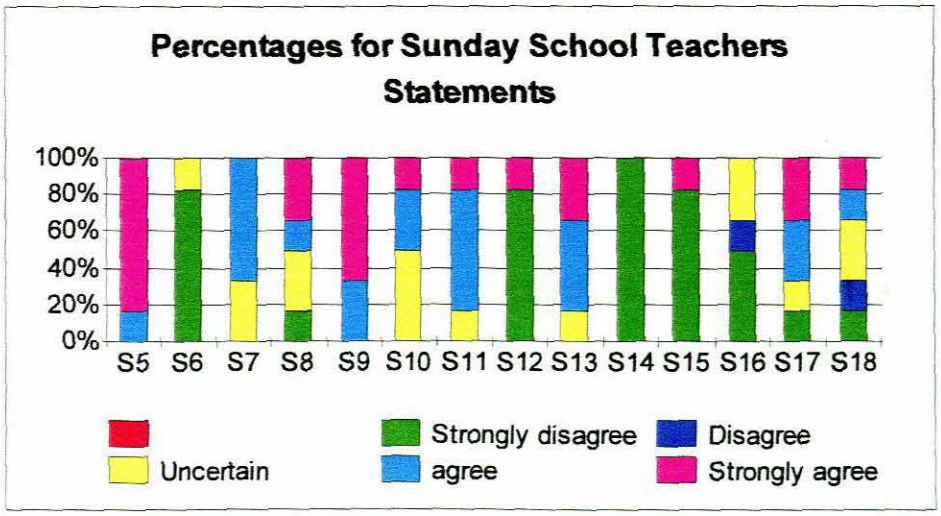
   71% of the youth attributed participation in the above vices to the work of the Devil while 29% believed that the Devil cannot affect youth.

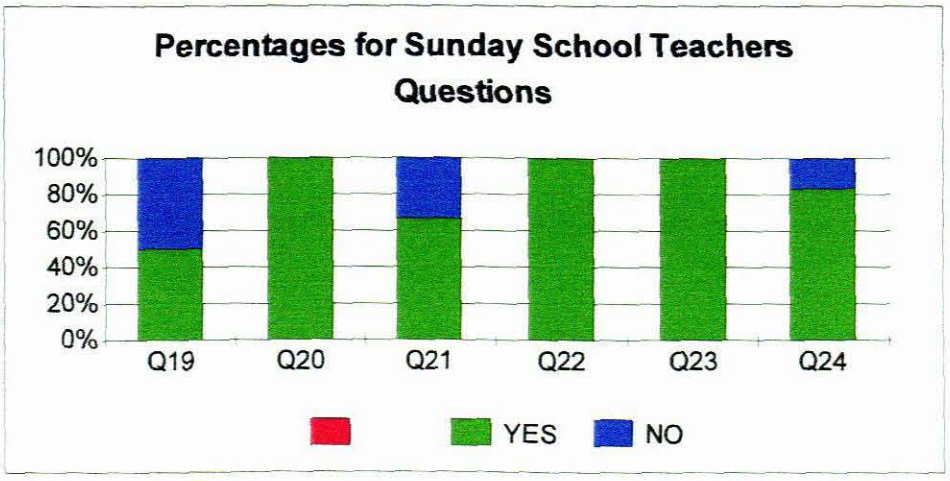
7. Youth's quest for power (S15)

   The youths' interest in programs that conveyed extraordinary power was investigated through S15. 35% of the youth favored such programs, 23% were Uncertain while 42% said No to such programs.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 6 responses. 3 were males and 3 were females. For the purpose of analysis 6 equals 100%.





1. Commitment to Faith (S5)

   - Through Personal Devotions

     16% of the teachers Agreed to a favorable devotional life while 84% Strongly Agreed.

   - Through Parental Influence (S8)

     16% of teachers indicated that their parents did not support them in spiritual matters, 34% remained Uncertain while 50% Agreed to parental support in spiritual matters.

2. Knowledge of the spirit world

- Knowledge of demons (S10)

  66% remained Uncertain to the knowledge of demons while 34% Disagreed to any knowledge of demons.

- Belief in demon possession (S15)

  84% of the teachers indicated belief in demon possession while 16% Disagreed.

- Those affected by demons (S16)

  In response to S16, 67% Strongly Agreed that demons affected 'only those who were weak in faith' while 33% remained Uncertain.

- Believers' vulnerability to possession (S17)

  This statement dealt primarily with whether a saved person can be possessed. 66% stated that a believer can be possessed while 33% remained Uncertain.

- Difference between demon possession and demonic oppression (Q19)

  50% claimed to know the difference while 50% did not know the difference between demon possession and oppression.

3. Participation in activities dealing with the spirit world

- By the church (S13)

  83% Agreed that the leadership were involved in praying for the demon possessed while 17% remained Uncertain.

- By others (Q20)

  100% indicated that they knew of people who participated in witchcraft or black magic. Some of the reasons provided for participation included:

  - a lack of knowledge of God
  - not spending enough time with God
  - still maturing in their faith
  - jealousy
  - selfishness
  - weak in faith

- Personal
  - Counseling (S11 and Q23)

    84% Agreed to possessing counseling abilities, while 16% remained Uncertain. Some advice for the victims includes:

    * fasting and praying
    * seeking counseling
    * reading God's Word
    * becoming saved
    * trusting in Jesus
  - Teaching (S9)

    Teachers remained Uncertain with regards to spending time on lessons dealing with the spirit world although they knew much about it.
- By women (Q24)

  84% of the teachers believed that women should take an intercessory role in the deliverance process while 16% felt that there should be no participation on the part of women.

4. Reasons for believers being superstitious (S14 and Q22)

   Although 100% of the teachers Strongly Disagreed to being superstitious, they believe that Christians are superstitious.

   Some of the reasons included:

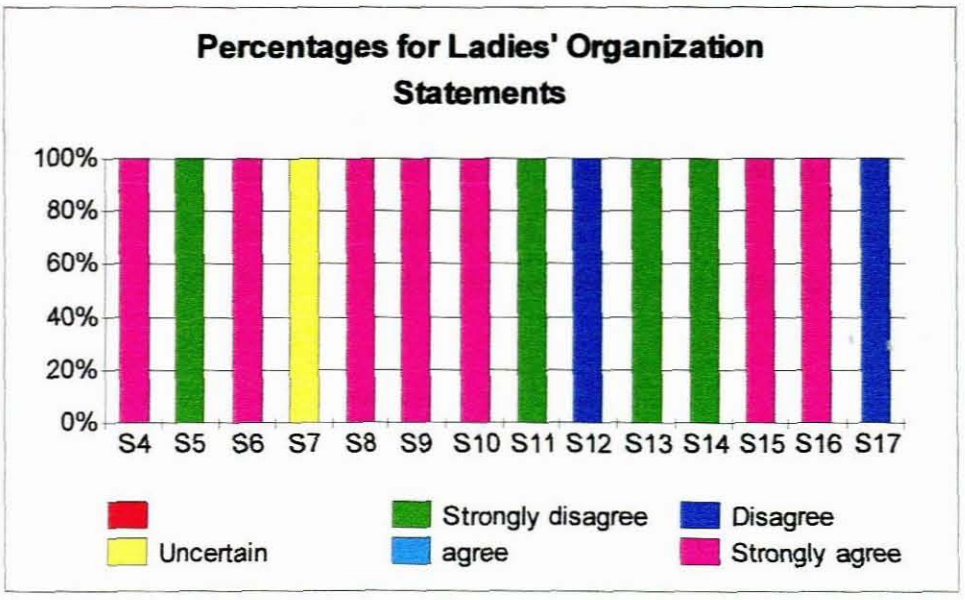
   - holding on to past religions
   - cultural influences
   - no spiritual convictions
   - not believing in Jesus

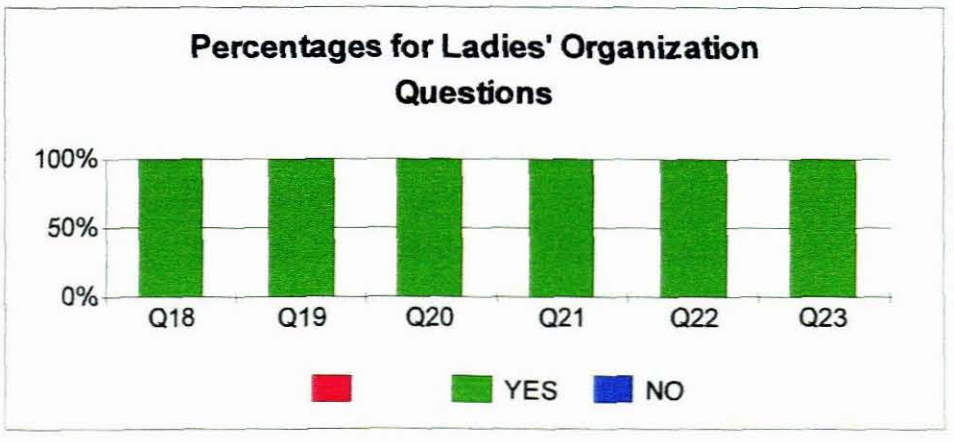
5. Personal response to the spirit world

   In response to S6, 84% of the teachers did not fear the spirit world while 16% remained Uncertain.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response. For the purpose of analysis 1 equals 100%.





1. Commitment to faith

- Personal
  - Devotional life (S4)

    The Ladies' Leader Strongly Agreed to a good devotional life.
- Parents (S7)

  The Ladies' Leader remained Uncertain to parental support in spiritual matters.

2. Knowledge of the spirit world

- Demon possession and oppression (Q18)

  The Ladies' Leader claimed to know the difference between demon possession and oppression.

- Belief in demon possession (S14)

  The Ladies' leader believed in demon possession.

- General understanding (S6)

  The Ladies' Leader indicated that she possessed a sound knowledge of the spirit world.

- A saved person can be possessed (S16)

  The Ladies' Leader remained Uncertain to whether a believer can be possessed.

3. Participation in activities dealing with the spirit world

- By the church (S12)

  The Ladies' Leader Disagreed that the local leadership prayed for the demon possessed or oppressed.

- By others (Q19)

  The Ladies' Leader believed that others participated in matters pertaining to witchcraft or black magic. Among the reasons for participation were:

  - not knowing God
  - not believing in God

- Personal

  - Counseling (S10 and Q22)

    The Ladies' Leader Agreed to confidence in counseling someone affected by the spirit world. Some of the advice was:

    * fasting and prayer
    * believing in God

  - Teaching (S17)

    The Ladies' Leader Disagreed with spending much time in matters pertaining to the spirit world.

- By women (Q23)

  The Ladies' Leader felt that women should take an intercessory and advisory role in cases of exorcism rather than be personally involved in the actual deliverance process.

4. Reasons for believers being superstitious (Q21)

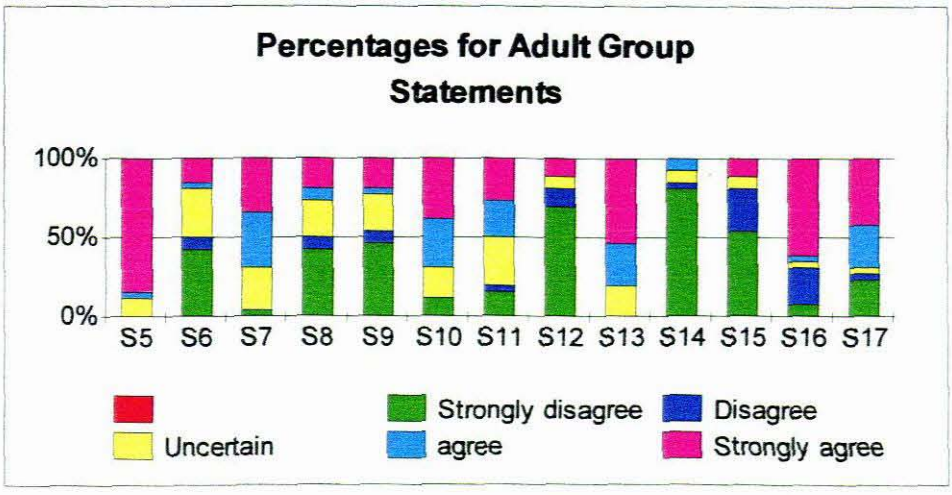
   One reason was a weakness in faith.

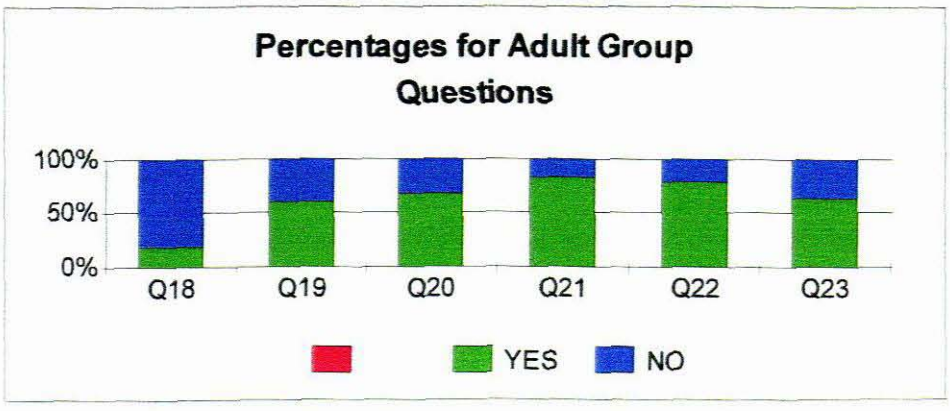
5. Perception of the spirit world (S5)

   The Ladies' Leader was not afraid of the spirit world.

(v) Adult Group

There were 40 questionnaires sent to adults with 26 responses. 9 were male respondents and 17 were female respondents. For the purpose of analysis 26 responses will equal 100%.





1. Commitment to faith

- Personal
  - Devotional life (S5)

    With regards to a devotional life 89% Agreed and 11% remained Uncertain.
- Parental Influence (S8)

  50% of the respondents stated that they were currently not being influenced by parents to participate in the spirit world while 27% Agreed and 23% remained Uncertain.
- Belief in superstition (S14 and Q21)

  85% Disagreed with being superstitious. However, 8% Agreed to fellow Christians being superstitious and 7% remained Uncertain. The reasons were:
  - being easily influenced by others
  - lack of faith
  - lack of belief in Christ
  - practices of their former religion.

2. Knowledge of the spirit world

- Belief in demon possession (S15)

  81% believed in demon possession, 11% did not believe and 8% remained Uncertain.
- A saved person can be possessed (S17)

  68% believe that a saved person can be possessed, 27% said No and 5% remained Uncertain.
- Understanding the difference between oppression and possession (Q18)

  19% of the adults indicated that they had an understanding while 81% stated No.
- Those affected by demons (S16)

  5% remained Uncertain to whether demons 'only affected those who were weak in faith'. 75% said Yes and 20% said No.

3. Participation in activities dealing with the spirit world

- By the church (S13)

  81% stated that there was some participation of the church leaders in praying for the possessed or oppressed and 19% remained Uncertain.

- By others (Q19)

  The reasons provided for people participating in witchcraft were:

  - influenced by others
  - a negative attitude toward life
  - jealously and anger
  - revenge
  - personal power

- Personal

  - Ability to counsel (S11 and Q22)

    50% indicated that they were able to counsel those affected by the spirit world while 19% stated No and 31% remained Uncertain. The advice offered to the victims were:

    * fast and pray
    * read the Bible
    * trust and believe in God
    * seek prayer from the servant of God

- By women (Q23)

  66% believed that women should participate while 34% stated No. In the act of exorcism only men should be present while women should maintain a supportive role through prayer.

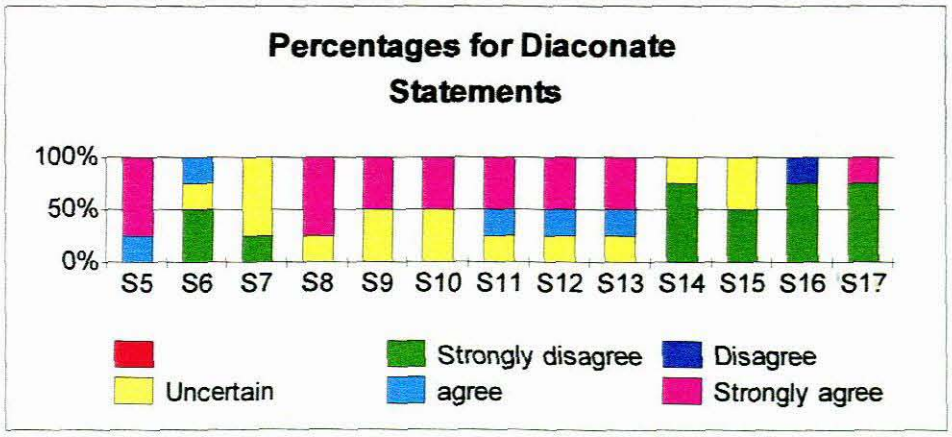
4. Practitioners of witchcraft (Q20)

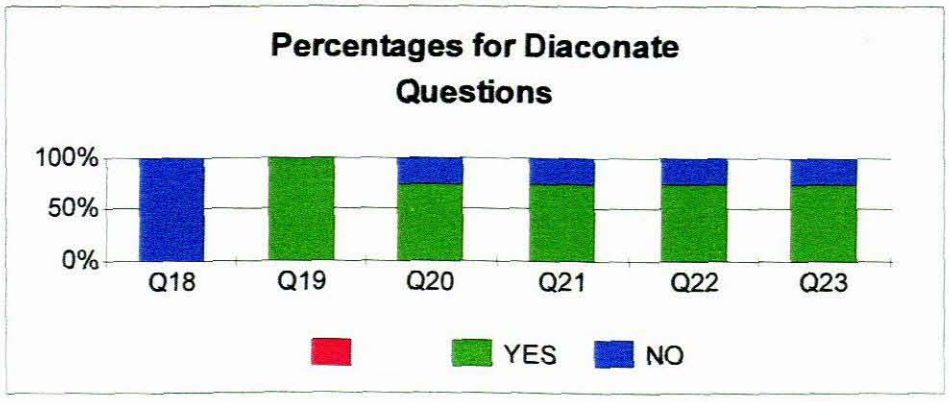
69% believed that there should be some action taken against practitioners while 31% stated that no action should be meted out. Among the responses for dealing with practitioners of witchcraft were:

- prayer
- counseling
- helping them understand the nature of witchcraft

(vi) Diaconate

There were 5 questionnaires sent with 4 responses. For the purpose of analysis 4 responses equal 100%.





1. Commitment to Faith

   - Personal Devotional life (S5)

     100% of the Deacons were in agreement to a personal devotional life.

   - Children (S5)

     75% of the Deacons Agreed that they motivated their children toward spirituality while 25% remained Uncertain.

2. Knowledge of the spirit world

   - Existence of demon possession (S15)

     In response to statement 15, 50% of the Deacons Agreed while 50% remained Uncertain.

- Demon possession and demonic oppression (Q18)

  100% of the Deacons did not know the difference between demon possession and oppression.

- Understanding of the spirit world (S7)

  25% of the Deacons Strongly Disagreed to a general knowledge of the spirit world while 75% remained Uncertain.

- Those affected by demons (S16)

  100% of the Deacons Agreed to demons affecting 'only those who were weak in faith'.

- A saved person can be demon possessed (S17)

  75% of the Deacons Strongly Disagreed that a saved person can be possessed while 25% Agreed.

3. Participation in activities concerning the spirit world

   - By the church (S13)

     75% of the Deacons participated in praying for the possessed in the local assembly while 25% remained Uncertain.

   - By others (Q19)

     100% of the Deacons Agreed that people participated in witchcraft and black magic. The reasons for participating include:

     - selfish gain
     - boredom
     - an easy way out
     - being deceived by Satan into believing that practicing witchcraft is not wrong.

   - Personal

     - Counseling (S11 and Q22)

       75% of the Deacons Agreed that they were able to counsel those who were affected by the spirit world while 25% remained Uncertain. This, despite S18 where 100% did not know the difference between possession and oppression.

Nevertheless some of the advice offered to victims included:

* fasting and praying
* reading the Bible
* attending church

- Exorcism of demons (S12)
  75% of the Deacons indicated that they actively participated in exorcisms while 25% remained Uncertain.
- Results to participation in activities dealing with the spirit world (S8)
  In response to S8, 50% of the Deacons remained Uncertain to the effect of their participation in the spirit world on there lives while 50% believed that they were personally affected as a result of participation in aspects dealing with the spirit world. The manner of effect is unknown to the researcher.

4. Reasons for believers being superstitious (S14 and Q21)
   While 75% of the Deacons Disagreed to being superstitious and 25% remaining Uncertain, there is 100% agreement that they are aware of Christians who were superstitious. The reasons provided for superstitions were:
   - a weakness in faith
   - holding on to past religions
   - Uncommitted to the things of Christ

5. How should users of witchcraft and black magic be dealt with from a Biblical perspective? (Q20)
   75% of the Deacons felt that action must be taken against practitioners while 25% remained Uncertain. One of the actions included praying for them.

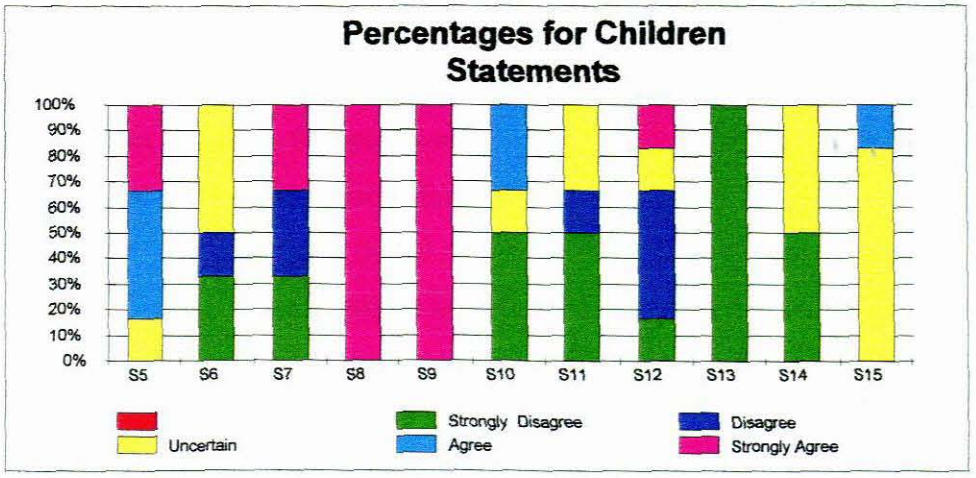
6. Perceptions on the role of women in exorcism (Q23)
   75% of the Deacons felt that women should participate in the exorcism process while 25% said No.

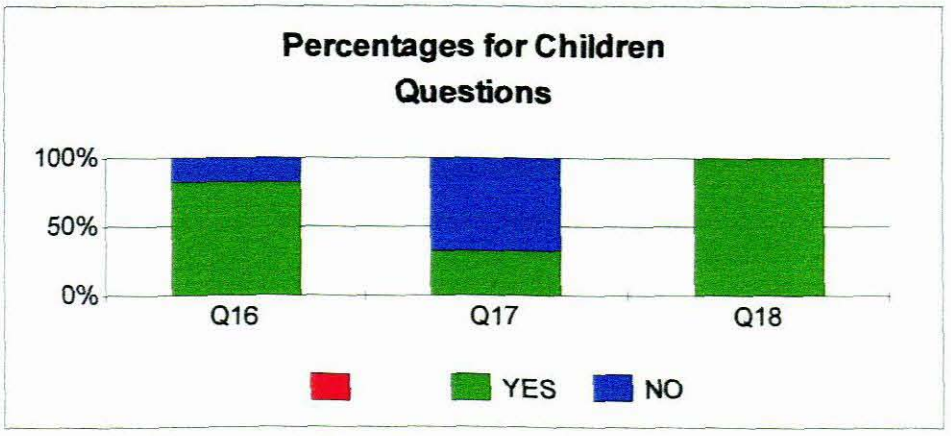
7.4.2.3 INDEPENDENT CHURCHES

(a) HOUSE OF DAVID

(i) Sunday School Children (9-12 years)

20 questionnaires were sent with 6 responses. For the purpose of analysis 6 will equal 100%.





1. Commitment to Faith

- Personal Devotion (S5)

  83% indicated that they enjoyed a healthy devotional life while 17% remained Uncertain.

- Parental Influence

  - Concerning faith (S8)

    100% indicated that their parents encouraged them in matters pertaining to faith.

- Concerning superstitions (S13)

  100% of the children Strongly Disagreed to any type of influence by parents toward superstitions.

2. Ability to distinguish between an Angel and a Devil (Q16)

   82% claimed to know the difference between an angel and a devil while 18% did not know.

3. Participation in the spirit world

   - Personal participation
     - Sight (S10)

       In response to S10, 50% indicated that they had not see a demon possessed person while 32% Agreed and 18% remained Uncertain.
     - Position (S11)

       In response to S11, 50% Strongly Disagreed to fearing sitting next to someone who is suspected of being possessed while 32% remained Uncertain and 18% Agreed that it was a problem.
     - Conversation (S13)

       50% Disagreed to engaging in discussions about devils and ghosts while 50% remained Uncertain.
   - Church leaders participation (S12)

     66% were in disagreement over church leaders praying for the demon possessed while 18% were in agreement and 16% remained Uncertain.
   - Friends' participation
     - Reading of stars column (S7)

       33% indicated that they knew of friends who read the stars column while 33% said No and 34% remained Uncertain.
     - Games (Q17)

       32% indicated that their friends played games which were considered as evil while 68% said No. One of the games included Yugio cards.

4. Responses to aspects of fear (Q18)

- General fear

  100% Agreed to a general phobia. Some of them were:

  - snakes
  - kidnapping
  - ghost stories
  - scary movies
  - frightening things
  - bad dreams

- Specific fear (Satan) (S6)

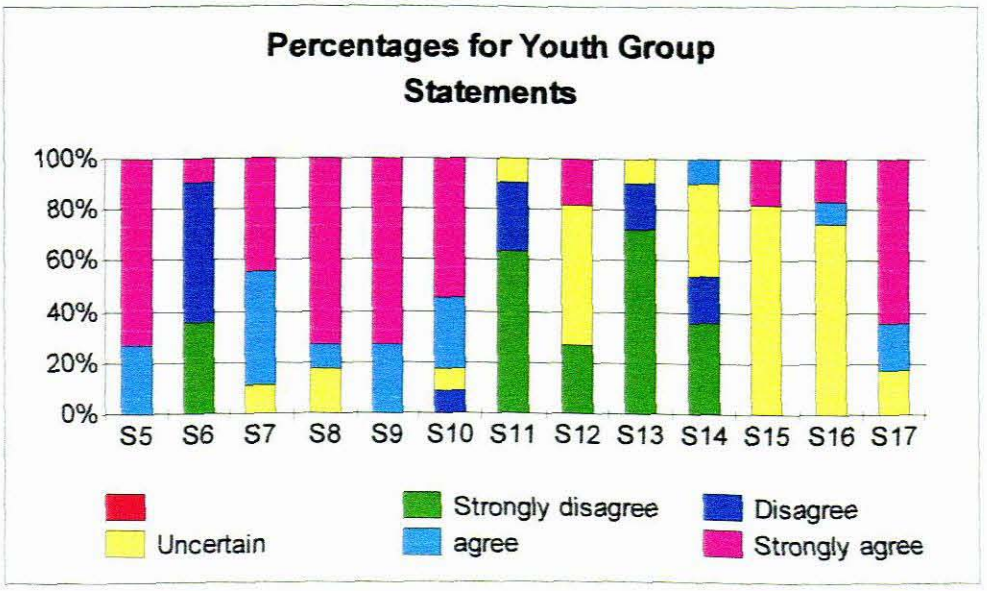
  50% indicated that they did not fear Satan while 50% remained Uncertain.

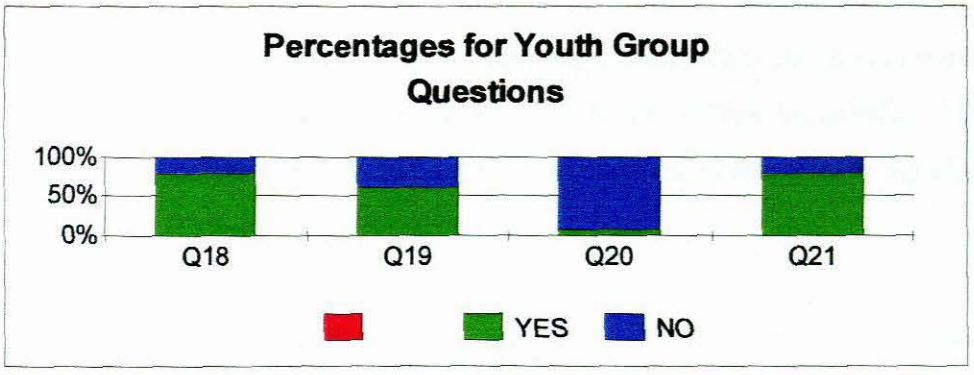
5. Response to Media Programs (S15)

   82% of the children remained Uncertain to enjoying programs that demonstrated unusual powers while 18% enjoyed them.

(ii) Youth Group (13-25 years)

There were 40 questionnaires sent to the youth. 20 were sent to males and 20 to females. There were 11 responses. 4 were male respondents and 7 were female respondents. For the purpose of analysis 11 responses will equal 100%.





1. Commitment to Faith (S5, S8 and S9)

   - Personal Devotion

     With regards to personal devotions, 28% of the youth Agreed while 72% Strongly Agreed. Further 100% of the youth indicated a general interest in studying theology. 71% indicated parental participation towards their spiritual development while 19% remained Uncertain.

2. Response to Satan (S6)

   91% of the youth did not fear the Devil while 9% feared the Devil.

3. Knowledge of the spirit world

   - Angel and devil (Q18)

     81% had a general knowledge of an angel and a devil and 19% had no knowledge of an angel or a devil.

   - Demon possession and oppression (Q19)

     38% did not know the difference between demon possession and oppression while only 62% claimed to know the difference.

   - A saved person can be possessed (S17)

     62% indicated Yes while 18% indicated No and 20% remained Uncertain.

4. Participation in activities dealing with the spirit world

   - By the church (S12)

     In response to the statement whether the church leaders participated in prayer for the possessed and oppressed, 19% stated Yes, 18% stated No while 53% remained Uncertain.

- By friends (S7)

  The youths' interests in astrology, particularly the area of horoscopes were ascertained. The statement was based on their knowledge of their friends' participation in this activity. 89% of the youth were in agreement while 11% remained Uncertain.

- Personal (S16)

  This aspect dealt more with the ability of youth to counsel their peers or anyone that they suspect has been affected by the spirit world. To the statement, 'I am able to counsel someone who is being influenced by the Devil'. 25% felt confident to counsel while 75% remained Uncertain about their counseling abilities.

5. Participation in games that are considered evil (Q20)

   The youth believed the following game to be evil, Nostradamus (calling up the dead to predict the future)

6. Perceptions of how youth are affected by the spirit world (Q21)

   Some of the answers received to this enquiry included:

   - drugs
   - worldly music
   - alcohol
   - temptation
   - pornography
   - keeps one away from fulfilling goals

   81% of the youth attributed participation in the above vices to the work of the Devil while 19% believed that the Devil cannot affect youth.

7. Youth's quest for power (S15)

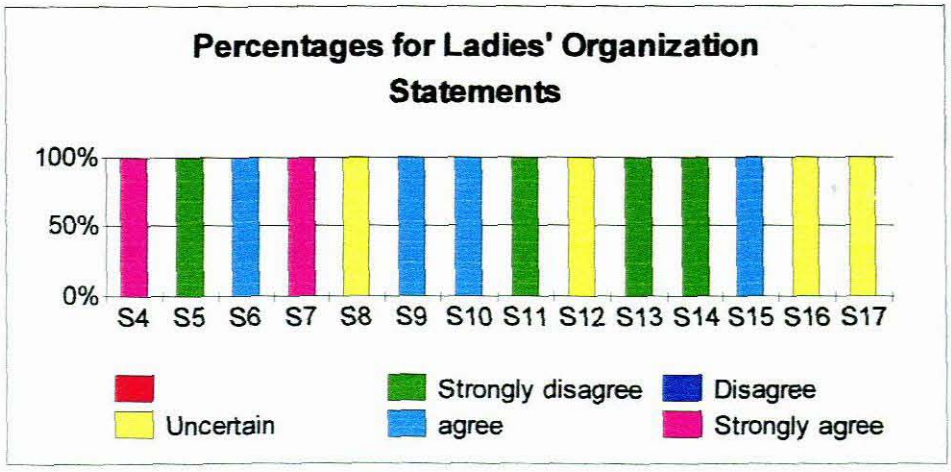
   The youths' interest in programs that conveyed extraordinary power was investigated through S15. 19% of the youth favored such programs, 81% were Uncertain.

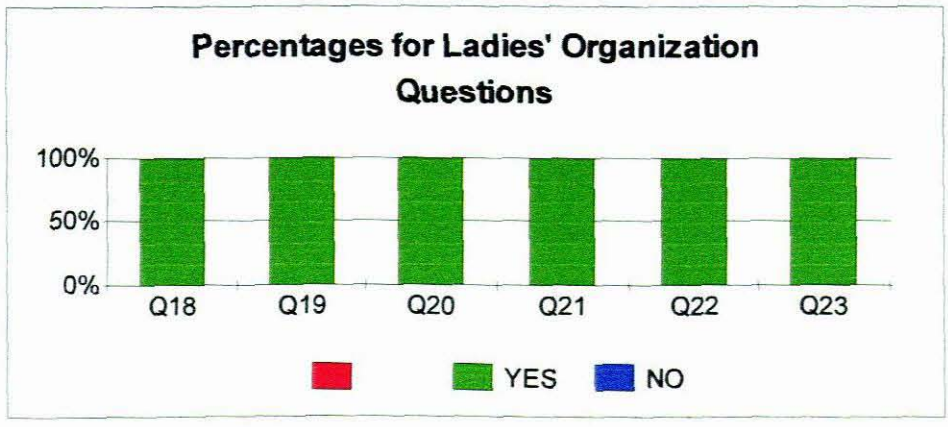
(iii) Sunday School Teachers

There were no responses to the questionnaires.

(iv) Ladies' Organization

1 questionnaire was sent with 1 response. For the purpose of analysis 1 equals 100%.





1. Commitment to faith

- Personal
  - Devotional life (S4)

    The Ladies' Leader indicated that she maintained a good devotional life.
- Parents (S7)

  The Ladies' Leader enjoyed the full support of her parents in spiritual matters.

2. Knowledge of the spirit world

- Demon possession and oppression (Q18)

  The Ladies' Leader had a good understanding of the difference between demon possession and oppression.

- Belief in demon possession (S14)

  The Ladies' Leader believed in demon possession.

- General understanding (S6)

  The Ladies' Leader indicated that she possessed a sound knowledge of the spirit world.

- A saved person can be possessed (S16)

  The Ladies' Leader remained Uncertain to whether a believer can be possessed.

3. Participation in activities dealing with the spirit world

- By the church

  The Ladies' Leader remained Uncertain to S12 which involved the participation of leaders in praying for the demon possessed or oppressed.

- By others (Q19)

  The Ladies' Leader believed that others participated in matters pertaining to witchcraft or black magic. Among the reasons for participation were:

  - their insecurities in their beliefs
  - quick fix for problems
  - fear, doubt, pride, bitterness, envy and selfish ambition

- Personal

  - Counseling (S10 and Q22)

    The Ladies' Leader Agreed to confidence in counseling someone affected by the spirit world. Some of the advice was:

    * to remember God's promises
    * to meditate on God's Word
    * to show God's love to them

- Teaching (S17)

  The Ladies' Leader indicated an Uncertain response with reference to the quantity of time spent in matters pertaining to the spirit world.

- By women (Q23)

  The Ladies' Leader felt that women should take on an intercessory role in the act of exorcism rather than be personally involved in the actual deliverance process.

4. Reasons for believers being superstitious (Q21)

   The reasons were:

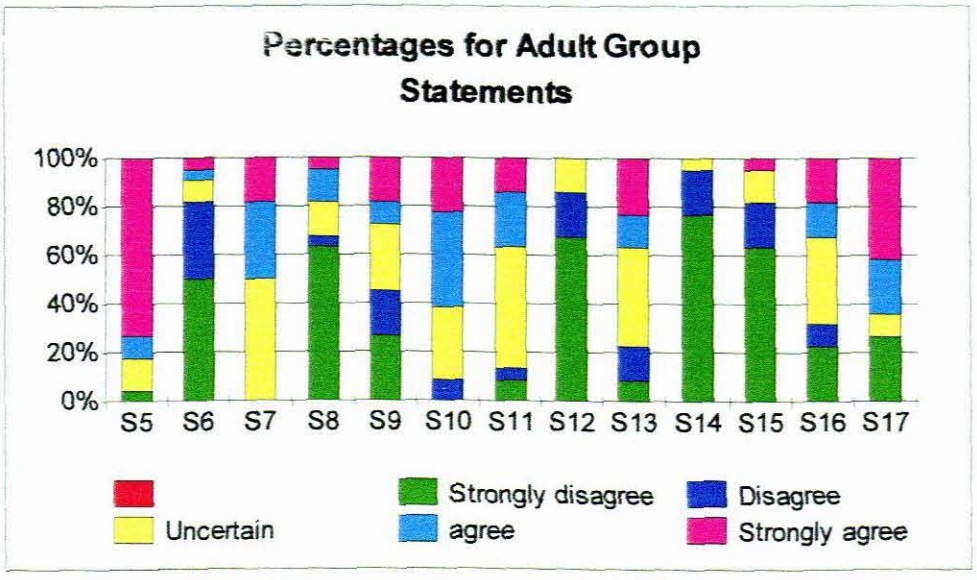
   - living in fear
   - weakness in faith

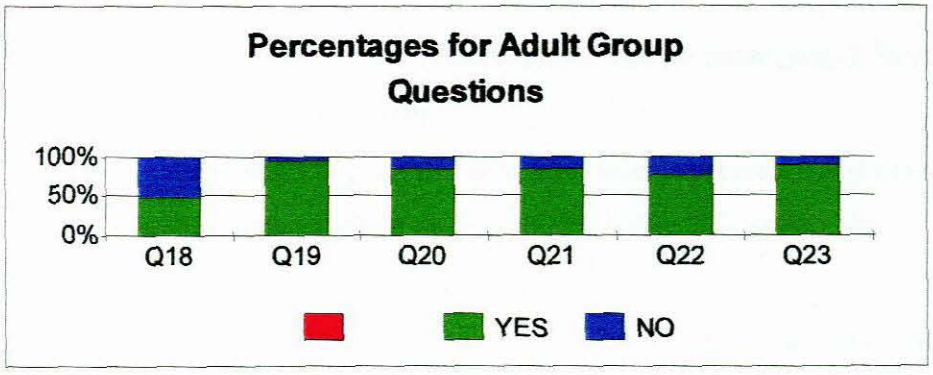
5. Perception of the spirit world (S5)

   The Ladies' Leader was not afraid of the spirit world.

(v) Adult Group

There were 40 questionnaires sent to adults with 22 responses. 7 were male respondents and 15 were female respondents. For the purpose of analysis 22 responses will equal 100%





1. Commitment to faith

- Personal
  - Devotional life (S5)

    With regards to a devotional life 72% Strongly Agreed, 10% Agreed and 18% remained Uncertain.
- Parental Influence (S8)

  69% of the respondents stated that they are currently not being influenced by parents to participate in the spirit world while 19% Agreed and 12% remained Uncertain.
- Belief in superstition (S14 and Q21)

  95% Disagreed with being superstitious and 5% remained Uncertain. However, 86% Agreed to fellow Christians being superstitious. Some of the reasons were:
  - lack of knowledge of God
  - lack of confidence in Christ
  - unchanged mindsets
  - fear the unknown world
  - practices of the former religions

2. Knowledge of the spirit world

- Belief in demon possession (S15)

  81% believed in demon possession, while 5% did not and 14% were Uncertain.

- A saved person can be possessed (S17)

  62% believed that a saved person can be possessed, 27% said No and 11% remained Uncertain.

- Understanding the difference between oppression and possession (Q18)

  50% possessed an understanding while 50% stated No.

- Those affected by demons (S16)

  32% remained Uncertain to whether demons 'only affected those who were weak in faith'. 59% said Yes and 9% said No.

3. Participation in activities dealing with the spirit world

   - By the church (S13)

     36% stated that there was some participation by the church leaders in praying for the possessed or oppressed while 22% stated No and 42% remained Uncertain.

   - By others (Q19)

     The reasons provided for people participating in witchcraft were:

     - lack of faith in God
     - unbelief
     - envy and bitterness
     - jealousy and revenge
     - easy way to solve problems

   - Personal

     - Ability to counsel (S11 and Q22)

       36% indicated that they were able to counsel those affected by the spirit world while 13% stated No and 51% remained Uncertain. The advice offered to the victims were to:

       * read the Bible
       * pray
       * seek pastoral care
       * lead the person to Christ
       * have faith in God

- By women (Q23)

  91% believed that women should participate while 9% stated No.

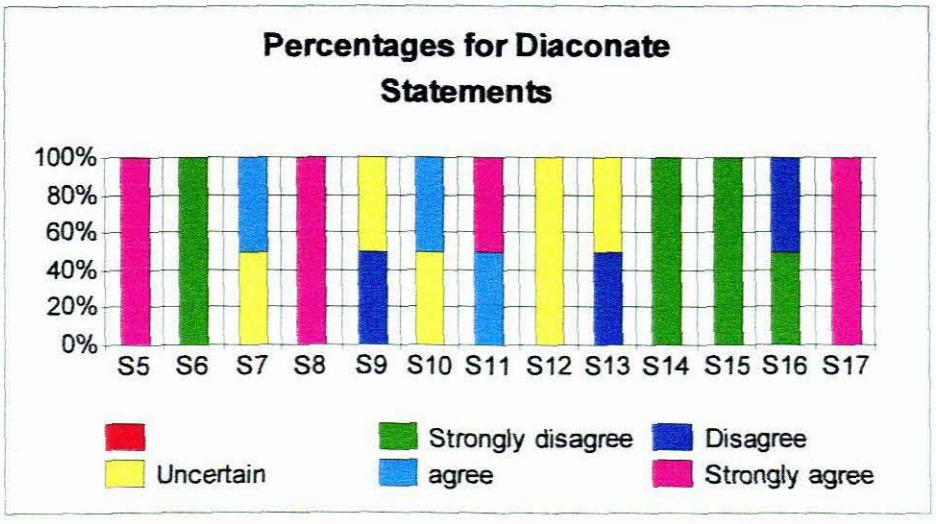
4. Practitioners of witchcraft (Q20)

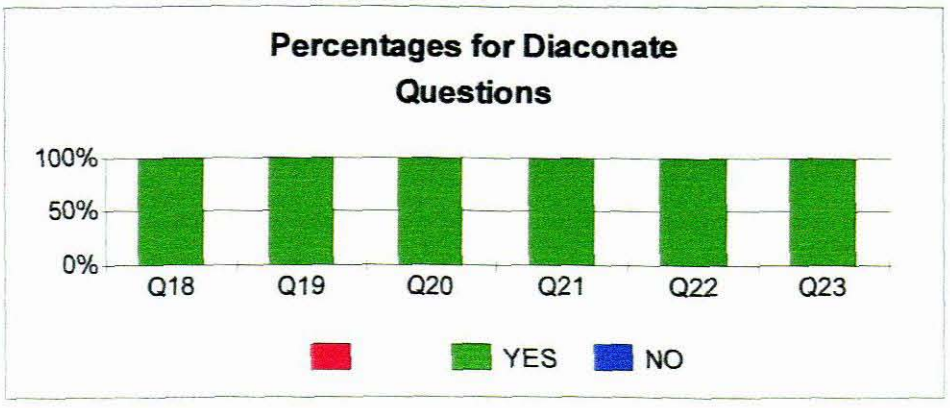
   86% believed that there should be some action taken against practitioners while 14% stated that no action should be meted out. Among the responses for dealing with practitioners of witchcraft were:

   - fasting and praying
   - demonstrating anger toward them
   - getting them committed to Christ

(vi) Diaconate

There were 5 questionnaires sent with 2 responses. For the purpose of analysis 2 responses equal 100%.





1. Commitment to Faith

- Personal Devotional life (S5)

  100% of the Deacons were in agreement to a personal devotional life.

- Children (S8)

  100% of the Deacons Agreed to actively participating in the spiritual lives of their children.

2. Knowledge of the spirit world

- Belief in demon possession (S15)

  100% of the Deacons believed in demon possession.

- Demon possession and demonic oppression (Q18)

  100% of the Deacons claimed to know the difference between demon possession and oppression.

- Understanding of the spirit world (S7)

  50% of the Deacons indicated that they had a sound knowledge of the spirit world while 50% remained Uncertain.

- Those affected by demons (S16)

  100% of the Deacons Disagreed to demons affecting 'only those who were weak in faith'.

- A saved person can be demon possessed (S17)

  100% of the Deacons Agreed that a saved person can be possessed.

3. Participation in activities dealing with the spirit world

- By the church (S13)

  50% of the Deacons participated in praying for the possessed in the local assembly while 50% remained Uncertain.

- By others (Q19)

  100% of the Deacons Agreed to people participating in witchcraft and black magic. The reasons for participating included:

  - pride and jealousy
  - quick fix to problems
  - a lack of knowledge of God's Word

- Personal
  - Counseling (S11 and Q22)

    The Deacons remained Uncertain with regard to their counseling abilities. However some of the advice offered to victims included:
    * allowing them [sic] to read God's Word
    * worshipping God
    * fasting and praying
    * advising them on what Christ can do for them
  - Exorcism of demons (S12)

    100% of the Deacons indicated that they actively participated in exorcisms.
  - Results to participation in activities dealing with the spirit world (S8)

    In response to S9, the Deacons remained Uncertain with regard to the effect that the spirit world was having upon their lives.

4. Reasons for believers being superstitious (S14 and Q21)

   100% of the Deacons indicated that they Disagreed to being superstitious. However they were aware of Christians who were superstitious. The reasons provided for superstitions were:
   - religious upbringing
   - a lack of knowledge of God's Word
   - the practice of former religions

5. How should users of witchcraft and black magic be dealt with from a Biblical perspective? (Q20)

   100% of the Deacons felt that action must be taken against practitioners. They should:
   - be loved and cared for
   - be encouraged about the need for God

6. Perceptions on the role of women in exorcism (Q23)

   100% of the Deacons felt that women should participate directly in the exorcism process.

(b) POTTERS HOUSE MINISTRIES

(i) Sunday School Children

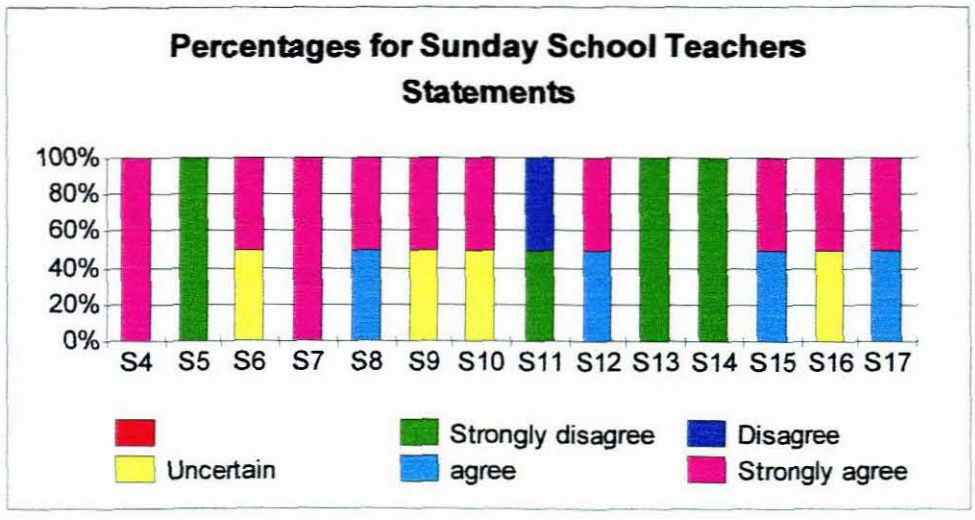
There were no responses to the questionnaires.

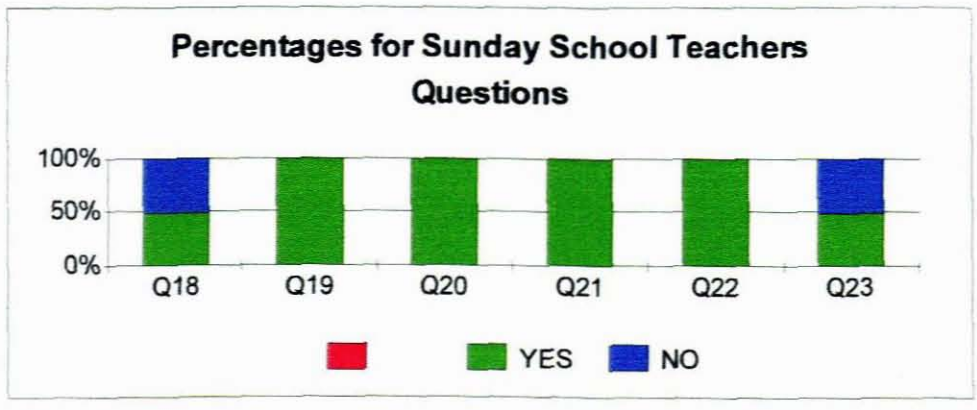
(ii) Youth Group

There were no responses to the questionnaires.

(iii) Sunday School Teachers

There were 6 questionnaires sent with 2 responses. For the purpose of analysis 2 equals 100%.





1. Commitment to Faith

- Through Personal Devotions (S4)

  The teachers Strongly Agreed to a favorable devotional life.

- Through Parental Influence (S8)

  They Strong Agreed to parental support in spiritual matters.

2. Knowledge of the spirit world

- Knowledge of demons (S10)

  50% of the teachers indicated that they had no knowledge of demons while 50% remained Uncertain

- Belief in demon possession (S15)

  100% of the Teachers believed in demon possession.

- Those affected by demons (S16)

  In response to S16, 50% Strongly Agreed that demons affected 'only those who were weak in faith' while 50% Agreed.

- Believers' vulnerability to possession (S17)

  This statement dealt primarily with whether a saved person can be possessed. 50% Strongly Agreed while 50% remained Uncertain.

- Difference between demon possession and demonic oppression (Q19)

  50% claimed to know the difference while 50% did not know the difference between demon possession and oppression.

3. Participation in activities dealing with the spirit world

- By the church (S13)

  100% of the teachers indicated that their leadership was involved in praying for the demon possessed.

- By others (Q20)

  100% of the teachers indicated that they knew of people who participated in witchcraft or black magic. Some of the reasons provided for participation included:

  - quest for personal power
  - a lack of faith
  - loss of hope in god
  - a lack of patience
  - a poor spiritual life

- Personal
  - Counseling (S11 and Q23)

    50% Agreed to counseling abilities and 50% remained Uncertain. Some advice for the victims included:
    * fasting and praying
    * humbling oneself
    * confessing one's need
    * reading the Bible
    * maintaining a relationship with God
  - Teaching (S9)

    100% Agreed that they felt at ease teaching about matters pertaining to the spirit world.
- By women (Q24)

  100% of the teachers believed that the role of women in the deliverance process should be restricted to an intercessory one. Respondents were of the opinion that they should be excluded from the actual deliverance process.

4. Reasons for believers being superstitious (S14 and Q22)

   There is 100% agreement to the existence of superstitions among Christians. Some of the reasons included:
   - failure to listen to the Holy Spirit
   - a lack of focus on God
   - unbelief

5. Personal response to the spirit world

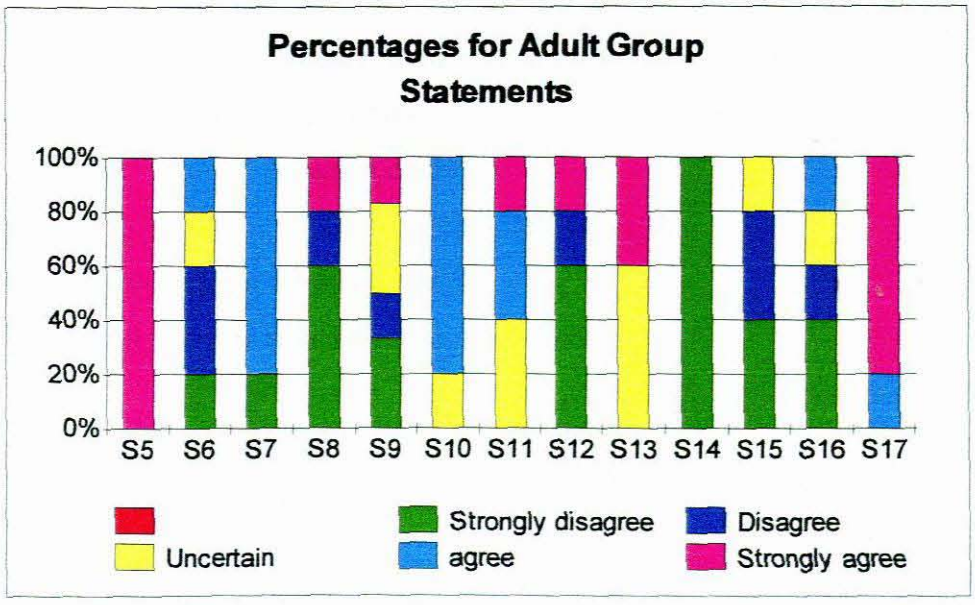
   In response to S6, 100% of the teachers did not fear the spirit world.

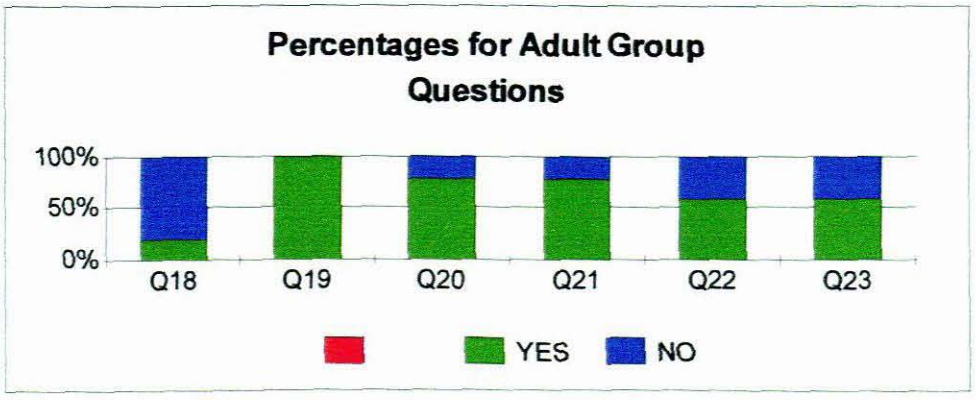
(iv) Ladies' Organization

There was no response to this questionnaire.

(v) Adult Group

There were 40 questionnaires sent with 5 responses. For the purpose of analysis 5 responses will equal 100%.





1. Commitment to faith

- Personal
  - Devotional life (S5)

    100% Agreed to a sound devotional life.
- Parental Influence (S8)

  80% of the respondents stated that they were currently not being influenced by parents to participate in the spirit world while 20% Agreed.

- Belief in superstition (S14 and Q21)

  100% Disagreed with being superstitious. However, 80% Agreed to fellow Christians being superstitious while 20% Disagreed. Among the reasons provided were:

  - practice of the former religions
  - lack of faith
  - personal doubt

2. Knowledge of the spirit world

   - Belief in demon possession (S15)

     80% believed in demon possession while 20% remained Uncertain.

   - A saved person can be possessed (S17)

     100% believed that a saved person can be possessed.

   - Understanding the difference between oppression and possession (Q18)

     20% possessed an understanding while 80% stated No.

   - Those affected by demons (S16)

     20% remained Uncertain to whether demons 'only affected those who were weak in faith'. 20% said Yes and 60% said No.

3. Participation in activities dealing with the spirit world

   - By the church (S13)

     40% stated that there was some participation of the church leaders in praying for the possessed or oppressed while 60% remained Uncertain.

   - By others (Q19)

     The reasons provided for people participating in witchcraft were:

     - envy
     - jealousy

- Personal
  - Ability to counsel (S11 and Q22)

    60% indicated that they were able to counsel those affected by the spirit world while 40% remained Uncertain. The advice offered to the victims were:

    * read the bible
    * fast and pray
    * seek help from church
- By women (Q23)

  40% believed that women should participate while 60% stated No to participation in the deliverance process.

4. Practitioners of witchcraft (Q20)

   80% believed that there should be some action taken against practitioners while 20% stated that no action should be meted out. Among the responses for dealing with practitioners of witchcraft were:

   - prayer
   - be counseled
   - bringing them before the church

(vi) Diaconate

There were no responses to the questionnaires.

This completes the summary of the analysis of the Conservative, Semi-Conservative and Independent churches.

7.5 RECOMMENDATIONS

Stemming from the research done on the various churches in Isipingo, it is evident that there are some areas that need to be addressed by the leadership. These include discipleship, preaching, teaching and counseling. These aspects could also be relevant to other churches since the churches chosen for research generally represent the different church structures that exist in Isipingo. These sections that need attention will be described.

1. DISCIPLESHIP

There is an urgent need for the implementation of two discipleship programs.
A curriculum must be developed which will enable believers to better understand aspects that pertain to the spirit world and how one's relationship to such a world can impact the way one lives.
Another curriculum to be considered immediately is one that deals with basic teachings on theology. The motivation for this type of Bible study program is supported by the evidence of superstition and the prevalence of members either participating directly or indirectly in matters pertaining to the occult world.

2. PREACHING

a. ADULT GROUP

Although messages on encouragement, comfort, healing and prosperity have their places, there must be some ardent preaching on sin, repentance and reassurance of forgiveness that can be received through faith in Jesus Christ. This must be seen as a pre-requisite to any needs being met by Christ. The reason for such preaching is attributed to many believers turning to the spirit world as the 'quick fix' to problems.

Believers must also be encouraged to allow God to exact revenge in contentious situations while they must continue to aim at reconciling relationships with others.

b. CHLDREN

It has been discovered through the research that a large proportion of children are dealing with general and specific phobias. Preaching aimed at encouraging partnership with parents can be most beneficial in reassuring children of the support and love that is available to deal with phobias.

c. YOUTH GROUP

The spiritual challenges that youth encounter must also be addressed. Sermons aimed at helping them understand the nature of spiritual warfare amongst others will be of great significance. This will help them gain confidence in overcoming some of the temptations that they struggle with daily.

3. TEACHING

The leadership must also consider providing options for teachers to equip themselves in matters relating to the spirit world. Some of the members of the Diaconate must also be afforded this necessity. This could either be presented by the Minister, any knowledgeable leader or the consultation of a specialist who has sufficient knowledge in the area pertaining to the spirit world. When leaders become equipped, it will enable them to become confident in teaching others.

4. COUNSELING

To help leaders become effective in counseling victims of demon possession or oppression, two curriculums must be developed.

The first deals with a course that gives some basic knowledge in counseling. This deals with the role of the counselor as well as the pros and cons of counseling.

This course will help build confidence in the lives of leaders as they relate to others.

The second concerns those affected by demonic spirits. Leaders must be exposed to a systematic procedure that teaches them to deal with such victims. With demon possession and oppression being a reality the leader must be confident even if he confronts an unpredictable situation. His faith and reliance upon God together with sound judgment must enable him to know the depth and limits of his participation .

5. SUNDAY SCHOOL

The Sunday School ministry must also be proactive in addressing the fears and insecurities of children. This must be done in a loving and comforting way. A seasoned female teacher should be deployed to teach children in this age group. Children must also be assured of the love of God and His constant presence.

Love and comfort must also take the form of confrontation. This is required in the area of the games that children innocently play but which has bearing on the spirit world. The quest for power and dominance are aspects that find root in the personality of Satan. Children must be taught about the importance of humility, selflessness and the interests of others before oneself. These virtues have lasting effects as to how they will relate to God and others.

7.6 HYPOTHESIS REVISITED

The hypothesis offered in 1:8 stated , '***The believers lack of knowledge of the spirit world accounts for their poor spiritual wellbeing***'. This research has validated the hypothesis.

7.7 FUTURE RESEARCHERS

7.7.1 A religious survey must be carried out in the area of Isipingo since there are no statistics available.

7.7.2 There is a need for a cross-cultural research. A research must be carried out with regards to Black believers and their response to the spirit world as the churches dealt with in this research were predominantly Indian.

7.7.3 A further comparative breakdown of the responses of the genders and age groups to the research questionnaire. This would ascertain the extent of participation by the genders in activities of the spirit world.

7.7.4 A comparative study with another Indian township to ascertain their responses to the spirit world will be most interesting especially in discovering the areas that present `problems to spiritual growth.

CONCLUSION

This thesis has approached the 'Christian Perspective of the World of Spirits' while comparing and contrasting the spirit worlds of the African Traditional Religion and Hinduism. Their beliefs and practices and their relationship to the spirit world was highlighted. The spirit world is held in high esteem by the respective religionists described in this thesis. The African Traditional Religion and Hinduism believe that fulfilling the requirements of the spirit world would result in prosperity, security, and divine favor as well as protection from practitioners of evil who seek to disrupt personal and social life.

By virtue of the blessings one can receive from relating to the spirit world, religionists take the time to ensure that they actively participate either through prayers, sacrifices, rituals or other associated practices.

The Christian perspective of the spirit world is considered more of a threat to human existence. This is because of the intentions of Satan and his emissaries who partly make up this world. Satan, once a chief angel, because of pride was removed from his position and excluded from all aspects pertaining to God's kingdom. To execute revenge on God, Satan incited man to sin in the Garden of Eden. Since then the curse of sin has affected all of mankind. It has always been the will of God to live in a reconciled relationship with man. Therefore the sin of man and his redemption through His Son, Jesus Christ is given great attention in the Bible.

Even though man is reconciled with God through belief in Jesus Christ, Satan continues with his efforts to tempt man to live in disobedience to the commands and precepts as laid down in God's Word. To achieve his purposes, he utilizes doubt, and the subtle presentation of alternatives to lure believers into believing that God's will for their lives can be ascertained through other avenues. When believers succumb to Satan's plans they seriously impact on God's purposes for their lives. The work of Satan and his demons is, amongst others, to continually tempt believers to lack faith and trust in God. When this happens to unsuspecting

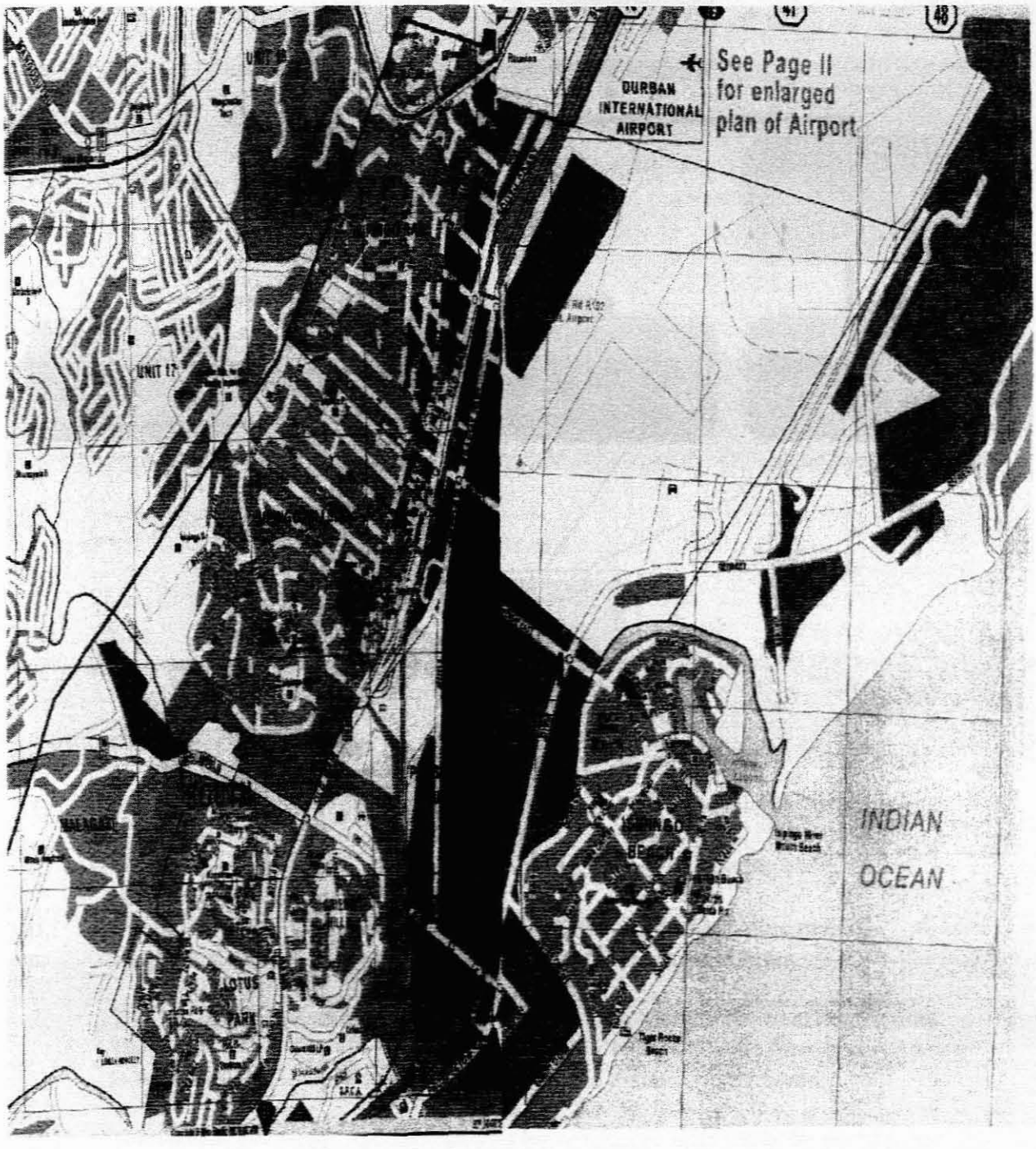
believers, Satan and his demons are pleased. The reason for this is because these believers join the ranks of the spirit world in opposing God. This immediately sets believers up for untold problems which become associated with their participation in the activities of the spirit world.

Although believers may seem to have their needs met outside the parameters of God's will it is only a temporary solution, for the consequences of disobedience to God has far greater impact on their wellbeing. Therefore it is wise for a believer to live in an obedient and humble relationship with God, for God alone possesses all of the wisdom required for man to live and experience a life of blessing.

From the research it appears that there exists a certain measure of cross cultural influences evident on topics such as superstition and concepts of the spirit world. This research on the spirit world is by no means exhaustive. There are many things that will continue to remain a mystery. In the course of writing this thesis the researcher was told by a demon during an exorcism process, 'the spirit world is far greater than you think'.

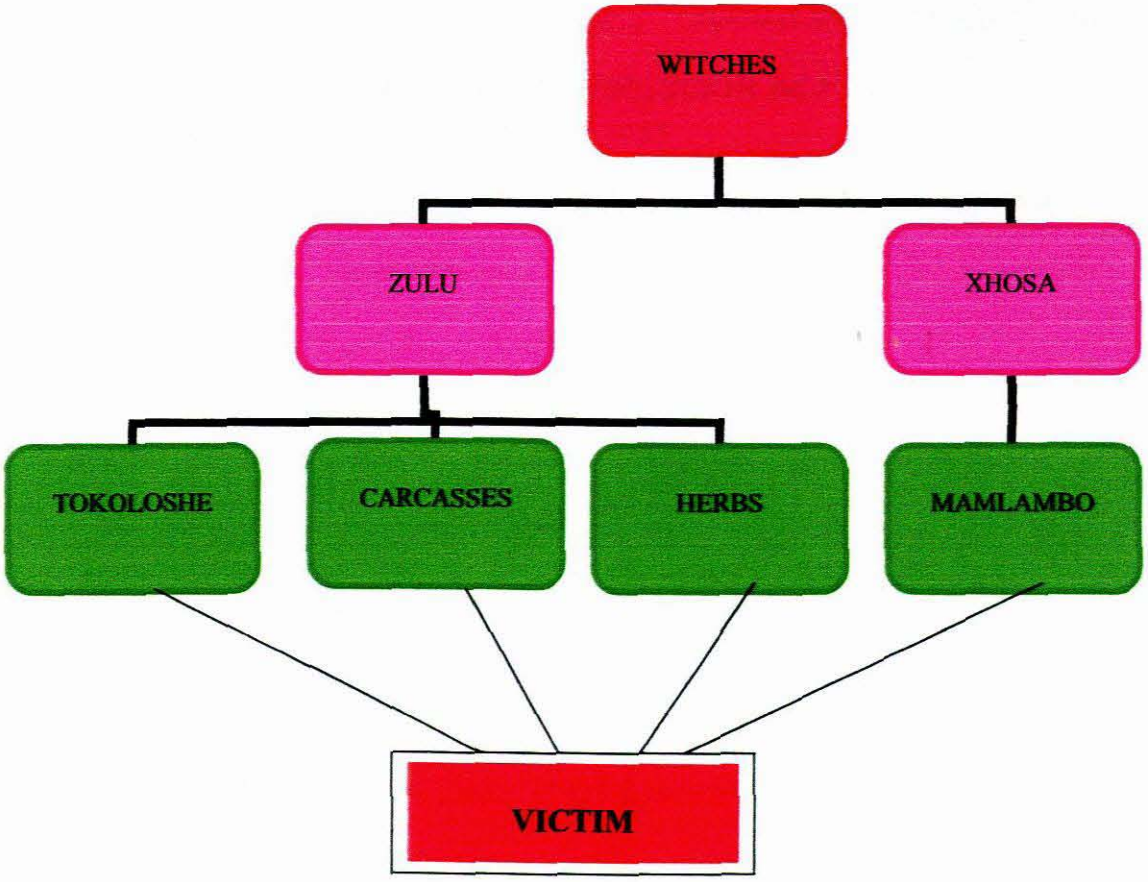
Nevertheless the knowledge that is made available by God through His Word must be embraced, harnessed and put to effect as believers pursue living honorably before God. There is no need for believers to fear the spirit world, for God is Eternal, Sovereign and Powerful and in Him alone is victory.

APPENDIX A – MAP OF ISIPINGO



Source: Map taken from Durban 5th Edition (1998)

APPENDIX B - ORGANOGRAM



Comments on Organogram

1. The Zulu witch generally has three sources of evil available to inflict harm on victims.

a. The Tokoloshe which is most commonly and feared. It is supposedly a creation out of 'special bloodlines'.

b. The carcasses to help create familiars or objects for homeopathic magic.

c. The uses of herbs. Special concoctions are made to dupe victims.

2. The Xhosa witch generally solicits the help of the Mamlambo to affect victims. The Mamlambo, a product of the witches' evil, bears a female form and is known to entice men, particularly those who work at a distance from home.

3. The victims are either directly affected by witches or alternately by people who solicit the help of witches with the intention to inflict harm on their enemies.

APPENDIX C - WITCHCRAFT SUPPRESSION ACT

STATUTES OF THE REPUBLIC OF SOUTH AFRICA – CRIMINAL LAW AND PROCEDURE

WITCHCRAFT SUPPRESSION ACT
NO. 3 OF 1957

[ASSENTED TO 19 FEBRUARY, 1957] [DATE OFCOMMENCEMENT: 22 FEBRUARY 1957]

(English text signed by the Governor-General)

As amended by

Witchcraft Suppression Amendment Act, No. 50 of 1970)

ACT

To provide for the suppression of the practice of witchcraft and similar practices.

1. Offences relating to the practice of witchcraft and similar practices.- Any person who-

(a) imputes to any other person the causing, by supernatural means, of any disease in or injury or damage to any person or thing, or who names or indicates any other person as a wizard;

(b) in circumstances indicating that he professes or pretends to use any supernatural power, witchcraft, sorcery, enchantments or conjuration imputes the cause of death of, injury or greed to, disease in, damage to or disappearance of any person or thing to any other person;

(c) employs or solicits any witchdoctor, witch-finder or any other person to name or indicate any person as a wizard;

(d) profess a knowledge of witchcraft, or the use of charms and advises any person how to bewitch, injure or damage any person or think or supplies any person with any pretended means of witchcraft;

(e) on the advice of any witchdoctor, witch-finder or other person or on the ground of any pretended knowledge of witchcraft, uses or causes to be put into operation any means or process which, in accordance with such advice or his own belief, is calculated to injure or dame any person or thing;

(f) for gain pretends to exercise or use any supernatural power, witchcraft, sorcery, enchantment or conjuration, or undertakes to tell fortunes, or pretends from his skill in or knowledge of any occult science to discover where and in what manner anything supposes to have been stolen or lost may be found.

shall be guilty of an offence and liable on conviction-

(i) in the case of an offence referred to in paragraph (a) or (b) in consequence of which the person in respect of whom such offence was committed, has been killed, or where the accused has been proved to be by habit or repute a witchdoctor or witch-finder, to imprisonment for a period not exceeding twenty years or to a whipping not exceeding ten strokes or to both such imprisonment and such whipping;

(ii) in the case of any other offence referred to in the said paragraphs, to one or more of the following penalties, namely, a fine not exceeding one thousand rand, imprisonment for a period not exceeding ten years and a whipping not exceeding ten strokes;

(iii) in the case of an offence referred to in paragraph (c), (d) or (e), to a fine not exceeding five hundred rand or to imprisonment for a period not exceeding five years, or to both such fine and such imprisonment;

(iv) in the case of an offence referred to in paragraph (f), to a fine not exceeding two hundred rand or to imprisonment for a period not exceeding two years.

2. **Presumption** -Where any person in respect of whom an offence referred to in paragraph (a) or (b) of section 1 was committed, is killed, it shall be presumed, until the contrary is proved, that such person was killed in consequence of the commission of such offence.

3. **Repeal of laws** -The laws mentioned in the Schedule to this Act hare hereby repealed to the extent set out in the fourth column of that Schedule.

4. **Short title**- This Act shall be called the Witchcraft Suppression Act, 1957.

Schedule

LAWS REPEALED

PROVINCE OR TERRITORY	NO. AND YEAR OF LAW	TITLE OR SUBJECT OF LAW	EXTENT OF REPEAL
Cape of Good Hope	Act No. 24 of 1886	The Black Territories' Penal Code	Chapter XI
Cape of Good Hope	Act No. 2 of 1895	The Witchcraft Suppression Act, 1895	The whole
Natal	Law No. 19 of 1891	Natal Code of Black Law	Section *one hundred and twenty nine* of the Schedule as substituted by Union Proclamation No. 168 of 1932
Transvaal	Ordinance No. 26 of 1904	The Crimes Ordinance. 1904	Sections *twenty nine* to *thirty four* inclusive
Zululand	Proclamation No. 11 of 1887	Laws and Regulations for the Government of Zululand	Regulations nine and ten

WITCHCRAFT SUPPRESSION AMENDMENT ACT
NO. 50 OF 1970

[ASSENTED TO 11 SEPTEMBER, 1970] [DATE OFCOMMENCEMENT: 18 SEPTEMBER 1970]

(English text signed by the State President)

As amended by

ACT

To amend the Witchcraft Suppression Act, 1957, so as to make it an offence for a person who pretends to exercise supernatural powers, to impute the cause of certain occurrences to another person; and to provide for incidental matters.

1 and 2. Substitute respectively sections 1 and 2 of the Witchcraft Suppression Act, No. 3 of 1957.

3. Short title – This Act shall be called the Witchcraft Suppression Amendment Act, 1970.

Source: (Niehaus 2001: 200-201)

APPENDIX D

REPUBLIC OF INDIA - LAWS ON CASTE SYSTEM

The Constitution (Ralhan 1987:vi – ix) prescribed protection and safeguards for the scheduled castes and scheduled tribes, and other weaker sections either specially or by way of insisting on their general rights as citizens with the object of promoting their educational and economic interests and of removing the social disabilities. The main safeguards are:

1. the abolition of 'untouchability' and the forbidding of its practice in any form (Art.17);
2. the promotion of their educational and economic interests and their protection from social injustice and all forms of exploitation (Art. 46);
3. the throwing open by law of Hindu religious institutions of a public character to all classes and sections of Hindus (Art. 25b);
4. the removal of any disability, liability, restriction or condition with regard to access to shops, public restaurants, hotels and places of public entertainment or the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partially out of state funds or dedicated to the use of the general public (Art. 15(2);
5. the curtailment by law in the interest of any scheduled tribe, of the general rights of all citizens to move freely, settle in, and acquire property (Art.19(5).;
6. the forbidding or any denial of admission to educational institutions maintained by the state or receiving aid out of state funds (Art. 29(2));
7. permitting the state to make reservation for the backward classes in public services in case of inadequate representation and requiring the state to consider the claims of the scheduled castes and scheduled tribes in making of appointments to public services (Art. 16 and 335).
8. special representation in the Lok Sabha and the state Vidhan Sabhas to scheduled castes and tribes till 25 January 1990 (Art. 330, 332 and 334);
9. the setting up of advisory councils and separate departments in the states and the appointment of a special officer at the centre to promote their welfare and safeguard their interests (Art. 164 and 338 and Fifth Schedule);
10. special provision or the administration and control of schedule and tribal areas (Art. 244 and Fifth and Sixth Schedules);
11. prohibition of traffic in human beings and forced labour (Art. 23).

Not only that for enlarging the scope and making the penal provision more stringent, the Untouchability (Offences) Act 1955 had been comprehensively amended by the Untouchability (Offences) Amendment and Miscellaneous Provisions Act, 1976, which came into force from 19 November 1976. With this amendment, the name of the Principle Act has been changed to the Protection if Civil Rights Act, 1955. The Act provides penalties for preventing a person, on the ground of untouchability from enjoying the rights accruing out of abolition of untouchability. Enhanced penalties/punishment has also been provided for subsequent offences.

Provision for legal aid to the scheduled castes victim of protection of Civil Rights cases have been made by 18 states. By June 1982, 17 states had set up Committees at various levels to make periodical review of the problems of untouchability and cases related to it and suggest various measures for the affection implementation of the PCR Act.

Under article 330 and 332 of the Constitution, seats are reserved for the scheduled castes and scheduled tribes in the Lok Sabha and state Vidhan Sabhas in proportion to their population. Their concession was initially for a period of 10 years from the Commencement of the Constitution but has been extended, through amendments up to 25 January 1990.

Following the introduction of panchayati raj safeguards have been provided for proper representation of the members of the scheduled castes and tribes by reserving seats for them in the gram panchayats and other local bodies.

Article 16(4) permits reservation in favor of backward classes, who may not be adequately represented in services. For the scheduled castes, reservation is 15 percent of the vacancies for which recruitment is made by open competition on all India bases and 162/3 percent of the vacancies to which recruitment is made otherwise. For the scheduled tribes, the reservation is 7,5 percent in both cases.

APPENDIX E – CATHOLIC PRAYER RITE FOR EXORCISM

The information was downloaded from
www.ghostvillage.com/legends14_03222003.shtml (10/16/2005).

Having before him the person possessed (who should be bound if there is any danger), he (the priest) traces the sign of the cross over him, over himself, and the bystanders, and then sprinkles all of them with holy water. After this he kneels and says the Litany of the Saints, exclusive of the prayers which follow it. All present are to make the responses. At the end of the litany he adds the following:

- Antiphon: Do not keep in mind, O Lord, our offenses or those of our parents, nor take vengeance on our sins. Our Father (the rest inaudibly until:)
- P: And lead us not into temptation.
- All: But deliver us from evil.

Psalm 53

After the psalm the priest continues:

- P: Save Your servant.
- All: Who trusts in You, my God.
- P: Let him (her) find in You, Lord, a fortified tower.
- All: In the face of the enemy.
- P: Let the enemy have no power over him (her).
- All: And the son of iniquity be powerless to harm him (her). Lord, send him (her) aid from Your holy place.
- All: And watch over him (her) from Zion.
- P: Lord, heed my prayer.
- All: And let my cry be heard by You.
- P: The Lord be with you.
- All: May He also be with you.

Let us pray.
God, whose nature is ever merciful and forgiving, accept our prayer that this servant of yours, bound by the fetters of sin, may be pardoned by Your loving kindness.

Holy Lord, almighty Father, everlasting God and Father of our Lord Jesus Christ, who once and for all consigned that fallen and apostate tyrant to the flames of hell, who sent Your only- begotten Son into the world to crush that roaring lion; hasten to our call for help and snatch from ruination and from the clutches of the noonday devil this human being made in Your image and likeness. Strike terror, Lord, into the beast now laying waste Your vineyard. Fill Your servants with courage to fight manfully against that reprobate dragon, lest he despise those who put their trust in You, and say with Pharaoh

of old: "I know not God, nor will I set Israel free." Let Your mighty hand cast him out of Your servant, (Name), so he may no longer hold captive this person whom it pleased You to make in Your image, and to redeem through Your Son; who lives and reigns with You, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

2. Then he commands the demon as follows:

I command you, unclean spirit, whoever you are, along with all your minions now attacking this servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that you tell me by some sign your name, and the day and hour of your departure. I command you, move over, to obey me to the letter, I who am a minister of God despite my unworthiness; nor shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of their possessions.

3. Next he reads over the possessed person these selections from the Gospel, or at least one of them.

A Lesson from the holy Gospel according to St. John

John 1.1-14

As he says these opening words he signs himself and the possessed on the brow, lips, and breast.

A Lesson from the holy Gospel according to St. Mark

Mark 16.15-18

At that time Jesus said to His disciples: "Go into the whole world and preach the Gospel to all creation. He that believes and is baptized will be saved; he that does not believe will be condemned. And in the way of proofs of their claims, the following will accompany those who believe: in my name they will drive out demons; they will speak in new tongues; they will take up serpents in their hands, and if they drink something deadly, it will not hurt them; they will lay their hands on the sick, and these will recover."

A Lesson from the holy Gospel according to St. Luke

Luke 10.17-20

At that time the seventy-two returned in high spirits. "Master," they said, "even the demons are subject to us because we use your name!" "Yes," He said to them, "I was watching Satan fall like lightning that flashes from heaven. But mind: it is I that have given you the power to tread upon serpents and scorpions, and break the dominion of the

enemy everywhere; nothing at all can injure you. Just the same, do not rejoice in the fact that the spirits are subject to you, but rejoice in the fact that your names are engraved in heaven."

A Lesson from the holy Gospel according to St. Luke

Luke 11.14-22

At that time Jesus was driving out a demon, and this particular demon was dumb. The demon was driven out, the dumb man spoke, and the crowds were enraptured. But some among the people remarked: "He is a tool of Beelzebul, and that is how he drives out demons!" Another group, intending to test Him, demanded of Him a proof of His claims, to be shown in the sky. He knew their inmost thoughts. "Any kingdom torn by civil strife," He said to them, "is laid in ruins; and house tumbles upon house. So, too, if Satan is in revolt against himself, how can his kingdom last, since you say that I drive out demons as a tool of Beelzebul. And furthermore: if I drive out demons as a tool of Beelzebul, whose tools are your pupils when they do the driving out? Therefore, judged by them, you must stand condemned. But, if, on the contrary, I drive out demons by the finger of God, then, evidently the kingdom of God has by this time made its way to you. As long as a mighty lord in full armor guards his premises, he is in peaceful possession of his property; but should one mightier than he attack and overcome him, he will strip him of his armor, on which he had relied, and distribute the spoils taken from him."

- P: Lord, heed my prayer.
- All: And let my cry be heard by You.
- P: The Lord be with you.
- All: May He also be with you.

Let us pray.
Almighty Lord, Word of God the Father, Jesus Christ, God and Lord of all creation; who gave to Your holy apostles the power to tramp underfoot serpents and scorpions; who along with the other mandates to work miracles was pleased to grant them the authority to say: "Depart, you devils!" and by whose might Satan was made to fall from heaven like lightning; I humbly call on Your holy name in fear and trembling, asking that you grant me, Your unworthy servant, pardon for all my sins, steadfast faith, and the power--supported by Your mighty arm--to confront with confidence and resolution this cruel demon. I ask this through You, Jesus Christ, our Lord and God, who are coming to judge both the living and the dead and the world by fire.

All: Amen.

4. Next he makes the sign of the cross over himself and the one possessed, places the end of the stole on the latter's neck, and, putting his right hand on the latter's head, he says the following in accents filled with confidence and faith:

- P: See the cross of the Lord; begone, you hostile powers!

- All: The stem of David, the lion of Judah's tribe has conquered.
- P: Lord, heed my prayer.
- All: And let my cry be heard by You.
- P: The Lord be with you.
- All: May He also be with you.

Let us pray.
God and Father of our Lord Jesus Christ, I appeal to Your holy name, humbly begging Your kindness, that You graciously grant me help against this and every unclean spirit now tormenting this creature of yours; through Christ our Lord.

All: Amen.

Exorcism

I cast you out, unclean spirit, along with every satanic power of the enemy, every spectre from hell, and all your fell companions; in the name of our Lord Jesus Christ Begone and stay far from this creature of God. For it is He who commands you, He who flung you headlong from the heights of heaven into the depths of hell. It is He who commands you, He who once stilled the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter of justice, you root of all evil and vice, seducer of men, betrayer of the nations, instigator of envy, font of avarice, fomenter of discord, author of pain and sorrow. Why, then, do you stand and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him, who in Isaac was offered in sacrifice, in Joseph sold into bondage, slain as the paschal lamb, crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which follow are traced on the brow of the possessed person). Begone, then, in the name of the Father, and of the Son, and of the Holy Spirit. Give place to the Holy Spirit by this sign of the holy cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

- P: Lord, heed my prayer.
- All: And let my cry be heard by You.
- P: The Lord be with you.
- All: May He also be with you.

Let us pray.
God, Creator and defender of the human race, who made man in Your own image, look down in pity on this Your servant, (Name), now in the toils of the unclean spirit, now caught up in the fearsome threats of man's ancient enemy, sworn foe of our race, who befuddles and stupefies the human mind, throws it into terror, overwhelms it with fear and panic. Repel, O Lord, the devil's power, break asunder his snares and traps, put the unholy tempter to flight. By the sign (on the brow) of Your name, let Your servant be protected in mind and body. (The three crosses which follow are traced on the breast of

the possessed person). Keep watch over the inmost recesses of his (her) heart; rule over his (her) emotions; strengthen his (her) will. Let vanish from his (her) soul the temptings of the mighty adversary. Graciously grant, O Lord, as we call on Your holy name, that the evil spirit, who hitherto terrorized over us, may himself retreat in terror and defeat, so that this servant of yours may sincerely and steadfastly render you the service which is Your due; through Christ our Lord.

All: Amen.

Exorcism

I adjure you, ancient serpent, by the judge of the living and the dead, by Your Creator, by the Creator of the whole universe, by Him who has the power to consign you to hell, to depart forthwith in fear, along with your savage minions, from this servant of God, (Name), who seeks refuge in the fold of the Church. I adjure you again, (on the brow) not by my weakness but by the might of the Holy Spirit, to depart from this servant of God, (Name), whom almighty God has made in His image. Yield, therefore, yield not to my own person but to the minister of Christ. For it is the power of Christ that compels you, who brought you low by His cross. Tremble before that mighty arm that broke asunder the dark prison walls and led souls forth to light. May the trembling that afflicts this human frame, (on the breast) the fear that afflicts this image (on the brow) of God, descend on you. Make no resistance nor delay in departing from this man, for it has pleased Christ to dwell in man. Do not think of despising my command because you know me to be a great sinner. It is God Himself who commands you; the majestic Christ who commands you. God the Father commands you; God the Son commands you; God the Holy Spirit commands you. The mystery of the cross commands you. The faith of the holy apostles Peter and Paul and of all the saints commands you. The blood of the martyrs commands you. The continence of the confessors commands you. The devout prayers of all holy men and women command you. The saving mysteries of our Christian faith command you.

Depart, then, transgressor. Depart, seducer, full of lies and cunning, foe of virtue, persecutor of the innocent. Give place, abominable creature, give way, you monster, give way to Christ, in whom you found none of your works. For He has already stripped you of your powers and laid waste your kingdom, bound you prisoner and plundered your weapons. He has cast you forth into the outer darkness, where everlasting ruin awaits you and your abettors. To what purpose do you insolently resist? To what purpose do you brazenly refuse? For you are guilty before almighty God, whose laws you have transgressed. You are guilty before His Son, our Lord Jesus Christ, whom you presumed to tempt, whom you dared to nail to the cross. You are guilty before the whole human race, to whom you proffered by your enticements the poisoned cup of death.

Therefore, I adjure you, profligate dragon, in the name of the spotless Lamb, who has trodden down the asp and the basilisk, and overcome the lion and the dragon, to depart from this man (woman) (on the brow), to depart from the Church of God (signing the bystanders). Tremble and flee, as we call on the name of the Lord, before whom the

denizens of hell cower, to whom the heavenly Virtues and Powers and Dominations are subject, whom the Cherubim and Seraphim praise with unending cries as they sing: Holy, holy, holy, Lord God of Sabbath. The Word made flesh commands you; the Virgin's Son commands you; Jesus of Nazareth commands you, who once, when you despised His disciples, forced you to flee in shameful defeat from a man; and when He had cast you out you did not even dare, except by His leave, to enter into a herd of swine. And now as I adjure you in His name, begone from this man (woman) who is His creature. It is futile to resist His will. It is hard for you to kick against the goad. The longer you delay, the heavier your punishment shall be; for it is not men you are condemning, but rather Him who rules the living and the dead, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

- P: Lord, heed my prayer.
- All: And let my cry be heard by You.
- P: The Lord be with you.
- All: May He also be with you.

Let us pray.
God of heaven and earth, God of the angels and archangels, God of the prophets and apostles, God of the martyrs and virgins, God who have power to bestow life after death and rest after toil; for there is no other God than you, nor can there be another true God beside you, the Creator of heaven and earth, who are truly a King, whose kingdom is without end; I humbly entreat your glorious majesty to deliver this servant of yours from the unclean spirits; through Christ our Lord.

All: Amen.

Exorcism

Therefore, I adjure you every unclean spirit, every spectre from hell, every satanic power, in the name of Jesus Christ of Nazareth, who was led into the desert after His baptism by John to vanquish you in your citadel, to cease your assaults against the creature whom He has formed from the slime of the earth for His own honor and glory; to quail before wretched man, seeing in him the image of almighty God, rather than his state of human frailty. Yield then to God, who by His servant, Moses, cast you and your malice, in the person of Pharaoh and his army, into the depths of the sea. Yield to God, who, by the singing of holy canticles on the part of David, His faithful servant, banished you from the heart of King Saul. Yield to God, who condemned you in the person of Judas Iscariot, the traitor. For He now flails you with His divine scourges, He in whose sight you and your legions once cried out: "What have we to do with you, Jesus, Son of the Most High God? Have you come to torture us before the time?" Now He is driving you back into the everlasting fire, He who at the end of time will say to the wicked: "Depart from me, you accursed, into the everlasting fire which has been prepared for the devil and his angels." For you, O evil one, and for your followers there will be worms that never die. An

unquenchable fire stands ready for you and for your minions, you prince of accursed murderers, father of lechery, instigator of sacrileges, model of vileness, promoter of heresies, inventor of every obscenity.

Depart, then, impious one, depart, accursed one, depart with all your deceits, for God has willed that man should be His temple. Why do you still linger here? Give honor to God the Father almighty, before whom every knee must bow. Give place to the Lord Jesus Christ, who shed His most precious blood for man. Give place to the Holy Spirit, who by His blessed apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in Annas and Saphira; who smote you in King Herod because he had not given honor to God; who by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, now! Begone, seducer! Your place is in solitude; your abode is in the nest of serpents; get down and crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly, kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames. You might delude man, but God you cannot mock. It is He who casts you out, from whose sight nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who expels you, He who has prepared everlasting hellfire for you and your angels, from whose mouth shall come a sharp sword, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

5. All the above may be repeated as long as necessary, until the one possessed has been fully freed.

6. It will also help to say devoutly and often over the afflicted person the Our Father, Hail Mary, and the Creed, as well as any of the prayers given below.

7. The Canticle of our Lady, with the doxology; the Canticle of Zachary, with the doxology.

Athanasian Creed

- P: Whoever wills to be saved must before all else hold fast to the Catholic faith.
- All: Unless one keeps this faith whole and untarnished, without doubt he will perish forever.
- P: Now this is the Catholic faith: that we worship one God in Trinity, and Trinity in unity;
- All: Neither confusing the Persons one with the other, nor making a distinction in their nature.
- P: For the Father is a distinct Person; and so is the Son, and so is the Holy Spirit.

- All: Yet the Father, Son, and Holy Spirit possess one Godhead, co-equal glory, co-eternal majesty.
- P: As the Father is, so is the Son, so also is the Holy Spirit.
- All: The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated.
- P: The Father is infinite, the Son is infinite, the Holy Spirit is infinite.
- All: The Father is eternal, the Son is eternal, the Holy Spirit is eternal.
- P: Yet they are not three eternals, but one eternal God.
- All: Even as they are not three uncreated, or three infinites, but one uncreated and one infinite God.
- P: So likewise the Father is almighty, the Son is almighty, the Holy Spirit is almighty.
- All: Yet they are not three almighties, but they are the one Almighty.
- P: Thus the Father is God, the Son is God, the Holy Spirit is God.
- All: Yet they are not three gods, but one God.
- P: Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord.
- All: Yet there are not three lords, but one Lord.
- P: For just as Christian truth compels us to profess that each Person is individually God and Lord, so does the Catholic religion forbid us to hold that there are three gods or lords.
- All: The Father was not made by any power; He was neither created nor begotten.
- P: The Son is from the Father alone, neither created nor made, but begotten.
- All: The Holy Spirit is from the Father and the Son, neither made nor created nor begotten, but He proceeds.
- P: So there is one Father, not three; one Son, not three; one Holy Spirit, not three.
- All: And in this Trinity one Person is not earlier or later, nor is one greater or less; but all three Persons are co-eternal and co-equal.
- P: In every way, then, as already affirmed, unity in Trinity and Trinity in unity is to be worshipped.
- All: Whoever, then, wills to be saved must assent to this doctrine of the Blessed Trinity.
- P: But it is necessary for everlasting salvation that one also firmly believe in the incarnation of our Lord Jesus Christ.
- All: True faith, then, requires us to believe and profess that our Lord Jesus Christ, the Son of God, is both God and man.
- P: He is God, begotten of the substance of the Father from eternity; He is man, born in time of the substance of His Mother.
- All: He is perfect God, and perfect man subsisting in a rational soul and a human body.
- P: He is equal to the Father in His divine nature, but less than the Father in His human nature as such.
- All: And though He is God and man, yet He is the one Christ, not two;

- P: One, however, not by any change of divinity into flesh, but by the act of God assuming a human nature. All: He is one only, not by a mixture of substance, but by the oneness of His Person.
- P: For, somewhat as the rational soul and the body compose one man, so Christ is one Person who is both God and man;
- All: Who suffered for our salvation, who descended into hell, who rose again the third day from the dead;
- P: Who ascended into heaven, and sits at the right hand of God the Father almighty, from there He shall come to judge both the living and the dead.
- All: At His coming all men shall rise again in their bodies, and shall give an account of their works.
- P: And those who have done good shall enter into everlasting life, but those who have done evil into ever lasting fire.
- All: All this is Catholic faith, and unless one believes it truly and firmly one cannot be saved.
- P: Glory be to the Father
- All: As it was in the beginning.

Here follow a large number of psalms which may be used at the exorcist's discretion but are not a necessary part of the rite. Some of them occur in other parts of the Ritual and are so indicated; the others may be taken from the Psalter. Psalm 90; psalm 67; psalm 69; psalm 53; psalm 117; psalm 34; psalm 30; psalm 21, psalm 3; psalm 10; psalm 12.

Prayer Following Deliverance

Almighty God, we beg You to keep the evil spirit from further molesting this servant of yours, and to keep him far away, never to return. At your command, O Lord, may the goodness and peace of our Lord Jesus Christ, our Redeemer, take possession of this man (woman). May we no longer fear any evil since the Lord is with us; who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

APPENDIX F - EXORCISM PROCEDURE AS PRACTICED BY A MINISTER OF THE CHURCH OF ENGLAND IN SOUTH AFRICA

This information has been supplied by Reverend Raj Moodley of the Church of England in South Africa based at Newlands in KwaZulu-Natal.

The language used in this section is the actual writing as provided to the researcher.

1. If the victim is a non Christian and happens to manifest while the Gospel is being shared then a prayer for sanity for the victim is offered by the spiritual workers. Included in the prayer is the request to God to keep him normal until he has understood the salvation message, the Gospel of our redemption in Christ. This has been done every time there is an interruption in presenting the Gospel.
2. Once we are satisfied that he has understood the Gospel we proceed with a prayer for his salvation. Only after the person makes a commitment do we tackle the manifestation.
3. We are careful not to hold the victim although we do have someone standing behind and on the side of him in the event of the person falling so that he does not injure himself. One reason why we don't initially touch or hold the person is that their focus and hope must be on Christ and not on the Minister or Elder or whoever else may be praying for him at the time.
4. More often it is a simple prayer to the Lord thanking him for His death and salvation and that such a manifestation has occurred. We are careful not to coax or in anyway manipulate the situation so as to bring up the spirit as it may border on Saul visiting the witch of Endor (engaging in the occult). We believe that if a person significantly and truly knows the Saviour, evil spirits will not stay. There is simultaneous imparting and departing.
5. It is during the manifestation that certain questions are asked to ascertain the nature of the demon and the reason it has sought to possess the victim.
6. Thereafter there is a concerted prayer effort to seek the Lord to deliver the victim.

7. When the demon leaves we tell the demon 'to leave, bow the knee to Jesus and not to come back, to go to hell, a place prepared for the Devil and his angels'.
8. Some demons beg to stay and even cry out with a shriek when hell is mentioned.
9. The victim then feels very thirsty after returning to normality. A cup of water is given to them to quench their thirst. Thereafter they enquire what happened or make mention that they feel as if a load has been lifted.
10. We then conclude by confirming the evil spirit has left and we thank the Lord. Sometimes we have to deal with more than one spirit and the whole process is repeated.

APPENDIX G – LETTER TO PASTORS

REV. VERNON PILLAY
P.O. BOX 23294 , ISIPINGO, 4110
TEL. 031 -9021397 084 479 8138
EMAIL: vernon.pillay@absamail.co.za

Dear Pastor

Greetings to you in Jesus name.

I trust that all is well with you and your congregation.

I am in the process of completing my Doctor of Philosophy Degree (D. Phil) in Religion Studies at the University of Zululand.

In order to bring finality to my research, I kindly seek your permission and assistance to involve your congregation in a research program. Your church is one of 8 other churches that has been carefully selected to participate in the research.

The topic being researched is, The Christian Perspective of the World of Spirits; a Trans-ethnic Examination. This deals with the impact of the 'spirit world' in the lives of believers in Isipingo. This is being done while examining two other religious groups, Hinduism and African Traditional Religion. I believe that this research, apart from helping me finalize my thesis, will also yield invaluable data that could be helpful to you and your church for the future.

I pray for your support and co-operation in the subject matter being examined.

God bless you

Yours in Christ

Rev. Vernon Pillay

APPENDIX H – QUESTIONNAIRE

SUNDAY SCHOOL CHILDREN

Age Group (9-12 Years)

1. Your age _____
2. Gender Male / Female (Please tick appropriate gender)
3. Name of Church _____
4. Suburb _____

In the statements below (5- 15) please circle the appropriate number on the scale of 1-5 showing your preference. These statements (5-17) are referred to in the analysis.

1 = strongly agree **2** = agree **3** = uncertain

4 = disagree **5** = strongly disagree

5.	I often read my Bible, pray and attend church related services.	1 2 3 4 5
6.	I get afraid when I hear about devil.	1 2 3 4 5
7.	I know of friends who read the stars columns.	1 2 3 4 5
8.	My parents encourage me much in matters pertaining to my belief in God.	1 2 3 4 5
9.	I get excited when learning about God.	1 2 3 4 5
10.	I have seen someone who is demon possessed.	1 2 3 4 5
11.	I am afraid to sit next to someone in church who is believed to be demon possessed.	1 2 3 4 5
12.	The church leaders often pray for demon possessed people in church.	1 2 3 4 5
13.	My parent/s influences me to be superstitious.	1 2 3 4 5
14.	We often talk about devils and listen to ghost stories.	1 2 3 4 5
15.	I enjoy television programs that show people or cartoon characters with extra-ordinary powers.	1 2 3 4 5

Could you please answer the following questions? (These questions are referred to in the analysis).

16. What in your understanding is the difference between a devil and an angel?
17. What games do your friends' play that you feel are evil?
18. What frightens children a lot?

Thank you for your time and God bless you.

APPENDIX I - QUESTIONNAIRE

YOUTH GROUP

Age Group (13 -25 Years)

1. Your Age _____
2. Gender Male / Female

3. Name of Church _____
4. Suburb _____

In the statements below (5-17) please circle the appropriate number on the scale of 1-5 showing your preference. These statements (5-17) are referred to in the analysis.

1 = strongly agree **2** = agree **3** = uncertain

4 = disagree **5** = strongly disagree

5.	I read my Bible, pray and attend church related services.	1 2 3 4 5
6.	I get afraid when I hear about devils.	1 2 3 4 5
7.	I know of friends who read the star columns.	1 2 3 4 5
8.	My parents encourage me much in matters pertaining to my belief in God.	1 2 3 4 5
9.	I get excited when learning about God.	1 2 3 4 5
10.	I have seen someone who is demon possessed.	1 2 3 4 5
11.	I am afraid to sit next to someone in church who is believed to be demon possessed.	1 2 3 4 5
12.	The church leaders often pray for demon possessed people in church.	1 2 3 4 5
13.	My parent's influences me to be superstitious.	1 2 3 4 5
14.	We often talk about devils and listen to ghost stories.	1 2 3 4 5
15.	I enjoy TV programs that show people or cartoon characters with extra-ordinary powers.	1 2 3 4 5
16.	I am able to counsel someone who is being influenced by the devil.	1 2 3 4 5
17.	A saved person can be possessed.	1 2 3 4 5

Could you please answer the following questions? (These questions are referred to in the analysis).

18. What in your understanding is the difference between a devil and an angel?
19. What in your opinion is the difference between demon possession and demonic oppression?
20. What games do your friends' play that you feel is evil?
21. In what ways do you think that the devil can affect youth?

Thank you for your time and God bless.

APPENDIX J - QUESTIONNAIRE

SUNDAY SCHOOL TEACHERS

1. Your Age _____
2. Gender Male _____ Female _____
3. Name of Church _____
4. Suburb _____

In the statements below (5-18) please circle the appropriate number on the scale of 1-5 showing your preference. These statements (5-18) are used in the analysis.

1 = strongly agree **2** = agree **3** = uncertain

4 = disagree **5** = strongly disagree

5.	I communicate often with God.	1 2 3 4 5
6.	I am afraid of the spirit world.	1 2 3 4 5
7.	I know much about the spirit world.	1 2 3 4 5
8.	My parents influenced me in matters pertaining to my belief in God.	1 2 3 4 5
9.	I feel at ease teaching about Satan and demons.	1 2 3 4 5
10.	I know much about demon possession.	1 2 3 4 5
11.	I am able to counsel someone who is demon possessed.	1 2 3 4 5
12.	I am afraid to sit next to someone in church who is believed to be demon possessed.	1 2 3 4 5
13.	The church leaders often pray for demon possessed people in church.	1 2 3 4 5
14.	I am greatly influenced by superstition.	1 2 3 4 5
15.	In my opinion there is no such thing as demon possession.	1 2 3 4 5
16.	Demonic oppression only affects those who are weak in their faith.	1 2 3 4 5
17.	A saved person can be possessed.	1 2 3 4 5
18.	I spend much time talking about the spirit world with my class.	1 2 3 4 5

Could you please answer the following questions? (These questions are referred to in the analysis).

19. What in your understanding is the difference between demon possession and demonic oppression?
20. Why in your opinion do people become involved with witchcraft or black magic?
21. How do you think users of witchcraft or black magic should be dealt with from a Biblical view?
22. Please share reasons as to why some Christians are still very superstitious?
23. What advice will you give to someone who you may suspect to be demon possessed or demonically oppressed?
24. What role do you feel that women ought to play in dealing with demon possession or demonic oppression?

Thank you for your time and God bless.

APPENDIX K - QUESTIONNAIRE

LADIES' ORGANIZATION

1. Your Age _____

2. Name of Church _____

3. Suburb _____

In the statements below (4-17) please circle the appropriate number on the scale of 1-5 showing your preference. These statements (4-17) are referred to in the analysis.

1 = strongly agree **2** = agree **3** = uncertain

4 = disagree **5** = strongly disagree

4.	I communicate often with God.	1 2 3 4 5
5.	I am afraid of the spirit world.	1 2 3 4 5
6.	I know much about the spirit world.	1 2 3 4 5
7.	My parents influenced me in matters pertaining to my belief in God.	1 2 3 4 5
8.	I feel at ease teaching about Satan and demons.	1 2 3 4 5
9.	I know much about demon possession.	1 2 3 4 5
10.	I am able to counsel someone who is demon possessed.	1 2 3 4 5
11.	I am afraid to sit next to someone in church who is believed to be demon possessed.	1 2 3 4 5
12.	The church leaders often pray for demon possessed people in church.	1 2 3 4 5
13.	I am greatly influenced by superstition.	1 2 3 4 5
14.	In my opinion there is no such thing as demon possession.	1 2 3 4 5
15.	Demonic oppression only affects those who are weak in their faith.	1 2 3 4 5
16.	A saved person can be possessed.	1 2 3 4 5
17.	I spend much time talking about the spirit world in the ladies' meetings.	1 2 3 4 5

Could you please answer the following questions? (These questions are referred to in the analysis).

18. What in your understanding is the difference between demon possession and demonic oppression?
19. Why in your opinion do people become involved with witchcraft or black magic?
20. How do you think users of witchcraft or black magic should be dealt with from a Biblical view?
21. Please share reasons as to why some Christians are still very superstitious?
22. What advice will you give to someone who you may suspect to be demon possessed or demonically oppressed?
23. What role do you feel that women ought to play in dealing with demon possession or demonic oppression?

Thank you for your time and God bless you.

APPENDIX L - QUESTIONNAIRE

ADULT GROUP (26 years+)

1. Your Age _____
2. Gender M/F
3. Name of Church _____
4. Suburb _____

In the statements below (5-17) please circle the appropriate number on the scale of 1-5 showing your preference. These statements (5-17) are referred to in the analysis.

1 = strongly agree **2** = agree **3** = uncertain
4 = disagree **5** = strongly disagree

5.	I communicate often with God.	1 2 3 4 5
6.	I am afraid of the spirit world.	1 2 3 4 5
7.	I know much about the spirit world.	1 2 3 4 5
8.	Since my conversion to Christianity, my parents still influence me in matters pertaining to the spirit world.	1 2 3 4 5
9.	I experienced more pain than happiness as a result of my association to the spirit world.	1 2 3 4 5
10.	I know much about demon possession.	1 2 3 4 5
11.	I am able to counsel someone who is demon possessed.	1 2 3 4 5
12.	I am afraid to sit next to someone in church who is believed to be demon possessed.	1 2 3 4 5
13.	The church leaders often pray for demon possessed people in church.	1 2 3 4 5
14.	I am greatly influenced by superstition.	1 2 3 4 5
15.	In my opinion there is no such thing as demon possession.	1 2 3 4 5
16.	Demonic oppression only affects those who are weak in their faith.	1 2 3 4 5
17.	A saved person can be possessed.	1 2 3 4 5

Could you please answer the following questions? (These questions are referred to in the analysis).

18. What in your understanding is the difference between demon possession and demonic oppression?
19. Why in your opinion do people become involved with witchcraft or black magic?
20. How do you think users of witchcraft or black magic should be dealt with from a Biblical view?
21. Please share reasons as to why some Christians are still very superstitious?
22. What advice will you give to someone whom you may suspect to be demon possessed or demonic oppressed?
23. What role do you feel that women ought to play in dealing with demon possession or demonic oppression?

Thank you for your time and God bless you.

APPENDIX M - QUESTIONNAIRE

DIACONATE

1. Your Age _____
2. Gender M / F

3. Name of Church _____
4. Suburb _____

In the statements below (5-17) please circle the appropriate number on the scale of 1-5 showing your preference. These statements (5-17) are referred to in the analysis.

1 = strongly agree **2** = agree **3** = uncertain

4 = disagree **5** = strongly disagree

5.	I communicate often with God.	1 2 3 4 5
6.	I am afraid of the spirit world.	1 2 3 4 5
7.	I know much about the spirit world.	1 2 3 4 5
8.	I influence my children towards believing in God.	1 2 3 4 5
9.	I experienced more pain than happiness as a result of my association with the spirit world.	1 2 3 4 5
10.	I know much about demon possession and demonic oppression.	1 2 3 4 5
11.	I am able to counsel someone who is demon possessed.	1 2 3 4 5
12.	I have helped in exorcising demons.	1 2 3 4 5
13.	I join my colleagues often in praying for demon possessed people in church.	1 2 3 4 5
14.	I am greatly influenced by superstition.	1 2 3 4 5
15.	In my opinion there is no such thing as demon possession.	1 2 3 4 5
16.	Demonic oppression only affects those who are weak in their faith.	1 2 3 4 5
17.	A saved person can be demon possessed.	1 2 3 4 5

Could you please answer the following questions? (These questions are referred to in the analysis).

18. What in your understanding is the difference between demon possession and demonic oppression?
19. Why in your opinion do people become involved with witchcraft or black magic?
20. How do you think that users of witchcraft or black magic should be dealt with from a Biblical view?
21. Please share reasons as to why some Christians are still very superstitious?
22. What advice will you give to someone who you may suspect is demon possessed or demon oppressed?
23. What role should women play in praying for the demon possessed or demonically oppressed?

APPENDIX N - INTERVIEW

SPIRITUAL WORKERS - PASTORS

1. How many demonic encounters have you had in the past 5 years?
2. How often have you been called out to demonic situations?
   Once per week once per month once per annum
3. In your opinion what is the reason why people are demonically affected?
4. How do you deal with the problem where one is a non – believer in Christ?
5. How do you deal with the problem where one is a believer in Christ?
6. What methods do you employ in the deliverance of those who are demon possessed?

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