

A Psychological Analysis of Helping Human Relations in an African Independent Church.

BY

**BOY TIMOTHY NYEMBE**

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Promoter : Professor S.D. Edwards

Co-Promoter : Professor N.V. Makunga

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I declare that this is my own work both in conception and execution.

  
.....  
**B.T. NYEMBE**

ABSTRACT

The need for a psychology that addresses problems of all racial groups in South Africa has long been documented. Studies have indicated that modern health care services are inadequate and not accessible to all population groups in this country. The needs and problems in South Africa are too complicated to be treated by Western therapies alone. What seem to have been a viable alternative are the services rendered to Blacks by traditional doctors, diviners, faith healers and the African Independent Churches.

The aim of this study was an exploratory psychological investigation into the nature of helping human relations in an African Independent Church. A sample of 18 respondents was randomly selected from members of the St. John's Apostolic Faith Mission Church, Harrismith. The phenomenological research methodology was used to elicit descriptions from the subjects regarding their experiences and meaning of being members of that particular church.

The descriptions of the respondents were tape recorded, transcribed and dissected into natural meaning units which were blocked into themes. The natural meaning units and the themes of each subject were synthesised into a general concise description in psychological language. This descriptive statement, which was referred to as situated structure, disclosed the unique and essential meaning the phenomenon had for each individual. Those themes that were expressed and shared by the majority of the subjects were grouped into a general structure of six categories, namely, spiritual helping, prayer healing, holy water, cohesiveness, existential assistance and catharsis.

The researcher validated the descriptions by going back to respondents and asking them whether his synthesis accurately revealed their experiences. Each respondent commented on the general structure by stating on a subjective eleven point scale (0-10) the degree to which the general structure reflected his/her experiences. The respondents' ratings indicated that the general structure was a fairly accurate reflection of their experiences as members of this particular church. There was significant agreement among the eighteen respondents in ranking the six categories. This means that there was significant agreement.

about what the subjects generally experienced as members of the St. John's Apostolic Faith Mission Church and about their experiences.

In view of literature review of other African Independent Churches the researcher could generalize that human helping relations in the African Independent Churches exist essentially in the aforementioned six main forms.

It was recommended that similar research be conducted in other African Independent Churches such as the ZCC, Church of Nazarites and the Mahon Mission. The practices of the AIC's could be included in the curricula of the training of mental health care workers. Clients could benefit from cross referrals between Western practitioners and the healers of the African Independent Churches.

KORT BEGRIP

Die betoog om 'n minder rasgesentreerde Psigologie in Suid Afrika te bedryf wat 'n wyer spektrum van die totale bevolking bedien, word vir 'n geruime reeds in verskeie akademiese publikasies verwoord. Etlike gesaghebbende uitsprake het aangetoon dat moderne gesondheidsorg onvoldoende en ontoeganklik is vir alle bevolkingsgroepe. Die problematiek rondom die unieke behoeftes van 'n heterogene Suid Afrikaanse bevolking is oenskynlik te omvangryk om alleenlik deur sogenaamde Westerse metodes effektief aangespreek te word. Die aanvullende rol van die dienste gelewer aan Swartmense deur tradisionele genesers, waarseers, geloogsgenesers en die Onafhanlike Kerke van Afrika verdien 'n herwaardering.

Die doel van hierdie studie is om 'n verkennende psigologiese ondersoek te loods ten einde insig te verkry aangaande menslike hulpverlening binne een betrokke Onafhanklike Afrika Kerkgenootskap. 'n Ewekansige monster van agtien respondente is getrek uit lidmate van die "St John's Apostolic Faith Mission Church" in Harrismith. Die fenomenologiese navorsingsmetode is nagevolg ten einde beskrywings te bekom van persone se ervarings en betekenis

gewing betreffende hul lidmaatskap tot die Kerk. Die protokolle is eers op band vasgele, daarna herskryf en toe is betekenis-eenhede geïdentifiseer. Die betekenis-eenhede is gerangskik in identifiseerbare temas. Hierdie temas is voorts omskryf in psigologiese terme en saamgevat in 'n gesitueerde struktuur wat die unieke essensiele betekenis weergee van hoe elkeen die fenomeen persoonlik ervaar. Hierna is die temas, wat die meeste voorgekom het in die individuele gesitueerde strukture, opgeneem in 'n algemene struktuur. Ses sulke temas is opgeneem, naamlik, geestelike ondersteuning, gebedsgenesing, heilige water, groepsgevoel (kohesie), eksistensiële ondersteuning en suiwering (katarsis).

Die geldigheid van die navorser se sintese van die individuele protokolle is bepaal deur die persone te versoek om 'n aanduiding te gee in welke mate hulle uitsprake korrek weergegee is. Elke persoon is ook versoek om op 'n tienpunt-skaal 'n aanduiding te gee van die mate waarin die algemene struktuur hulle eie ervarings weerspieël. 'n Hoe mate van eenstemmigheid is aangetoon met die akkuraatheid van die algemene struktuur as synde 'n korrekte weergawe van hul eie ervarings. Persone het ook betekenisvolle ooreenstemming getoon met die rangorde-rangskikking van die ses

temas. Daar was gevolglik 'n beduidende ooreenstemming betreffende hulle algemene lidmaatskap-ervarings van die Kerk asook aangaande hul prioriteite betreffende die ervarings.

Die navorsingsresultate van hierdie ondersoek bevestig gegewens verkry uit die literatuur-oorsig en gevolglik kan met n redelike mate van vertroue veralgemeen word dat menslike hulpverlening binne die Onafhanklike Afrika Kerke essensieel gemanifesteer word by wyse van die ses geïdentifiseerde temas. Daar word aanbeveel dat die ondersoek uitgebrei word na ander Onafhanklike Afrika Kerke soos die ZCC, "Church of Nazarites" en die "Mahon Mission". Die praktyke van hierdie kerke behoort opgeneem te word in die leerplanne aan die hand waarvan gesondheidsorgpersoneel in Suid Afrike opgelei word. Kruis-verwysings tussen Westerse praktisyns en genesers van die Onafhanklike Afrika Kerke behoort in beginsel aanvaar te word.

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## CHAPTER ONE

### 1. THE RELEVANCE OF THE PSYCHOLOGICAL STUDY OF AFRICAN INDEPENDENT CHURCHES IN SOUTH AFRICA

The problem of relevance of modern Western developed psychology in the South African context and the role of the African Indigenous Churches which are discussed in this chapter have prompted the researcher to conduct an investigation into helping human relations in an African Independent church. The investigator's motivation and justification for this particular study, assumptions, scope and limitation, aims, definition of concepts and chapter organisation are presented.

### 2. THE RELEVANCE OF SOUTH AFRICAN PSYCHOLOGY

A literature review indicates that researchers and mental health care professionals have been concerned with a psychology that addresses problems and needs of all racial groups in our South African multicultural society (Dawes, 1985; Retief, 1989; Lazarus, 1985; Biesheuvel, 1987).

Dawes (1985) advocates that psychology should be critical of and attempt to change the socio-political situation in this country whereas Biesheuvel (1987) emphasises that the underlying psychological and social conflict must be identified first.

Vogelman (1987) asserts that the psychological and physical health of South African population groups is related to their living and working conditions. These conditions are determined by the political power and control that the people have over their socio-economic lives. Mental health and politics are therefore inextricably interwoven and inseparable. Politics determines to whom adequate psychological services will be rendered and who will receive insufficient psychological care.

As pointed out by Katz and Wexler (1989) the modernized, advanced, professionalized and costly Western-oriented health services have not been accessible to all members of our society. It has been argued that psychological research serves the interests of the elite minority group in power (Retief, 1989).

There are many criticisms of the current mental health system in South Africa that have been documented (Vogelman, 1987). It has been noted that mental health services that are rendered to the Black population group are inferior to those available to the White minority group.

Vogelman (1987:32) commented as follows:

"Inequality in mental health services in South Africa is overt. It manifests itself for instance in the racial imbalance of mental hospital beds, qualified psychologists, social workers, psychiatrists and psychiatric nurses. It reflects itself in the gross disproportion in the financial allocation for White mental health compared to Black mental health. Since our society is divided among class and racial lines, it becomes obvious that similar divisions will exist in the mental health system." \*

\* This statement was made before the advent of the new South Africa but it is still relevant in the new South Africa.

Gilbert (1989) has identified problems when Western psychology is practised in underdeveloped countries, that is societies and cultures that are different from that out of which it developed. Living and working in a new environment demands that the psychologist understands the context from the frame of reference of the people living in that milieu.

It seems cross cultural understanding which includes understanding of African culture is lacking among South African psychologists who have been trained within the Western orientation. This tends to limit their understanding of the symptoms of various problems of patients from other cultures (Lazarus, 1985).

Western psychology and its concomitant talking cure is strange to many Blacks in South Africa. As a result most Blacks consult traditional healers for treatment of their psychological problems (Vogelman, 1989).

Edwards (1986) found that patients perceived both psychologists and traditional healers, that is, traditional doctors, diviners and faith healers, as more or less equally effective in the treatment of problems.

The widespread readily accessible traditional health care systems that have attempted to address problems experienced by the Black population group in South Africa, have been opposed, labelled prescientific and devalued as inferior by some mental health professionals. Consequently clients have been implicitly discouraged from utilizing traditional practitioners (Katz and Wexler, 1989). According to Bhana (1987) such defamatory attitudes of Western therapists are closely related to their patronizing attitudes towards Black cultures.

Nevertheless, mental health care professionals such as psychologists have much to learn from traditional practitioners in general and the African Independent Churches in particular and such learning may enrich the theoretical knowledge and practice of psychologists (Katz & Wexler, 1989). The indigenous healer's role in health care is evident from the absence of Western healers in many Black communities (Mkhize 1989).

The utilization of the traditional health care system need not be perceived as over-simplification of the Black person's situation or as an attempt to ignore the issue of power oppression by supporting an alternative treatment (Lazarus, 1985). The indispensable role of

traditional practitioners and the African Independent Churches need not obscure the health hazards emanating from the political issues of this country (Mkhize, 1989).

3. THE ROLE OF THE AFRICAN INDEPENDENT CHURCHES

It has been noted that the African Independent Churches have attracted many followers in recent years (Oosthuizen, 1989). According to the 1990 report of the Institute for New Religious Movement and Indigenous Churches (Nermic, 1990) there were at least eight million members of the African Independent Churches, which are growing daily. Oosthuizen (1989) states that treatment of psychological problems in the African Independent Churches occurs within the context of the church in which there is togetherness, reintegration and support by the congregation instead of individualization and the distress of hospitalization. The church relieves tensions in a society that is characterized by socio-economic, political problems and insecurity.

West (1975) found that most of the traditional values such as marriage payments and respect for ancestors and elderly people were recognised by the church. The advice and assistance which the church provided to its members, the supernatural protection that was given through attendance, greater opportunity for leadership and for release of tension through dancing, all attracted people to seek help from these churches.

The African Independent Churches have also served as important reference groups to individuals who found themselves in a strange urban environment (West, 1975). Apelgryn (1991) succinctly delineates a reference group as any group a person uses as a frame of reference for evaluating his own position in the society and the appropriateness of his behaviour and attitudes.

Ngcobo and Edwards (1990) state that most Blacks consult both Western-oriented health services and traditional practitioners for help with their various problems. As Du Toit (1986) rightly observes, people need all the help available. A person may attend a Christian Church service while a cultural ritual is awaiting to be performed at home thereafter.

Similarly, a patient who had been treated in a hospital may need to be healed within the African Independent Church or by a traditional practitioner as well.

The hierarchy of needs in Maslow's theory (Papalia and Olds, 1988:386) in which needs are outlined according to priorities starting from a need for survival, security, belonging and self-esteem to the highest need for self actualization, seem to be applicable in most cultures. These needs seem to be addressed in varying degrees by the African Independent Churches. Dube (1989) also states that the African Independent Churches address social, psychological, medical and religious needs of members. Members are recognised as worthwhile human beings whose wholeness is restored in the church community.

The universal components of treatment (Cheetham & Griffiths, 1989) reflect that in both Western and traditional approaches there is a shared world view, including a common language spoken by both helper and patient, certain qualities of the helper that make it possible for the professional relationship to be acceptable to the patient and the atmosphere of the therapeutic situation that is related to the status of the therapy. Cheetham & Griffiths (1989) warn that

although these universal features of psychotherapy are therapeutic and applicable to traditional helpers, one need not minimize the vast difference between the modern Western and traditional African approaches. Nzima (1989) states that traditional and Western doctors can complement each other in their practices and yet still have much to learn from each other's profession. By virtue of their culture Blacks have some problems that can be treated successfully only by traditional healers and African Independent Churches, for example, bad luck, inability to find work and bewitchment.

Wessels (1989) highlights the important function of the African Independent Churches in helping people with daily problems of living in South African communities. He differentiates between African illness and natural illness.

The former are disorders that are peculiar to Africans and have traditional and cultural causes and the latter occur by chance, for example, epilepsy and mental retardation. Welbourn (1989) also distinguishes between natural disease and social disease which are treated by material medicine and through manipulation of a mystical cause respectively. According to him the

doctor's and the patient's beliefs are active agents for successful treatment since a psychological factor is potentially present in all illness.

Psychosomatic problems may result from failure in interpersonal relationships. West (1975) classifies psychosomatic problems into category A and category B complaints which refer to physical and psychological problems respectively. He notes, for instance, that parents who worry over children may eventually suffer from severe headaches. Bührmann (1989) contends that Africans do not differentiate between psychological and physical ailments. The African Independent Churches address all these problems.

4.

#### MOTIVATION AND JUSTIFICATION FOR THE STUDY

Research that investigates helping human relations as experienced by members of a specific African Independent Church, namely the St. John's Apostolic Faith Mission, within the context of social change, could increase understanding and knowledge of the African Independent Churches. The information generated from this study could also increase the

knowledge of psychologists, researchers and mental health workers who are involved in helping people with problems.

Edwards (1982) has noted that there are many people who are not professional psychologists who apply psychological principles. Psychological services are also rendered in many ways by professionals such as teachers, ministers of religion, social workers, traditional doctors, divine healers and the African Independent Churches. Hammond - Tooke (1989) holds that some people have become members of the African Independent Churches as an attempt to cope with realities of an increasingly complex society. By the same token Bakker (1989) has found that the African Independent Church represents an alternative community for individuals who have lost ties with their communities. These services are beneficial and psychotherapeutic to clients.

There is a paucity of research into the psychological analysis of helping human relations in the African Independent Churches. Research in this area may contribute new knowledge concerning the African Independent Churches. Moreover, various professionals have appealed for greater skills and treatment of

indigenous practitioners (Ngcobo & Edwards, 1990; Lazarus, 1985). According to Kriegler, Möller and Schoeman (1989), the faith healers of the African Independent Churches play a significant role in the mental health care of Black South Africans and much can be learned from these services. These authors recommend that the possibility of promoting parallel services by Western psychologists and traditional/spiritual healers be investigated. It is envisaged that an investigation of this nature could promote better understanding of the psychologist's and traditional/indigenous helper's frameworks. This is likely to encourage mutual trust and respect.

While there is voluminous literature on Western psychological treatment, there are few studies on the psychological assistance that is rendered by the African Independent Churches to their members.

5. **ASSUMPTIONS CONCERNING HELPING HUMAN RELATIONS IN AFRICAN INDEPENDENT CHURCHES**

Explicit in this study of helping relations in the African Independent churches is the assumption that a psychologist who works within a frame of reference that excludes spirits will find it difficult to help a

patient who believes in having been attacked by evil spirits. On the other hand a faith healer who works within the same frame of reference as the patient may be able to cure the patient (West, 1975).

According to Nene, Edwards and Makunga (1991), a Zionist group healing session results in change of personal constructs in members of the group. This study also indicated an increased positive correlation between group members' real and ideal selves which implied improved adjustment of those persons in society.

A related assumption is that participation in a Zionist Church service has a positive effect on the affect of members. The church service is a climate in which tension and frustration can be released through dancing, singing and confessions. Members may discuss their problems during the service and God can be invoked through prayers. The Zionist service is thus perceived as a powerful emotional experience that can change affect (Motala, 1989).

6. **SCOPE AND LIMITATION**

This study will be limited to members of one specific African Independent Church, namely, the St. John's Apostolic Faith Mission. The investigation will be conducted in one black township at Harrismith.

7. **AIMS OF THE STUDY**

7.1 **GENERAL AIM OF STUDY**

The general aim of this study is an exploratory psychological investigation into the nature of helping human relations in an African Independent Church.

7.2 **SPECIFIC AIMS OF STUDY**

The specific aims of this in depth investigation are to explicate:-

7.2.1 People's experiences in the African Independent Church meetings.

7.2.2 People's reasons for joining the African Independent Churches.

7.2.3 The meaning of being a member of an African Independent Church.

7.2.4 Helping human relations in African Independent Churches.

## 8. DEFINITION OF CONCEPTS

The key concepts that will be used frequently in this thesis are defined below:

### 8.1 PSYCHOLOGICAL

Tulloch (1993:1231) defines psychology as "the scientific study of the human mind and its functions, especially those affecting behaviour in a given context."

The definition portrays psychology as the discipline that uses scientifically tenable methods, procedures and guidelines to understand human behaviour. According to Edwards (1994) "The term psychology has been defined in many ways. As derived from its Greek roots "psyche" and "logos", it literally refers to the study of the breath, soul, spirit of life, i.e.

essential aspects of being human. The term "psychology" was first used in the sixteenth century by Philip Melancton in distinguishing human from religious problems. Modern scientific psychology developed from related research investigations by early founding figures such as Wilhelm Wundt and William James. The concept psychology is continually developing as in humanity and society. In a prescientific sense, it refers to human relations, experience, behaviour, phenomena, an ongoing event, happening, moment and facet of everyday reality. The ongoing task of the psychologist is to study and systematise these phenomena in terms of definable concepts, operations, laws, theories and paradigms and apply this (scientific) knowledge, experience and skills in promoting human welfare" (Edwards 1994).

This comprehensive definition clearly indicates that different researchers have used various concepts to define psychology which continues to develop as a science. In the present study the words 'human relations' have also been used to refer to psychological phenomena (Edwards, 1994).

Sykes (1982:831) defines psychological as "of the mind; of psychology."

In this thesis the concept (adjective) psychological will be used to mean 'from the psychological point of view'.

## 8.2

### ANALYSIS

According to Van den Aardweg and Van den Aardweg (1988:19-20) "analysis is the breakdown of the whole into its constituent elements or parts so that the hierarchy of ideas is clarified and/or the relations between the ideas are expressed more explicitly. Analysis involves the identification of elements, the systematic exposure of the connection and interconnection between elements and the arrangement and structure which holds the whole together".

Analysis in this research will include description, explication and clarification of helping human relations as perceived or experienced by members of the African Independent Church.

**HELPING**

The word help may be defined as "to be of use or service to" (Sykes 1982:465). The concept helping has been used by Brammer and Shostrom (1968) to describe counselling psychology and related professions such as psychiatry and religion as helping professions that render a helping function. The authors also use the phrase 'helping process' to designate the procedure through which people are helped.

Stuart and Sundeen (1983:63) state that: "Helping others is a function of all concerned people, and it is not limited to health professionals. Neither is there a cluster of traits that describes a helping person who is universally effective".

The concept 'helping' will be used to mean beneficial, therapeutic and helpful.

**HUMAN**

The term human may be defined as "of or belonging to the genus Homo, distinguished from animals by superior mental development, power of articulate speech, and upright posture" (Concise Oxford Dictionary 1982:45).

Kruger (1988) describes bodiliness, spatiality, being with others, time and life history as dimensions of humanness. These dimensions are interrelated and are present in our experiences. With regard to upright posture as one of the important characteristics of humanness, Kruger states:

"Upright posture is constitutive of being human in a definitive sense, also that we note that man, unlike the anthropoids, has a head which is actually mounted on the spinal column whereas in the case of the latter the head hangs from the spinal column" (Kruger, 1988:45).

The human body shapes itself in accordance with its specific function in the world. The realities of being human are described by metaphors such as 'my heart bleeds for you' (Kruger, 1988:47).

Kruger (1988:81) further states:

"Being human means being in relation to others. Being human does not mean being born as a mere organism that then enters into object relations with other similar and non similar objects or organisms or things. On the contrary being human means relations to others right from the start".

The concept 'human' will be used in this thesis to refer to anything that belongs to or has to do with the human species or mankind.

## 8.5

### RELATIONS

The Concise Oxford dictionary (1982:876) defines the concept relations as "what one person or thing has to do with another, way in which one stands or is related to another, kind of connection of correspondence or contrast or feeling that prevails between persons."

It further defines relationships as "state of being related (The Concise Oxford Dictionary, 1982:876)."

According to Van den Aardweg and Van den Aardweg  
(1988:193):

"A relationship is a particular mode in which persons, things, ideas, self and God are mutually connected. Such relationships are usually dynamic and interactive and are initiated by the individual through his involvement and the assigning of meaning in his lifeworld. Relationship implies an association between two referents and the child is busy throughout life with these associations, giving them meaning and so forming a relationship. This relationship is bi-polar in nature, the child as the one pole and the given reality as the other. Central to such a relationship is understanding - the attribution of significance or meaning through involvement and experience. This relationship, or mutual interaction, can manifest itself in an attraction to or a repulsion of the poles, in an acceptance or a rejection, friendliness or unfriendliness, which draws the two referents together or drives them apart."

The above definitions clearly indicate that relations/relationships can be either positive or negative depending on the definition of the parties involved in such relationships.

Papalia and Olds (1988:633) define close relationship as an "association in which people influence each other, are dependent on each other, and usually engage in various types of activities together over a long period of time."

#### 8.6 HELPING HUMAN RELATIONS

The phrase 'helping human relations' will be used to refer to psychotherapeutic and beneficial interpersonal relationships as perceived by the respondents within the context of an African Independent church.

#### 8.7 AFRICAN INDEPENDENT CHURCHES

West (1975:3) defines the African Independent Churches (AICs) as "those churches that are entirely under African control, and which have no links with churches that have any white members."

Motala (1989:196-6) notes that in the African styles of worship and healing, Black workers find some consolation for the loss of their traditional values.

In this thesis the designations African Independent Church and African Indigenous Church will be used interchangeably to refer to any church that functions independently from mainline or mission churches. These churches are controlled by African leaders and recognise traditional African values.

#### 8.8 MISSION CHURCHES

According to West (1975:4) "mission churches, then are those churches that have white participation at any level of their structure." The concepts mission or mainline churches will be used to refer to churches other than the African Independent Churches and which include white members in their congregations.

#### 8.9 RELIGION

The concept religion as defined by Sykes (1982:877), refers to a particular system of faith and worship for example, the Christian, Muslim or Buddhist religion.

Broadly speaking religion may be defined as a set of beliefs and practices by which a particular group of people indicates what is of ultimate significance in life. In order to exist effectively the group has to

maintain sound relationships with what it recognises as ultimate in life. Each ultimate requires its own practice (Thompson, 1961).

The use of the concept 'religion' in the present study will not be limited to any particular religion but will rather refer to this broader universal meaning.

8.10

### SPIRIT

According to the Concise Oxford Dictionary (1982:1023) the term spirit refers to "rational or intelligent being not connected to a material body (God is a spirit)."

In a broader sense spirit implies "the belief in intelligent agencies that are typically invisible and intangible but have the power to affect the lives of the living (Hammond - Tooke, 1989:46). "The concept includes such entities as souls, ghosts, devils, demons, fairies, and so on, of every differing nature" (Hammond - Tooke, 1989:49).

In Western psychological terms the concept spirit also includes psyche or soul and in traditional African terms it refers to 'umoya' or 'moya' in Nguni or Sotho

languages respectively. The spirit manifests itself in various forms, human, natural and super-natural. In the present study the term spirit will be used in a broader sense to include all aforementioned forms.

#### 8.11 **POPULATION**

Huysamen (1976:1) defines a population as "the relatively large totality of cases about which the behavioural or social scientist wishes to draw some conclusions." The population of interest in this study is all the members of the St. John's Apostolic Faith Mission who are reflected in the church register.

#### 8.12 **SAMPLE**

According to Huysamen (1976:1) a sample is a "relatively small subgroup of cases from the population." A sample is considered to be appropriately selected if it has been drawn from the population in random fashion. Respondents will be selected from the members of the St. John's Apostolic Faith Mission Church, Harrismith.

## CHAPTER TWO

### 2.0 LITERATURE REVIEW ON THE PSYCHOLOGY OF THE AFRICAN INDEPENDENT CHURCHES

#### 2.1 INTRODUCTION

The majority of South African people in general and urban and rural Blacks in particular, have (for many years) experienced various problems including unemployment, inadequate housing, physical and psychological ill-health and acute social problems (Mohanjane, 1986). These problems seem to be related to the socio-economic, cultural and political tensions which have been suffered by many people in this country (Oosthuizen, 1989). Dube (1989) observes that people in the townships struggle for existence and need job security and promotion. Cumes (1986:26) summarized these problems appropriately:

"South Africa legislates the disruption of black culture which is traditionally clan and family based. Fifty to seventy five percent of men in early adulthood have had to leave their families and migrate to the industrial centres, to live in cities under alienating

conditions. In addition to severing them from their intimates it places great strain on the social organisation of the rural community."

Patel (1986) comments that problems such as conflicts in families, effects of detention on family members, exposure of Blacks to township violence and insecurity demand that the effectiveness of the current skills, methods of intervention, principles and ethics of mental health care workers be assessed with a view to improving the quality of services rendered to clients.

Floyd (1986:52-3) admits that empirical studies have indicated that professional psychiatrists cannot address most of the psychiatric needs and problems of South African communities. Moreover, the problem of inadequate mental health care services cannot be solved by utilizing untrained staff. As Floyd (1986:52) further states:

"The literature suggests that patients like ours are likely to present with physical manifestation of psychological problems (somatization). If we are untrained we are likely to miss the diagnosis and treat for physical illness."

Primary health care procedures have been used in an attempt to address basic human needs such as a need to know what to do and whom to consult in order to live a healthy life or to be relieved from pain. Floyd (1986:51) cites the definition of Primary Health care as:

"Simple and effective measures in terms of cost, technique and organisation, which are easily accessible to people requiring relief from pain and suffering and which improve the living conditions of individuals, families and communities."

Apart from the fact that the modern Western mental health care services are inadequate and inaccessible to all members of our society, the needs and problems of Blacks in South Africa are too complicated to be treated by Western therapies alone. Psychotherapy for example, is alien to most members of the Black population group. The roles of the indigenous practitioners and the African Independent churches need not be overlooked.

The researcher's objective in this chapter is to review literature relevant to the criteria for appropriate psychology in developing societies. The investigator's

intention is also to discuss African ideas of health and psychopathology and to give an exhaustive account of the development and psychology of the African Independent Church movement in South Africa.

2.2

### CRITERIA FOR APPROPRIATE PSYCHOLOGY IN DEVELOPING SOCIETIES

The need for developing an appropriate psychology for underdeveloped societies has stimulated institutions like the organisation for Appropriate Social Services in South Africa to formulate certain principles. These objectives are inter alia to unite mental health care workers, namely, psychologists, psychiatrists and social workers; to identify the aetiology of social and personal problems; to develop and implement models of appropriate social services and; to share knowledge and skills with various professionals.

In Vogelmann's (1987:33) words:-

"We must begin to develop new insights into pathology; psychological practice and our society, we must gather skills; we must begin to form new organisations and

importantly we must together with progressive organisations, develop a programme of action, that will guide our activities and work."

Peltzer & Ebigbo (1989) discuss six criteria for appropriate psychology in traditional African societies.

#### 2.2.1 SELF RELIANCE

The clinical psychology that is currently practised in South Africa is heavily reliant on Western psychology. In this way it does not address fully the needs and problems of all the racial groups in this country. It is suggested that concepts and strategies be identified from African traditions and be implemented. The abilities of both the traditional doctors and faith healers could be utilized to discover new resources and techniques.

#### 2.2.2 NEED RESPONSIVENESS

It is expected that appropriate psychology should not only address the needs and problems of people living in urban areas but also those of the groups that live in rural areas.

The traditional and cultural aspects of the populations must be considered when such psychology is developed.

### 2.2.3 CULTURAL COMPATIBILITY

Peltzer and Ebigbo (1989) have observed that the same psychology that is used in modern literate societies is also practised in traditional societies in spite of the fact that there are cultural differences. It should be noted, also, that psychology applied as a specific form of helping people has universal characteristics or components (Torrey, 1972), and that the same psychology has been practised by various helpers with various techniques throughout the world since the beginnings of humankind. Peltzer & Ebigbo (1989) recommend that attention be focused on the development of a psychology and criteria that will be appropriate to both the traditional African and modern societies.

### 2.2.4 INSTITUTIONAL FEASIBILITY

The possibility of practising psychological research depends on the institutional support that is available. It has been noted that traditional healing institutions have either been neglected or not supported. African academicians and practitioners have followed the

Western mental health care system which is fundamentally biomedical rather than psychosocial as well. It is important that psychosocial health care be rendered to both traditional and modern societies in Africa.

2.2.5

**ECONOMIC SUITABILITY AND POLITICAL PRACTICABILITY**

According to Peltzer and Ebigbo (1989) much money has been used for importing clinical psychological knowledge and expertise from Western developed countries. Money could be spent in financing indigenous clinical psychology that would address needs and problems of underdeveloped societies. Clinicians and researchers should be more sensitive about an appropriate or relevant psychology that is required to serve the interests of underdeveloped African communities rather than those of developed countries.

Political limitations may require that the clinical psychologist consider alternative techniques when dealing with certain problems such as child abuse and intellectual disability but this does not imply that problems must be neglected or avoided. The procedure by which clinical psychological knowledge is transmitted must be based on an understanding of the

political context within which psychology strives to be effective in developing societies. It may, for example, be expensive to promote modern clinical psychologies in the African context (Peltzer and Ebigbo, 1989).

#### 2.2.6 RESUMÉ

As evident, the current Western type psychology does not comply with all the above criteria for appropriate psychology in traditional African societies. In South Africa, the psychology of the traditional healers and of the African Independent Churches have addressed some psychological problems of the vast majority of the Black population group.

It is apparent that some form of psychological assistance has been rendered by people to people, in various forms, for many years. The last mentioned psychology is original and universal. Edwards, S.D. (1989:2) aptly describes in the following sentence:-

"The essential theme is one of psychology as revealed in helping human relations within the spiritual and community context, a pure psychology relatively undiluted by artificial academic distinctions, schools of thought or narrowed professional interests."

2.3

### AFRICAN IDEAS OF HEALTH AND ILLNESS

The fundamental supernatural power on which the Zulu religion is based is uNkulunkulu (God) and ancestral spirits. The latter are approached through ritual forms, thanked and blamed for successes and failures respectively. The traditional Zulu never communicate directly with the supreme/supernatural power called uNkulunkulu but via the ancestral spirits. On death the deceased's body decays and his or her spirit is integrated with his or her ancestral spirits (abaphansi). This integration occurs through the ritual called 'ihlambo'. Failure to do this results in the spirits wandering and causing illness in some members of the family (Hadebe, 1986). This applies to other African groups as well.

### 2.3.1

#### AFRICAN IDEAS OF HEALTH

According to Dube (1989) Africans understand health as a condition or state of complete physical, psychological and social well-being of an individual and not merely absence of disease. The implication is that a healthy person will indicate his/her healthiness by his/her active participation and involvement in the community and society. He states:

"For Africans, health is defined in terms of the fulfilment of all the roles expected of a human person (Dube, 1989:12)."

The preceding definition of a healthy person or health seems to be universal and applicable to all racial groups in South Africa. Cumes (1986:26) also gives a general description of a healthy family as follows:

"We emphasised in this statement that the healthy family is one that is secure. We see the family as one in which its members are available to each other in a consistent manner, a family that provides a clear world-view, with room for individual perspectives, that provides positive affection, and that supports closeness and sharing as well as individual

differences. We believe that secure families foster self-esteem and that personal and social goals are best fulfilled in a climate that maximises the security of the family. We are very aware that when basic structures are broken down people emerge who are in pain and who are not able to develop their personal and social potentials."

According to an African perspective, health results from harmony between the person and his/her cosmos or larger context, namely members of his/her family or society, friends and ancestors. Ebigbo (1989:91) observes that Africans perceive no line of demarcation between "living and non-living, natural and supernatural, material and immaterial, conscious and unconscious." In the Western way of thinking these phenomena are seen as opposites whereas African people perceive them as unities. The dream and daylight worlds are perceived by Africans as having equal realities (Ebigbo, 1989).

As in the case of other racial groups, African people are concerned with health and their security. Health is maintained by performing acts like ethno-vaccination done for immunization of the individual from possible

diseases. The home may be fortified by use of traditional medicine against sorcery by enemies (Hadebe, 1986).

### 2.3.2 AFRICAN IDEAS OF ILLNESS

In spite of the cross-cultural and ethnic differences among African people, the belief that physical and mental illness result from various external causes such as breach of customs, disturbances in interpersonal relationships and sorcery, is universal. For example Baasher (cited in Ebigbo, 1989:90) found that African people in Sudan held a common belief that evil doers could call upon supernatural powers to inflict harm on another person. Such a person would suffer from various mysterious bodily diseases such as infertility in women. Similar views are held in traditional communities and underdeveloped societies amongst all nations throughout the world.

#### 2.3.2.1 CULTURAL CONFLICTS AND PSYCHOPATHOLOGY

According to Du Toit (1986) culture may be a source of psychological tensions and conflicts. Stress production and reduction may depend on how it has been learned individually and culturally. Excessive noise may cause stress in one person while silence may cause stress in another. In the former case sensory overload may be experienced and sensory deprivation in the latter.

There is a possibility of becoming mentally ill when an African has been removed from his family, ethnic group or social environment in which he has been protected. Cultural conflicts seem to occur when an African's personality traits contradict or clash with those characteristics that are considered appropriate in Western culture. In Ebigbo's (1989:94) words:

"The main point is that many Africans experience a cultural conflict because their personality characteristics run counter to the characteristics appropriate to Western life. The conflict can be expressed in many dichotomies: clan vs. individual, holistic vs. atomistic, memory and living remembrances vs. tape recorded and printed records, feeling and

magical vs. abstract reasoning, oral vs. anal proclivities, emotional trusting vs. distant relationships, external locus of control vs. internal locus of control."

There are various psychological problems that emanate from cultural conflicts. The manifestations of such ailments must be understood from an African viewpoint. Psychosomatic problems are formulated as physical diseases. For example, an individual may complain that he has a lump in his throat when this physical problem is in fact related to unresolved stress and situational problems with which the individual is unsuccessfully trying to cope. Another person may report weakness in all parts of his body and this problem could indicate feelings of helplessness, frustration and despair (Ebigbo, 1989).

#### 2.3.2.2 TRADITIONAL THEORIES OF ILLNESS

Bührmann (1989:29) has pointed out that the concepts ancestors, witches and sorcerers occupy a central place in the lives of Black people in South Africa.

Illness is seen as a broad concept which includes all kinds of misfortunes that occur in the family, for example deaths that are perceived as unnatural, housing problems, failure in studies, business or at work. She further states that:

"Any illness is therefore ascribed to the disturbance of the balance between man and spiritual or mystical forces, and the aim of health seeking is to restore the equilibrium. To restore this balance, communication and communion with the ancestors through performance of rites, rituals, ceremonies and sacrifices are required (Bührmann 1989:30)."

Edwards, Grobelaar, Makunga, Sibaya, Nene, Kunene and Magwaza (1985) discuss the classification of psychopathology in terms of traditional Zulu theories subsumed into an international classification of disorders in underdeveloped societies throughout the world (Murdock, Wilson and Frederick, 1980). 'A basic distinction is made between illnesses of natural and supernatural causation, with only the former being recognized by modern medical science. Supernatural theories (ukufa kwabantu) are categorized as follows:

#### 2.3.2.2.1 ANIMISTIC THEORIES

According to these theories illness is attributed to supernatural agents, that is, ancestral spirits' or God. The withdrawal of ancestral spirits' protection may result in disharmony in the person's family (abaphansi basifulathele). The family may be vulnerable to all forms of problems and diseases. Pathology may also result when the family fails to perform rituals such as sacrifices to the ancestors (ukulahla amasiko). Family members are sometimes expected to observe restricted behaviour during the time of mourning for the dead member. Failure to do this may result in compulsive neurosis (ukudlula). The patient may become ill as a result of a calling by ancestors to become a diviner (ukuthwasa). Some patients are possessed by an aggressive spirit which occurs by chance (izizwe) (Edwards et al., 1985).

Hadebe (1986) states that the spirit of a dead migrant labourer may wonder about and enter into anyone it comes across resulting in an illness called "indiki" which is characterized by a deep bellowing voice.

It is assumed that illness such as schizophrenia and epileptic seizures are often transmitted through heredity (ufuzo). The disorder may have a religious origin, for example, when a ceremonial ritual that was intended to integrate the dead person's spirit with the family's ancestral spirits was never performed.

The unresolved conflict between members of the lineage segment may result in one member depriving another of ancestral protection (Hadebe, 1986).

#### 2.3.2.2.2. MAGICAL THEORIES

The disorder is ascribed to some hidden action of a wicked person who uses magical procedures to harm his victim. The afflicted person may suffer from ufufunyane which is a form of spirit possession caused by sorcery. The sorcerer may cause his victim to suffer from an ailment called idliso which results from consumption or poisoned substances. Umego is also a form of culture bound syndrome which results from walking over a harmful concoction prepared by the sorcerer. Anxiety (uvalo) may be ascribed to sorcery and its aim is to weaken the patient's defences.

"Utokoloshe" possession refers to possession by a supernatural agent of a wizard that has been sent to harm the affected person (Edwards et al., 1985).

Psychological illness may also develop when a sorcerer has taken soil from a person's footprint, mixed it with some concoction and shouted his/her name, by the same means also diverting the attention of his/her ancestors and rendering the person vulnerable to illness. A girl may develop hysterical neurosis as a result of courting devices by a man who has prepared medicine to cause this disorder (Hadebe, 1986).

#### 3.2.2.2.3 MYSTICAL THEORIES

The illness or disorder is interpreted in terms of the automatic result or outcome of some action or experience of the patient. The patient may become ill or have bad luck (umnyama) as a result of contact with people or places that were associated with life incidents such as birth, death and menstruation. It often happens that a person or his home is struck by lightning which is seen as an ecological health hazard (Edwards et al., 1985).

The above-mentioned theories present as the corner-stone of traditional African religious, social cosmological and moral world views of good and evil, health and illness. The inextricable relationship or link between animistic and magical theories is illustrated by the fact that a person becomes vulnerable to witchcraft afflictions (forces of illness) when his/her ancestors (forces of health) have withdrawn their protection from the individual, that is, when they are facing away (Edwards, 1985).

#### 2.4

#### TRADITIONAL VERSUS MODERN MEDICINES

There are universal core components of traditional medicine such as supernatural magical and religious practices, traditional diviners and herbalists. Traditional healers render most of their services in rural areas where there is a scarcity of modern health care facilities. Although there is an increased number of patients who prefer modern medicine, it is not uncommon to find people who choose both modern and traditional medicine. The integration of traditional and modern medicine has been suggested by some modern mental health professionals. A fundamental distinction

between traditional and modern medicine is their supernatural and natural perspectives respectively (Edwards, 1986).

The traditional doctor, diviner and the faith healer are the three main types of indigenous healers. Faith healers, including prophets, have emerged from the African Independent Church movement. It is believed that most of the traditional doctor, priest and cultural healer roles of the divine healer have been taken over by the faith healer within the modern supernatural religious context (Edwards, 1986).

Edwards (1986) found that interviews were used as diagnostic and therapeutic tools by both modern and traditional health care practitioners. However, there were differences that were noted. Questioning was the primary function and feedback to the patient was secondary in modern medicine. The primary function of the diviner was to divine the cause of illness and the patient's problems.

THE PSYCHOLOGY OF THE AFRICAN INDEPENDENT CHURCH  
MOVEMENT IN SOUTH AFRICA

The African Independent Church movement is a dynamic religious phenomenon which has proliferated in the entire African continent. There has been a rapid growth of church membership in South Africa. In 1913 there were thirty two denominations with a membership of about 2% of the Black population.

In 1948 the number had increased to 800 denominations with 2,000,000 followers constituting, 9% of the African population. In 1960 the denominations had multiplied to 2000 with 2,100,000 members who were equal to approximately 18% of the black population in South Africa. By 1980 the number of denominations had increased to an alarming figure of 3,270 with the membership of approximately six million or 29% of the Black population. It is possible that this figure will have doubled by the end of the twentieth century (Oosthuizen, (a) 1989).

According to Sundkler (1976) the African Independent Church movement emerged from the Christian Catholic Apostolic Church in Zion which was founded by John Alexander Dowie in 1896, in the city of Zion, Illinois,

United States of America. Dowie, who was born in Edinburgh, Scotland on 1847.05.15, held that the word Zion stood for faith healing, rejection of medicine, alcohol and tobacco and for visitation of needy people.

The three main Independent Churches were Ethiopian, Apostolic and Zionist Churches. The Ethiopian church emerged during the nineteenth century and the name Ethiopia symbolized liberation from the mission churches and freedom from white minority rule (Oosthuizen, 1987).

Ethiopia had been independent for years and was a respectable Black territory in Africa. Some members of the Ethiopian church set out to liberate Africans from the South African government and played a significant role in the formation of the African Native Congress in 1912 which became known as the African National Congress in 1925 (Oosthuizen, 1987).

According to the New Religious Movement and Indigenous Churches Report (Nermic, 1990) the first Indigenous Church was founded in the Transkei by Nehemiah Tile. It was known as the Tembu Church and it led to the founding of the Ethiopian Church movement. The Zionist

movement started in South Africa in 1897 and the Apostolic Faith Mission was founded in 1908. Oosthuizen (a) (1989:73) states that:

"In 1897 the emphasis of this church, namely, healing by faith of physical and mental ills, plus a rejection of medicine, alcohol and tobacco, was brought to Blacks in South Africa. African Independent churches became one of the most dynamic church movements on the African continent, in fact in the contemporary world."

2.5.1 **THE PHENOMENAL GROWTH OF THE AFRICAN INDEPENDENT CHURCHES IN SOUTH AFRICA**

2.5.1.1 **THE AFRICAN INDEPENDENT CHURCHES ADDRESSED MOST PROBLEMS OF SOUTH AFRICAN BLACKS**

The mainline churches concentrated on teaching and preaching in preparing people for life after death and few attended to the current problems and needs of African people. The Africans who had migrated to cities for employment reasons needed information regarding the city and vacancies. Most members were in need of material support in times of crisis such as bereavement and illness. The mission churches were thus "other worldly" oriented while the African

Independent Churches addressed some of these "worldly" needs of Blacks. It is for this reason that the African Independent Churches attracted many Africans (West, 1975).

Sundkler (1976) observes that healing is a central function of the African Independent Churches, which distinguishes these churches from mainline churches. He states (1976:220):

"While the Roman Catholic is an Institute of Grace through its sacraments, and the Protestant Church in Africa appears as an Institute of Word through teaching and preaching, the Independent Church, Zionist type, is an Institute of Healing."

Most people have become members because they were ill and were healed through prayers. The Christian hospital has played a role in the evangelization of Africans (Sundkler, 1976).

West (1975) found that prophets often provided advice and sympathy to patients who discussed their problems. Even if solutions were not found immediately the patients felt better for having discussed their problems and for hoping that such problems would be

solved. An advantage of visiting a prophet was that the patient was told why and how the illness occurred. The prophet provided convincing diagnosis in simple terms, for example, "bad blood". The patient's understanding of the problem reduced fear and as a result satisfaction occurred even if his/her problem had not yet been solved.

2.5.1.2 **THE AFRICAN INDEPENDENT CHURCHES RECOGNISED THE AFRICAN CULTURE**

The African Independent Churches included both the Traditional African and Western elements in their structure. Many traditional values were emphasised and included in their organisation, for example, respect for ancestors (West, 1975).

Oosthuizen (1987:77) rightly states:

"Nothing, however, is more responsible for the rapid growth of African Independent Churches than the fact that they take negative forces of the African cosmology seriously and that the problems they see as real concern witchcraft, sorcery, demons and evil spirits".

Bührmann (1989) asserts that the African Independent Churches wanted to be independent from the Western style churches or to function autonomously since it was assumed that officials such as prophets understood the members' complaints and language better than the white priests. Moreover, faith healers, divine healers and prophets claimed to have supernatural contact. They could integrate physical and mental illness with myth which was believed by both themselves and the troubled person. The ritual in which the afflicted person, his family, congregation and the community participated was perceived as highly supportive and meaningful.

Oosthuizen (1989:83) comments:

"The prophets' "supernatural contact with the spirit and/or ancestral spirit(s) gives them special insights into the nature and cause of illness, according to their own testimony and those who they treat. Prophets are thus considered to be more convincing in their diagnosis and procedures than is the Western trained doctor".

2.5.1.3 **THE LOGICAL SYNCRETISM IN THE AFRICAN INDEPENDENT CHURCHES**

According to Hammond-Tooke (1989) the African religious world-view encompasses what seems to be unrelated elements; ancestors, witches, alien spirits and the Holy Spirit. Each of these constructs deals with various aspects of the cognitive problems that Black people experience in South Africa. These elements also enable a person to maintain significant social groups.

Blacks have a need for coping with the practical and moral issues of a rapidly changing and unstructured society. They experience anomie, absence of integration and lack of connection.

The spirit phenomenon has been described as a powerful, invisible and intangible agency that can affect people's lives in many ways (Hammond-Tooke, 1989).

2.5.1.3.1 **ANCESTRAL SPIRITS**

Ancestral belief provides some theoretical orientation regarding the human condition. This theory postulates that there is an existence after death. However, the theory lacks precision and it does not specify as to

whether all people who die achieve this condition of existence after death (Hammond-Tooke, 1989). The significance of the ancestors is expressed in the following paragraph:

"The ancestor is a powerful metaphor for the basic principle that underlies and maintains traditional society. This is perhaps the main reason why the belief in ancestors has proved so durable (Hammond-Tooke, 1989:50)."

#### 2.5.1.3.2 WITCH BELIEFS

Witch beliefs imply that there are some people who possess power that enables them to change their physical appearance, become invisible, make others suffer death or misfortune. These people can either practise these evil acts themselves or send familiars to perform them on their behalf. On the other hand, there are those who can manipulate special medicine to kill their victim at a distance. The former type of activity has been referred to as "witchcraft" while the latter has been called "sorcery" (Hammond-Tooke, 1989).

Witch beliefs may also be expressed as a form of indigenous psychological theory that provides profound descriptions about the individual's personality and motivation (Hammond-Tooke, 1989).

#### 2.5.1.3.3 SPIRITS OF AFFLICTION

The spirits of affliction possess the victim by occupying his body. Hammond-Tooke (1989:54) states:

"Spirits of affliction are associated with possession cults that have appeared over the last eighty years or so, mainly in the Transvaal, Natal and Mozambique.

#### 2.5.1.3.4 THE HOLY SPIRIT

According to Hammond-Tooke (1989) the significant development of the concept Holy Spirit among the Blacks was stimulated by pentecostal teachings of the Zionist Churches which emphasised healing and baptism<sup>4</sup> by the Holy Spirit. Blacks in South Africa felt they were in a politically powerless and economically marginal position. The construct Holy Spirit thus presented as a strong counterbalance to the realities of the Black South African's existential situation.

It seems that the phenomenal growth or proliferation of the African Independent churches in South Africa have been partly due to the fact that these churches acknowledge that witchcraft, sorcery and spirit possession are realities. They recognise that illness is related to disturbed social relationships and that the afflicted patient can be helped by restoration of such relations (Oosthuizen, 1989).

## 2.5.2 SOME LEADING AFRICAN INDEPENDENT CHURCHES IN SOUTH AFRICA

### 2.5.2.1 THE CHURCH OF THE NAZARITES

#### 2.5.2.1.1 INTRODUCTION

Isaiah Shembe was converted to Christianity by vision. He founded the Nazarites Church after he had preached Christianity for ten years. His mission was to reorientate the White missionaries by convincing them that Christianity demanded change of the person's heart and not his culture. He was a semi-literate person who attempted to argue with educated Whites in a country ruled by White supremacy (Mthethwa, 1989).

2.5.2.1.2 HISTORICAL BACKGROUND OF ISAIAH SHEMBE AND THE CHURCH OF THE NAZARITES

Isaiah Shembe was a famous Zulu prophet. He was born in 1870. He had a tremendous influence over his followers. His life as a boy was characterized by moral conflicts. One day while he was praying in a kraal a Word which was brought to him by lightning ordered him to stop his immorality. This man, who had four wives, had a vision in which many angels and people showed him his own corpse that was lying on the ground. This corpse was rotten and evil smelling. The command which came through his third revelation ordered him to leave his four wives (Sundkler, 1976).

A storm and lightning that killed his ox and burned his thigh was his final call to become a prophet. He refused to have his wound cured by medicine and stated that God had revealed to him that he would be healed by his Word. He was cured and from there he visited various places in which he preached and drove out demons. In 1906 he was baptised in the African Native Baptist Church. As a minister he baptised people in the sea near Durban. In 1911 he established his own church known as the Nazarites (Sundkler, 1976).

The Church of Nazarites was founded after Isaiah Shembe had been informed by God in a dream to form an African Baptist Church. The church village was established at Ekuphakameni. During the same year he went to Nhlankakazi mountain which became the holy mountain (Sinai). The annual July festival was held at Ekuphakameni village while the annual January festival was held at Nhlankakazi (Sundkler, 1976; Oosthuizen, 1985).

The July festival was attended by the congregation for three weeks every year. During that period members of the church lived in huts, danced and held spiritual services for spiritual upliftment. The Ibandla lamaNazaretha forbade smoking, cutting of hair and use of alcohol by its members. The church observed the Old Testament Sabbath, that is Saturday instead of Sunday. It was argued that restoration of the Old Testament Sabbath would restore the Zulu nation which had been defeated by Whites (Sundkler, 1976; Oosthuizen, 1985).

Isaiah Shembe was a highly respected prophet. He died in 1935 and was buried with great honours. His third son Johannes Galilee Shembe was his successor. While Isaiah Shembe was not educated, his son had a BA Degree

from Fort Hare University. However, he did not have the same leadership qualities as his father (Sundkler, 1976; Oosthuizen, 1985).

Johannes Shembe passed away in 1976. There followed a dispute between Johannes's son, Londa, and his elder brother Amos Shembe. The dispute intensified and culminated in the division of the church into two sections. Amos Shembe led a section in an area ten kilometres North West of Durban where he built a statue of his father Isaiah Shembe and named the place eButhelezini. He had approximately a quarter of a million followers and the church was the largest Independent Church among the Zulus (Oosthuizen, 1985).

#### **2.5.2.1.3 ACTIVITIES AND PRACTICES OF THE CHURCH OF NAZARITES**

It has been noted that Isaiah Shembe was a great prophet who had visions or revelations. Edwards F.S. (1989:337) describes prophesy as follows:

"Prophesy is first and foremost diagnosis of sickness and other ills along with the related personal and social or socio-cultural questions: what is causing this to happen to you, why you, why now, is there another person involved as causative agent, the latter

being, of course an important issue where sorcery is suspected, which is quite often. Prophecy also includes assessing information as to how to deal with the sickness or whatever it is."

Prophecy which the psychologist would call a precognitive phenomenon, occurred in the prophet's dreams or in visions when the prophet was awake. It was what Ntshobodi (cited in Edwards, 1989:337) called "seeing in the spirit."

The church of Nazarites also practised procession, sacrament and baptismal rituals. It has been noted that prophet Isaiah Shembe attempted to practise what was prescribed in the Bible, for example, the worship day was changed from Sunday to Saturday in 1913. The church members practised two types of worship, the congregational type (ukukhonza) and the religious dancing (ukusina). Members of the church were expected to prepare themselves spiritually for the Sunday service. Those who were not members of the church were also free to attend the Sabbath. The Holy Bible and Isaiah Shembe's hymn book were standard books that were used by members of the congregation (Mthethwa, 1989).

Sundkler (1976) observed that prayer for the sick was an important aspect of Zionist church services. Approximately 250 women waited pathetically for one particular service that would be led by G.J. Shembe of the Nazarites Church in the Jamengweni Hall, Ekuphakameni. It was stated that doctors had failed to help these women with their problem of barrenness. The prophet touched a woman on the womb and stated that she would not bear children since she had snakes in the womb. It was believed that the prophet could remove demons living in a woman's womb or on her shoulders, and in the stomach in men.

The healing service was conducted by senior members on the last day of the Church of Nazarite festival at the holy mountain, Nhlankakazi. Shembe senior, Junior George Khambule and prophets seemed to display more intuition than other minor Zulu prophets who prayed for the sick during all church services. The praying for the same sick patient in every service without results deprived the services of that aspect of efficacy which was important for the patients (Sundkler, 1976). The more powerful prophets only prayed on certain occasions.

The congregation of Nazarites visited families with endless problems of illness, poverty and quarrels. Prayers were conducted in families of members and even in those of non members. Becken (1989:237) notes:

"In welcoming the suffering person, the congregation makes him/her feel comfortable and plants in the patient a sense of confidence and hope."

#### 2.5.2.1.4 RESUME

It has been noted that the church of Nazarites practised music and dancing which are commonly found in Zulu tribal culture. Black people who went from rural to urban areas wanted to be healthy and needed salvation and security. Praying made patients feel that they were cared for. By healing the sick, the Zionist Church attempted to adapt the Christian message to the social needs of Blacks. Sundkler (1976:236) comments:

"The physical contact between prophet and patient, the laying of hands, the use of holy sticks, veils and so on, all strengthen the bond between them."

2.5.2.1.5 THE EMERGENCE OF THE CHURCH OF THE NAZARITES  
"NKULUNKULU KAGCWENSA"

2.5.2.1.5.1 INTRODUCTION

The emergence of the psychology of the Ibandla lamaNazaretha Nkulunkulu kaGcwensa indicated another unique movement of the church of the Nazarites Nkulunkulu KaGcwensa under the leadership of a 50 year old woman, Mrs Gcwensa. This lady originated from Ngcolosi in the Ndwedwe area and was baptized by Johannes Shembe, son of Isaiah Shembe. She founded Ibandla lamaNazaretha Nkulunkulu kaGcwensa in the Nyuswa area, which is 50 kilometres from Durban. She claimed that she had been informed by Isaiah Shembe's spirit that she would be Johannes Galilee Shembe's successor. She believed that she was no longer a woman. She dressed like a male and was addressed by her adherents as "Father" (Oosthuizen, 1985).

2.5.2.1.5.2 THE LEADER OF "IBANDLA LAMANAZARETHA NKULUNKULU  
KAGCWENSA"

Mrs Gcwensa was a leader of a congregation that assembled in a church building which resembled a big hut. It had the capacity for eighty people. There was

a star built against the mountain with stones. This holy place was called iZivele. As a leader, Mrs Gcwensa rejected any reference to the Trinity since she believed that she was a reflection of God and that she symbolized the presence of God. Her followers also believed that she reflected God and all ceremonies were performed in her name. According to her, the Spirit of Isaiah Shembe entered her body and hence she was his legitimate successor. This woman was perceived by her followers as being omniscient, omnipotent and as one who provided for all (Oosthuizen, 1985).

2.5.2.1.5.3      **ACTIVITIES AND PRACTICES OF "IBANDLA LAMANAZARETHA NKULUNKULU KAGCWENSA"**

In a worship service at iZivele, the leader Nkulunkulu ka Gcwensa wore a dark gown, white skirt, white necklace and a white helmet throughout the service. Men wore animal skins and gowns over them. The white colour was for purity, blue for love, and green for faithfulness. Older and younger married women had the same headgear and girls wore veils. Prayers were read from the holy book by a male member while the leader was on her knees. The service in which there was singing, preaching and praying ended after two hours (Oosthuizen, (a) 1989).

As far as teaching in the church was concerned, only the songs and prayers from the hymn book were used. February was regarded as an important month in which festivals were held. Baptism was done for initiation of members into the church. Healing was done by using water, oil and vaseline and by putting clothing on people instead of laying hands. The water was blessed by the leader. Illnesses such as pain over the body, bleeding teeth, snake bites, mental disorders and headaches were healed in the church (Oosthuizen, 1985).

It was alleged that some ancestors visited Nkulunkulu kaGcwensa. These were ancestors of church members, traditionalists and those who did not believe in Christianity.

Deceased witches, also consulted her for forgiveness. Diviners came to this lady leader for improvement of their practices. In this church smoking and use of alcohol were prohibited. Zulu beer was allowed only during funeral days (Oosthuizen, 1985).

The July month was regarded as a month for spiritual revival and this festival at iZivele village was a great event for the Ibandla lamaNazaretha. Church members danced for Nkulunkulu kaGcwensa, who remained

indoors. She had composed her own hymns and choruses. Prayers for her church members were also compiled by her. Faithfulness and respect for parents and elderly people were stressed. The parents' task was proper child upbringing and girls were warned against leading immoral lives (Oosthuizen, (a) 1985).

The iZivele was regarded as a holy place in which people were healed and saved. The leader and her followers refused to be called Christians. Christianity has ever since been rejected by the church. The church members argued that each period had its own prophet; Jesus, Isaiah Shembe, and Johannes Galilee Shembe. It was alleged that Nkulunkulu kaGcwensa had been taken hold of by Isaiah Shembe's spirit and that she was a reflection of God. She was God of her husband and the congregation (Oosthuizen, 1985).

#### 2.5.2.1.5.4 RESUME

The establishment of Ibandla lamaNazaretha Nkulunkulu kaGcwensa implied another split from the church of Nazarites after the death of the great leader and prophet, Isaiah Shembe. It seems the followers were attracted by the teachings and psychology used by the

leader of this church. However, a woman leader amongst the Zulu people could not have as many adherents as a male leader. She presented as one who had supernatural powers and whose religion recognised the Zulu culture.

#### 2.5.2.2 KWASIZABANTU CHURCH

##### 2.5.2.2.1 INTRODUCTION

Kwasizabantu church is a prominent mission station that is situated near the national road from Greytown to Stanger. The church is also referred to as a community or movement.

##### 2.5.2.2.2 HISTORICAL BACKGROUND OF KWASIZABANTU CHURCH

The history of Kwasizabantu church mission can be traced back from the religious revival in Germany and which resulted in the formation of the Hermannsburg Mission society in 1949. The society was formed by the local pastor, Louis Harms. Five years later the society began to send out its first missionaries to Zululand. After these missionaries had settled in Greytown they named their mission station New Hermannsburg. Missionaries from the Hermannsburg

Mission Society established Evangelical Lutheran congregations in Natal. The Lilienthal parish was established in an area of New Hanover (Kitshoff, 1985).

Anton Engelbrecht was the first pastor of the Lutheran Church in Lilienthal. Many people attended the worship services held at Lilienthal, studied the Bible and trusted Christ for their salvation.

Engelbrecht resigned in 1950 and established a Bible school called Bibelhaus at Claridge in an area of Pietermaritzburg. This Bible school emerged as an independent congregation which was involved in mission work. Erlo Stegen was one of its first missionaries (Kitshoff, 1985).

The founder of Kwasizabantu Church, Erlo Stegen, was the grandson of Heinrich Stegen. His parents were members of the Lilienthal congregation and his whole family was committed to Christ. He was convinced that God had called him to full-time ministry and after his studies at Bibelhaus he began to preach the Gospel of Christ with dedication among the Zulus in 1955. However, he did not achieve much in his spiritual endeavours.

In 1961 he was challenged to heal a daughter of a Zulu woman. It was believed that she was either mentally ill or possessed by evil spirits. His attempt to help this girl failed pathetically despite his prayers in the name of Christ. He did not give up but instead did retrospection and introspection (Kitshoff, 1985).

Stegen and his group gathered in a disused cow stable in which they studied the book of the Acts. After continuous prayers with his team a Koinonia occurred which made them feel that the Holy Spirit had possessed the praying group. Thereafter people including witchdoctors came in greater numbers to be freed by Christ and went back to their homes rejoicing. The place at Maphumulo became too small and in 1970 the congregation moved to Kwasizabantu. The name Kwasizabantu means a place where people are helped (Kitshoff, 1985).

#### 2.5.2.2.3 ACTIVITIES AND PRACTICES OF KWASIZABANTU MISSION

The mission of Erlo Stegen at Kwasizabantu was firstly to put God and His Will in the lives of the people. His second aim was to assist the congregation and other people by bringing the Gospel of Jesus to them. Much

work such as child evangelism was done at Kwasizabantu and the church was visited by many thousands of people (Kitshoff, 1985).

Erlo Stegen did not perceive the filling by the Spirit as a unique sensational event in the life of the believer in Christ. Furthermore, the church did not view speaking in tongues as proof that the speaker was filled with the Holy Spirit. In fact Stegen and his congregation doubted that all tongue speaking was a gift of the Holy Spirit. He admitted the possibility of genuine Biblical speaking in tongues. The church's argument was that some people who were possessed by evil spirits also spoke in tongues or in a strange language. Stegen asserted that the capability of a possessed person to speak in tongues was a gift given to him by evil spirits. While Stegen recognised the possibility of speaking in tongues as a gift of the Holy Spirit he rejected the extreme view that tongue speaking was proof of an indwelling spirit and that one who did not speak in tongues was missing much spiritually (Kitshoff, 1985).

Kwasizabantu recognised the fact that God could heal miraculously and also had testimonies of God's healing. The congregation was aware that God used various ways

to restore the health of people, for example, doctors and medicine. A patient who needed medical treatment was referred to the doctor. Stegen agreed that some people had a gift or charisma of healing but also argued that God could answer prayers for healing and help that were made by people who did not possess this healing gift. The gift of healing was never emphasised at Kwasizabantu and there was no healing service (Kitshoff, 1985).

There was a hospital section in which there were no doctors or nurses. The hospital services that were held were religious meetings in which people were told about the "good news" of Christ. People who came for healing were made aware of their spiritual needs which could be fulfilled by Christ. They were never assured that they would be healed since it was God who determined that. Stegen believed it was dangerous to assure the patient that if the latter confessed his or her sins and trusted in God's power he or she would be healed. He emphasised that God's sovereignty should be borne in mind at all times. According to him, God could also disapprove such a request and in both cases His Will should be accepted (Kitshoff, 1985).

Kwasizabantu recognised the fact that some people had a gift of prophesy and that visions, dreams and voices could be instruments for conveying divine messages. However, the Scripture was considered as God's special revelation which was unequalled and could never be supplemented by any other disclosure or revelation. God revealed himself in an extra-ordinary way, and used various ways by which he taught people what he wanted them to do. Stegen indicated that the revelations that were made by certain individuals could be derived from two sources, namely the holy spirit and satanic spirit. Consequently the church did not accept that all revelations or prophecies came from God hence the call for discernment of these revelations (Kitshoff, 1985).

#### 2.5.2.2.4 RESUME

Kwasizabantu presented as a unique African Independent Church which did not practise faith healing. The church refrained from promising patients that they would recover from illness but prepared them to accept the fact that they would either recover from illness or not depending on the Will of God. This realistic statement could possibly generate trust among members of that congregation.

### 2.5.2.3 THE MAHON MISSION

#### 2.5.2.3.1 INTRODUCTION

The Mahon Mission was founded by Rev. Edgar Mahon. The church is situated at Entembeni on a farm called Mooigelegen. The founder was especially concerned with proclamation of the Gospel message. He believed that this message meant healing of the person's heart and body. Both he and his wife were devout Christian workers. Edgar Mahon applied his Christian principles to his farm workers (Oosthuizen, 1987).

#### 2.5.2.3.2 HISTORICAL BACKGROUND OF REV. EDGAR MAHON AND THE MAHON MISSION

Edgar Mahon was the son of Irish born, Alfred Mahon, who lived in Kimberley, Mafikeng and later in Johannesburg where he established a bottle store for gold miners in 1896.

Edgar Mahon attended the Beaconfield Training Institution of the Salvation Army. He was converted to believe in God after he had discovered that his uncle had stopped smoking and abstained from taking whisky due to religious influence. He was transferred to

Rhodesia in 1891 where he began the Gospel testimony. He encountered many problems, illnesses and hurdles. On his return he served as instructor at Robbertson, Georgetown and Oudtshoorn. He entered into marriage with Joey Buchler. In Natal he served Africans as an instructor at the Salvation Army Training Institute (Oosthuizen, 1987).

The step brother of Mrs Mahon, Rev. Buchler, introduced the Christian Catholic Church in Zion in 1889 and healed Captain Edgar Mahon who was ill. Buchler taught Captain and Mrs. Mahon about divine healing. The sick flocked to Rev. Buchler to be healed. Although the Salvation Army did not practise baptism, Captain Mahon insisted until he was baptised by Rev. Buchler (Oosthuizen, 1987).

The Mahons went to Harrismith and Mr. Putterill, a farmer, invited them to do evangelistic work on his farm. He offered them a house and farm produce. The Mahons left for Ladysmith after the Anglo-Boer War of 1899 and resided on a deserted farm that had become a native reserve. Chief Khumalo, who welcomed the Mahon's, was healed after becoming ill. A Methodist Church preacher was also healed at Driefontein (Oosthuizen, 1987).

### 2.5.2.3.3 ACTIVITIES AND PRACTICES OF THE MAHON MISSION

The Mahons moved from Natal and returned to Harrismith. They settled on the Hillside farm where blacksmith and farming work was done. Rev. Edgar Mahon focused his attention on spirit possession which was ignored by mission churches. An insane Basuthuland wife of a chief was healed. The healing of people who were spirit-possessed had become the main function of prophets and healers of the African Independent Churches. Edgar Mahon had no intention to establish an independent church. He sent converts and healed people to established churches and was disappointed to find that such people were excommunicated. He had no choice but to start the Mahon church (Oosthuizen, 1989).

As far as leaders and ministers of the Mahon Mission were concerned less than ten percent had adequate theological or bible education. Mahon moved to an area called Kalkoenkrantz. The Blacks he converted became known to farmers as non-smokers, non-drinkers and as people who did not evade responsibility. As Kalkoenkrantz was hired property, Mooigelegen was bought and a church was built out of funds collected by Africans. A house was erected for missionaries. Mahon used a big tent for evangelical work. Evangelical

services were facilitated by house visits. Mahon together with his Black and White workers devoted their time to scripture teaching and skills training of Black children (Oosthuizen, 1989).

Many people were baptised at a little stream near Mooigelegen. The choir singing was essential and Africans composed their own choruses and hymns. Christmas meetings were held at Entembeni which is the headquarters of the Mahon Mission. People came from different parts of the country to join the mission. Rev. Edgar Mahon died on 1936-01-10 (Oosthuizen, 1987).

The religious work was continued after the death of the leader and founder, Rev. Edgar Mahon. Two lady missionaries had arrived in South Africa in 1912 from Grace Missionary Church, Zion, Illinois. A school for teachers and preachers was established at Entembeni Mission station. The Mahon Mission had become a strong denomination and like Zionist churches, it was called a separatist church by mission churches (Oosthuizen, 1987).

#### 2.5.2.3.4 RESUMÉ

The Christian Catholic Churches in Zion were preferred by Blacks for many reasons. The healing message was integrated into traditional African religions and thus appealed to Blacks. Moreover, the holistic approach of these churches focused on spiritual and human aspects of existence. The evangelists were self-supporting and church workers were outstanding leaders who were devoted to spreading the Gospel, which encompassed all aspects of their lives. Church members were utilised to spread the message of God and to visit people (Oosthuizen, 1987).

The congregation formed a number of small gatherings with a sense of community; the church and development being not separate or different worlds. There was a sound relationship between Blacks and Whites, and Blacks were involved in decision making from the outset. Also, there existed autonomy of self-expression among Black leaders in the establishment of their own churches.

#### 2.5.2.4 RASTAFARIANISM

Rastafarianism had been described as a religious, ideological and cultural West Indian movement which originated in Jamaica in 1930 when Haile Selassie (Ras Tafari) was crowned as an emperor of Ethiopia. The Rastafaris believed that they were descendants of the lost ancient Israel nation. The movement was concerned with liberation of Blacks who were enslaved by Whites, who were often referred to as the agents of Babylon, perceived as oppressors and blamed for the poor economic circumstances of the Black people (Oosthuizen 1989). Oosthuizen (1989:10) states:

"The Rastafarian movement was a reaction against the White colonial system which was referred to as 'Babylon'. This communal focus unified the movement which had as its aim the total transformation of the social world."

The objective of the movement was promotion of self-awareness, fearlessness and restoration of the dignity of Blacks.

#### 2.5.2.4.1 ACTIVITIES AND PRACTICES OF RASTAFARIS

Rastafaris maintained that they smoked dagga for physical, psychological and spiritual well-being and for relaxation. They argued that God created this vegetation because it was good. The long locks of their hair called 'dreadlocks' were perceived as an important part of real life. The hair is the symbol of their Black colour, dignity and humour.

It has been noted that many Jamaican people feared the Rastafaris with their black dreadlocks.

According to Rastafaris, politics, religion and trade were used by Whites to rule the Blacks (Oosthuizen, 1989).

Rastafarians were expected by their religion to be monogamists, to avoid adultery, immorality and gambling. They were employed as mechanics, owned workshops, played music, did art, farmwork and teaching. They avoided cheap labour. They wore woollen scarves and jerseys and the public perceived their dreadlocks as a political symbol. They

associated Whites, the oppressors, with Satan and the Pope was seen as the head of Babylon (Oosthuizen, 1989).

The diet of the Rastafaris excluded meat and alcohol. Rice, chips and vegetables were used. Females of all ages, single and married were referred to as sisters. They wore long dresses and their heads were covered when they entered the church building. They rejected birth control, use of contraceptives and condoms. Pre-marital pregnancies were common and some entered into several concomitant marriages (Oosthuizen, 1989).

The 1966 visit of Haile Selassie was commemorated at Castle Kelly on the 21st April of each year. The youth was attracted by the Rastafarian music called reggae. Reggae, which was the root music of Jamaica, contained love, happiness and freedom.

Haile Selassie, who died in 1975 was perceived by Rastafarians as their deity and returned messiah. What kept them together was their reaction against what they called Babylon (White man's conspiracy). According to them, Babylon reacted against Zion to which Rastafaris

belonged. In the Rastafarian movement the black person's physical, intellectual and creative potentials were stressed. Oosthuizen (1989:23) remarked:

"Reggae music demonstrates that rhythms, songs and dances that are basically and purely African have survived well into the twentieth century in rural Jamaica."

There are only a few thousands Rastafarians in South Africa and Rastafarianism was not a large movement in this country. The name Jah was used to refer to Jehova. The Rastafarians communicated with Jah through Haile Selassie, the mediator, and also through prayer, ancestors and music. It was argued that Haile Selassie was the son of Africa whereas Jesus Christ was a foreigner from Palestine. The former, it was argued, was on the side of homeless and exploited Blacks (Oosthuizen 1989).

The Rastafarians came together to listen to cassettes, generals and officials of the movement and did exercises together. They met for prayers to Jah through Haile Selassie, for freedom for Africans in souls and bodies. Their generals solved problems presented and at the same time recruited new members.

Physical exercises and prayers were done during revival meetings and in the afternoons when members were off from work. By leaving their hair long in dreadlocks, the Rastafaris identified themselves with warriors such as Samson in the Old Testament (Oosthuizen, 1989).

Certain parts of the Bible appealed to Rastafaris, for example liberation of the Jews. Haile Selassie was regarded as their saviour; the spiritual guide and root of David. Jesus, it was argued, died for Jews and Selassie for freedom of Africans. The Commandment of Jah, was according to Rastafaris that people should not cut hair, drink liquor, milk, not eat meat and salt (Oosthuizen, 1989).

Although there were the few Rastafaris who belonged to political organisations, Rastafarians generally preached peace, prayed for equal rights and justice for all. The black, green and red colours symbolized Black man, nature and blood respectively. The yellow colour represented the gold of the country which Rastafaris deserved and the word Zion represented freedom (Oosthuizen, 1989).

#### 2.5.2.4.2 JOINING THE RASTAFARIANS

Research conducted by Oosthuizen (1989) indicated that the youth saw Rastafarians in township streets, met them at work and shared experiences. They joined the movement in order to fight against oppression and to be relieved from suffering. Music was perceived as revealing the truth about Africans and their struggle against oppression. Rastafarians respected traditional African culture, preferred peace and were non violent. The colours which they wore resembled the rainbow that was seen during Noah's time (Oosthuizen, 1989).

Rastafarians prayed to God, had common objectives and were united. Some youth were attracted by the attire, music and style of life. The orphans who had no parental care and rejected people found satisfaction in becoming a Rastafarian and a meaningful identity could be established (Oosthuizen, 1989).

#### 2.5.2.4.3 THE THEORY OF RASTAFARIANISM

Rastafarians perceived themselves as the incarnation of Israel which were enslaved by Whites or agents of Babylon, the oppressors.

According to them the white nation denied the material and psychological freedom of the Black man. They believed that the White man brought history which aimed at suppressing the Black man's potentialities and energy. It was argued that Haile Selassie had ever since been the Deity, but the Whites had suppressed this reality by means of wrong bible translations. Moreover the dead Haile Selassie was alive in a different form. They further asserted that the Whites suppressed the Blacks by military supremacy and through operation of colonialism. Overall, the Rastafarian movement was an attempt by Black youth to establish and maintain their identity when they found themselves among Whites (Oosthuizen, 1989).

#### 2.5.2.4.4 RESUME

The foregoing discussion portrayed Rastafarianism as a distinct movement with its own peculiar characteristics, beliefs and practices. This movement had its own interpretation of the bible and related its preaching and teachings to freedom of the oppressed. Rastafarianism encouraged togetherness and unity and thereby promoted the spirit of harmony among its members.

#### 2.5.2.5 THE ZION CHRISTIAN CHURCH

##### 2.5.2.5.1 INTRODUCTION

The Zion Christian Church is situated at Boyne in Moria which is approximately 38 kilometres east of Pietersburg in the Transvaal. The church was founded by E.B. Lekganyane (1895-1948) in 1914. When the founder passed away, his son Edward Lekganyane (1920-1967) took over the leadership of the Z.C.C. Hailed as king of Zion, Edward was perceived as the embodiment of the Messiah and mediator between God and the congregation (Oosthuizen, 1968, Van der Merwe 1986).

During Edward's term of office, the membership of the Z.C.C. grew from 926 to 40,000 and 80,000 in the years 1925, 1943 and 1954 respectively. A significant historical event in the church was the admission of Edward as a student to the Theological School of the Dutch Reformed Church, in 1963. This leader emphasised the imminent return of Christ, importance of faith healing and baptism by immersion. The congregation was shocked by the sudden death of Edward in 1967. He was succeeded by his son Barnabas who is presently a Bishop and leader of the church. The church has grown to a membership of approximately one million. In 1986 it had become the largest independent church in South Africa (Van der Merwe, 1986).

**2.5.2.5.2 PRACTICES AND ACTIVITIES OF THE ZION CHRISTIAN CHURCH (Z.C.C.)**

Oosthuizen (1986) observed that, like most African Independent Churches, the Zion Christian Church rejected witchcraft, tobacco, pork and alcohol. The leader and his assistants laid hands on the sick during religious ceremonies and Holy Water was regarded as the only medicine. The church regarded symbols and symbolic colours as very important. The star of David was worn on a green and black ribbon by members. This

star had to be worn on the chest or lapel of the jacket. It was symbolically perceived as an eye of Bishop Lekganyane. It indicated that one who wore it belonged to the community of believers of the Z.C.C. The star was also regarded as a symbol of proximity to the leader. The Bishop was regarded as a powerful person who communicated with God and whose name was used in prayers (Ollewagen, 1986).

Ollewagen (1986) found that when the church service commenced, the Z.C.C. members were sprinkled with Holy Water on their feet, face and hands when they entered the church hall. The aim was to prepare them to enter their meeting place as purified persons. Each member was expected to drink coffee or tea made from hot water from the kitchen. This ensured solidarity with the church community. Coffee or tea was used instead of wine.

During the service, members were expected to sing, dance and clap hands. They all had to confess their sins and admit shortcomings and bad thoughts. It was assumed that failure to confess one's sins could result in depression, feelings of loneliness and rejection since this prevented the spirit of God from communicating His blessings. The community accepted

anyone who came to participate and prayed together with him even if he was not a member of the church (Ollewagen, 1986).

Ollewagen (1986) observed that the community of Z.C.C. believers in prison strived to perform the ritual correctly and this promoted a sense of security. These prisoners shared most of the problems they experienced and since a strong sense of unity existed, the loneliness of prison life was overcome. Furthermore prisoners were psychologically relieved by their confessions as a closely knit group. Community members cared for one another and self discipline was maintained.

Oosthuizen (1968) noted that Bishop Lekganyane was followed by a brass band wherever he travelled in the country. His church also held revivals of ritual dancing. Of striking importance was that the leader considered both the spiritual and material aspects of the individual's life. Bishop Lekganyane addressed unemployment problems and also prayed for rain to fall.

In the study conducted by the Dutch Reformed Theological School students at Turfloop with 90 respondents, Van der Merwe (1986:126-130) found that

people were attracted to become members of the Z.C.C. for various reasons. The need to be healed from various physical and psychological illnesses motivated a significant number of people to become members of the church, to remain members, attend festivals and honour the leader. The need to be helped in finding employment, for improvement of working conditions, for security at work and for prosperity were some of the prominent reasons for attending the Z.C.C. festivals. The social need for warm friendship between members of the church and for a community where a person could feel safe, protected and be strengthened was also an important reason for people to visit festivals. The religious need which implied reconciliation with God and obtaining the help of God through the leader who was regarded as God's special messenger, prophet, mediator and someone who could do miraculous things prompted people to attend festivals and to honour the leader of the Z.C.C.

#### 2.5.2.5.3 RESUME

The emergence and proliferation of the Zion Christian Church could be attributed to the fact that the church addressed various needs and problems of most Blacks in South Africa. The church presented as a therapeutic

community in which people expressed their problems and received support from fellow members of the congregation and the leader. The beneficial or helping human relations experienced in the church community of believers seem to have motivated members to visit church festivals and to remain as members of the Z.C.C. even after their physical illness had been cured. The fact that members felt relieved after they had expressed their problems implied that the "ukuhlambuluka" exercise which Dube (1989) described had a cathartic effect. A sense of belonging to the church or solidarity of the church group seem to have made members feel secure in the church and confident that needs and problems were addressed.

#### 2.5.2.6 THE ST. JOHN'S APOSTOLIC FAITH MISSION

##### 2.5.2.6.1 INTRODUCTION

The St. John's Apostolic Faith Mission was one of the prominent African Independent Churches in the Transvaal. It had the largest church buildings on the Reef at Evaton next to Mrs. Nku's home. The church had other buildings elsewhere. The founder of the church was Mrs. Nku who was a prominent South Sotho speaking Ndebele prophetess and healer who lived near

Johannesburg. Mrs. Nku was an effective leader of the church and had bishops and constitutionally elected archbishop as her subordinates (West, 1975; Sundkler, 1976).

#### 2.5.2.6.2 HISTORICAL BACKGROUND OF THE LEADER AND THE CHURCH

Mrs. Christinah Mokuthuli Nku was born in 1894 and was the fifth child in a family of eight. She was the daughter of Mr. Enock and Mrs. Magdaline Bolibe. Her life as a child surprised her parents. Her father, Enock Bolibe, misunderstood her and punished her severely. She passed standard three of the old education of Royal Readers. She never played with other children but remained indoors most of the time. She prayed in dark corners of the house and did not want to be heard by her father (Nku, 1988).

She began to see visions in 1906 and it was through these continuous visions that the St. John's Apostolic Faith Mission came into being.

She started a very large mission (Nku, 1988).

Mrs. Nku married Lazarus Nku, a second child of the late Jonas and Lydia Nku. Their marriage was blessed with eight children. Things or events occurred as she had predicted, for example, all her children were prophesised before their births. She prophesied in 1924 that a church with twelve doors would be erected in Evaton and this prophesy was fulfilled in 1952. In 1930 she prophesised the Vogelstruisdraai farm commonly known as Motlolo and the farm was bought in 1964 (Nku, 1988).

According to her daughter, Lydia Nku, Mrs. Nku became unconscious and quiet twice in her life to the extent that graves were dug for her. She slept without breathing for two days and woke up on the third day. She prayed day and night at the cemetery and in the community. She allegedly stayed without eating food for forty days and nights. During that time she ate four sweets per day and lived by prayer and drinking water. Mrs. Nku's husband did not take heed of his wife's visions initially. The church band was established by Mr. Nku in 1949. Before his death, Mr. Nku paid all his debts. He died in a train disaster in Orlando (Nku, 1988).

2.5.2.6.3 ACTIVITIES AND PRACTICES OF THE ST. JOHN'S APOSTOLIC FAITH MISSION

The ministers of St. John's Apostolic Faith Mission were ordained according to the instructions of Mrs. Nku, the head of the church. People who were deaf, blind, numb and who could not walk came from various parts of the country to be healed. Some became members of the church and others went back to their denominations (Nku, 1988).

The St. John's Apostolic Faith Mission School was established by Rev. Nku in 1942 at the church's headquarters. People who did not respect themselves and others in the church were warned that they could become mentally disturbed. Teachers were expected to respect church members rather than boasting about their education or saying others were not educated. The best education was one's belief in God, in one's heart. Members of the congregation were advised to trust God in times of criticisms, problems and in everything that happened to them. Mrs. Nku indicated that she was led by God to Evaton where she built the church.

At the sea Tiberias in Israel Mrs. Nku prophesied a war that was approaching. It is alleged that she predicted the assassination of Dr. Verwoerd, former prime minister of South Africa.

She predicted that the church would be divided into two and this happened in 1970. Mr. Nku's name was known in the United States of America, United Kingdom, Asia and Africa. She was the mother of the blue and white uniform that was seen in many African Independent Churches (Nku, 1988).

#### 2.5.2.6.4 THE ST. JOHN'S APOSTOLIC FAITH MISSION AS A THERAPEUTIC COMMUNITY

It appears that the St. John's Apostolic Faith Mission used the three approaches of the African Independent churches to patients' problems. West (1975) described these methods as treatment of the illness during a church service, healing by immersion and dealing with the problem through consultation with a prophet. Furthermore, treatment of the problem or healing of the disease occurred when the healer was aware of the afflicted patient's problems and prescribed treatment whereas indirect healing took place during the church service when the power of the Holy Spirit healed the

whole congregation without any specific illness being expressed. One method of indirect healing was to give water to all members present. Direct and indirect healing could occur in the church service too, for example, the illness of specific members could be known before the church service and such members could come forward to be prayed for.

Bakker (1989) observed that most people became members of the church through successful treatment, that is, after they had been made whole. The requirements for membership were the practice of monogamy, non-smoking and non-drinking.

The church treated various problems; psychological or psychiatric problems, physical and psychosomatic complaints, family conflicts, interpersonal and community problems. Prayer and faith were emphasised during the treatment of problems. There were also cleansing rituals such as baths, massages and vomiting. Individual and family counselling were rendered and the focus was on reintegration of the patient into his family and community. Referral to hospital was made in respect of patients who did not improve or recover.

Bakker (1989) noted that the church rendered community services such as accommodating children when their caretakers were away.

The church service was perceived as an important part of the healing procedure. The service was a healing session during which cleansing rituals, repetitive clapping of hands and involvement of the whole group occurred (Bakker, 1989). Dube (1989:126) described the process by which members of the church reported their problem during the healing service.

"As part of the opening is the ukuhlambuluka. This is an essential part of the Zionist service. It is where each participant declares his physical and spiritual state of affairs. It is here where confessions are made and where ill-health is declared ... The effect of the ukuhlambuluka exercise is to create a sense of mutual trust and dependence and to anticipate in a positive manner the unfailing support of the congregation."

The procedure was almost synonymous with Western group psychotherapy. Drinking of a cup of blessed water by members during the service and touching by elders and by the reverend indicated caring and belonging as each

member was integrated into the community. Children were often referred to the church for support by the congregation and for utilizing them in translation work. The significance of support is reflected in the following paragraph:

"A sick person is not left on his own, neither is he held responsible for his condition; the whole group intercedes on his behalf, supporting him when human and spiritual support is most needed (Dube, 1989:118)."

Oosthuizen's (a) (1989:87) comment also highlights the effectiveness of treatment within the group context:

"Just as the diviner treats the patient/victim in the context of his family, so the prophet's activities are supplemented by genuine interest and the support of the church group. The group is essential for shared experience. Group therapy plays a significant role, not only in the physical and mental healing process but also in removing tensions brought about by adaptation to the urban environment."

2.5.2.6.5 THERAPEUTIC FUNCTION OF WATER IN THE ST. JOHN'S APOSTOLIC FAITH MISSION

In his research Mbokazi (1990) found that water (ichibi) was perceived by members of the St. John's Apostolic Faith Mission as satisfying various needs, improving the person's relationships with his family and ancestors, enabling him to be freed from sin and being accepted by the community. Water represented an anchor of life and presented as a major healing agent that solved problems and reintegrated the person into his/her whole community. Overall, water (ichibi) presented as a physically, psychologically, communally, economically and spiritually significant phenomenon.

2.5.2.6.6 BELIEF SYSTEM AND WORLD VIEW OF THE ST. JOHN'S FAITH MISSION

Bakker (1989) observed that the church played a complementary role with medical services, attributed success of treatment to God and integrated traditional belief with Western beliefs and Christianity. Many values and ideas were accommodated by the church. The body, mind and spirit were seen as a totality. Religious and treatment services were integrated into

family, social and community structures. The church represented an alternative community for those who had lost ties with their communities.

According to Bakker (1989) the church presented as a community of healed healers. The church was a place in which members felt at home. By welcoming the patient, the congregation made him feel confident, hopeful and comfortable. The function of the church was to bring health and salvation to its afflicted members, broken societies and communities.

The psychotherapeutic potential of the Zionist type church which is also applicable to the St. John's Apostolic Faith Mission is highlighted by Edwards F.S. (1989:340) in the undermentioned paragraph:

"The service begins with worship which is understood as a yielding to the Spirit whose presence is invoked by praying, clapping, swaying and dancing. Individual confessions contribute to group catharsis as members are able to transcend preoccupation with personal guilt. Next as the power of the Spirit is concentrated in a period of simultaneous prayer, each person

individually makes herself strong in the Spirit, as they call it and thus contributes to the healing potential of the group."

#### 2.5.2.6.7 RESUME

The foregoing discussion has attempted to highlight the significant events and practices of one of the prominent African Independent Churches in South Africa. It seems that the proliferation of the St. John's Apostolic Faith Mission in this country could be attributed to the fact that this church addressed the various needs and problems of its members and non-members who came for help.

Patients were provided with instant information regarding the nature of their illnesses/problems and how they could be cured/solved.

Wessels (1989) had noted that the prophets or faith healers of the African Independent Churches could give a reasonably accurate description of the symptoms of schizophrenia. The symptoms of a mentally retarded person could also be identified and recognised. Disorders such as brief reactive psychosis (ufufunyane), sorcery by love potion or hysteria

(umhayizo) anxiety disorder (uvalo), gastro-intestinal track disorder (idliso) and depression (umnyama) were diagnosed with a reasonable degree of accuracy.

It is apparent that Mrs. Nku was one of the prophets who were endowed with the potential for providing the Black patient with what he or she eagerly needed, namely information about the nature and cause of his or her problem and how such a problem could be healed. As Edwards F.S. (1989:337) also observed:

"In all of this, diagnosis is not simply giving information but is part of the healing process."

Also of importance is the fact that some of the healed patients did not only become members of the church but also became healers who helped other people with various complaints or ailments in many areas of South Africa.

## **CHAPTER THREE**

### **3. THE PHENOMENOLOGICAL RESEARCH METHOD**

#### **3.1 INTRODUCTION**

The intention in this chapter is to delineate and discuss the method of investigation that was applied in the gathering and processing of data. Leedy (1993) rightly states that the nature of the data dictates the research methodology that should be used. Since the present study is both exploratory and descriptive, the phenomenological approach is considered to be an appropriate research procedure.

#### **3.2 RATIONALE FOR QUALITATIVE RESEARCH METHODOLOGY**

Van Vuuren (1989) highlights the role of description in psychological research. A description is a narrative or an account of the meaning of a particular experience or event. The phenomenological empirical approach suggests that the investigator requests subjects to report how they experience phenomena. Kruger (1988) notes that scientific explanation can lead the researcher to lose sight of the original data, make him/her focus attention on data that precede the

phenomenon in question, using the assumption that the former has a causal link to the latter. In this way he/she fails to remain faithful to the data.

The investigator has chosen the phenomenological approach because his intention is to begin by describing the phenomena as they occur before formulating hypotheses or establishing theories about them. Although his investigation will be directed by what is already known and understood about the phenomenon, the researcher will avoid prejudging the phenomenon. The researcher will not insist before the beginning of his study that this ultimate description and understanding complies with principles of a certain theory or requirements of a particular discipline (Kruger, 1988).

The researcher's aim is to give priority to the phenomenon that is being investigated instead of making data secondary to an already established methodological framework. The phenomenon or given is confronted through intuition and description for the purpose of knowing it better. Experience, behaviour and processes of thinking are not necessarily logical but have their own coherence which psychology strives to understand (Kruger, 1988; Van Vuuren, 1989).

Kruger's relevant comment in this type of research is that being objective (rigorous) is equal to an attitude of a person who conducts his/her research in an unprejudiced manner in which his/her judgement is determined by data that present themselves. In this particular study the phenomenological method was preferred because the qualitative nature of the anticipated responses was likely to produce richer and more important information. The investigator's primary aim in this study was to request some members of St. John's Apostolic Faith Mission to describe their experiences and the meaning of being members of that particular African Independent Church.

### 3.3

#### THE UNDERLYING THEORY OF THE PHENOMENOLOGICAL METHOD

A brief exposition of the existentialist theory which underlines the phenomenological method will now be given. According to Roubezek (1966:10) the term "existentialism" was coined by Kierkegaard who insisted that philosophy should study the individual's own life experiences within the historical context in which a human being finds himself/herself at a given moment.

The existential phenomenological approach is an attempt made by the psychologist to understand the person to whom experiences occur. It seeks to understand the phenomena as they reveal themselves. It is a disciplined effort in which the psychologist clears his/her mind of preconceived ideas, opinions and philosophies of life which usually cause the researcher to see in the respondent his/her own theories and dogmas or system of orientation (May, 1969).

The existential phenomenologist sees reality as a constellation of phenomena that present themselves to the individual or are capable of displaying themselves. The person is seen as an existing being and is by his/her very essence open to reality. The essence of man or "Dasein" is his consciousness of being-in-the world, a world from which complete withdrawal is only possible by death, that is "the end of man as man" (Luijpen and Koren, 1969:38-39).

Dasein as the state of being present in-the-world, is the state of being by which the person constitutes his world. Existence also suggests that the person is always ahead of himself/herself. Unlike other beings, he/she plans his/her future and all his/her actions are aimed at a goal. He/she exceeds his limitations and

restrictions of life in respect of the past and present in order to reach the future. He/she welds his/her future into a larger unity (in time and space) and this is called his/her world (Corsini, 1984:359-360).

Kruger (1986) understands the existential phenomenological approach as a human scientific endeavour to systematically understand the human being in terms of human rather than biological or mechanical structures. Although an individual is to some extent influenced by his natural dispositions and social influences, he is not a determined being but has freedom to structure and choose his own life.

Kruger (1988) notes that in most theories of psychology, when viewed as a natural science, the role of the human being as an agent and initiator of action and as one who operates in the world has been underplayed but not totally neglected. The naturalistic conception of a human being cannot be reconciled with the way we meet individuals in our everyday life. The human being is not a purely mechanistic body or an isolated subjectivity. He/she is not just a complicated organism or mere part of the system. He/she is a conscious person who is in the world. Whereas things exist, the person follows a way

of existence. Therefore he/she is capable of both meaningful enjoyment and suffering. Because he/she is present in the world the person is always with or close to things and other people.

### 3.3.1

#### PSYCHOLOGY AS DIALOGUE

Edwards (1988:4-5) observes that "in its existential, phenomenological and essential reality, psychology is and means a dialogue." This dialogue with the phenomena implies mutuality (dialectic) in that the investigator directs himself/herself to phenomena but at the same time is open to whatever the phenomena may say to him/her. This mutuality is a further confirmation of the person's presence in the world as a way of existence in a primal relationship with reality; a relationship that takes the form of dialogue, that is, a way of being addressed and responding by constituting meaning.

The existential phenomenological approach seeks to understand the phenomenological world in which the individual now exists and participates. The person's world cannot be understood by only describing his/her environment since the environment is only one mode of

world. The human being also has his/her own world hence there are as many environments or worlds as there are human beings (Corsini, 1984:357).

### 3.3.2

#### THE THREE FORMS OF WORLD

Reeves (1977:48) indicates that each individual inhabits three simultaneous and interrelated modes of world. The first is the "umwelt" which refers to the natural world around the person, that is, his/her environment. It is a world of biological determinism and finiteness to which each person must in some way adjust. Unlike animals which have environments, the human being has a world which encompasses the structure of meaning that has been designed by the interrelationship of individuals in it. According to Reeves (1977:46) "the meaning of umwelt for the individual is precisely in how he relates at any given moment to his need for sleep or food, for example."

The second mode of world is "eigenwelt" which refers to the individual's own world. It is a mode of relationship to the individual's own self. Because it is uniquely present in each person and implies

self-awareness and self-relatedness it is more related to a strong sense of being than either umwelt or mitwelt (Reeves, 1977; Corsini, 1984).

The third mode of world is "mitwelt", which refers to the world of interrelationships with human beings. It is the world of the individual's fellow human beings and of his/her community. This type of world seem to have been of more interest to interpersonal schools of personality theory such as those of Harry Stack Sullivan and Erich Fromm in his analysis of love problems in society (Reeves, 1977; Corsini, 1984).

### 3.3.3

#### EXISTENTIAL PSYCHODYNAMICS

Corsini, (1984:366) define the concept psychodynamics as the "individual's conflicting, conscious and unconscious forces, motives and fears." While the Freudian model of psychodynamics is concerned with suppressed instinctual drives, and Sullivan's interpersonal model with the individual's conflict with significant people in his/her life, existential psychodynamics deal with conflict that is between the individual and the "givens of existence." These givens of existence are also known as the "ultimate concerns." The four ultimate concerns are freedom,

meaninglessness, isolation, and death. From the existential perspective the context of the individual's inner conflict is his confrontation with each of these givens of existence.

#### 3.3.3.1 **FREEDOM**

From the existential phenomenological point of view, freedom means that the individual is responsible for his/her own world, own life design, his/her own choices and actions. He constitutes his own world. Heidegger and Satre stated that an individual created his/her own self and world hence there is no ground beneath him: "there is only an abyss, a void and nothingness" (Corsini; 1984:368).

Human beings differ in the degree of responsibility they are willing to accept for their life situation. For example, some people displace responsibility for their situation onto other people, onto life circumstances, and in therapy they transfer responsibility for their therapy to the therapist. Others deny responsibility by entering an irrational state in which they are not accountable for their behaviour (Corsini; 1984:368).

Existential phenomenological therapy focuses upon each client's responsibility for his/her own problems. The assumption is that there will be little motivation for change until such time that the client has become aware that he/she is responsible for his/her condition or distress. It is agreed that there is no point in the client trying to change himself/herself when his/her distress is in fact caused by others or something outside himself/herself. The existential therapist's task becomes one of identifying instances of avoidance of responsibility and make the client aware of these (Corsini; 1984:368).

Some people cannot decide because decisions make them more aware that they are the people who constitute their own lives. The therapist's task becomes one of assisting the client to be aware that decisions are unavoidable and that one makes decisions all the time. He/she makes the client aware that he/she has to make choices, consider options available and that he/she, himself/herself, and not the therapist, generates and chooses among alternatives. There are obstacles that block the client's decision-making, hence it is the therapist's aim to help clients to remove such obstacles. Some individuals decide passively by letting others decide for them. Such people experience

themselves later as people to whom things happen rather than being the author of their own lives (Corsini; 1984:376).

#### 3.3.3.2 MEANINGLESSNESS

The fact that some individuals find life to be meaningless does not mean that the world is really meaningless. A human being lives in the world and has a relationship to the world and fellow beings. Within this relationship, the world as it is present to him/her is always a meaningful structure (Kruger, 1984).

According to the existential phenomenological perspective, the therapist has to be very sensitive to the topic of meaninglessness if he/she wishes to deal with it effectively. He/she has to listen carefully and be aware of the importance of meaning in each patient's life. The therapist may ask patients about their long-term goals and hopes and explore their creative interests and pursuits (Corsini; 1984:381).

Engagement seems to be a major solution to the problem of meaninglessness. Engagement in life activities may enable the individual to find meaning in life.

Engagement may enhance the individual's possibility of patterning the events of his/her life in some organised and coherent fashion. Intrinsically enriching forms of engagement could be establishing a home, caring about others and in participating in projects. The client always has a desire to engage in life activities hence the therapist's task is to remove obstacles that are in the client's way. The therapist can, for instance, explore what prevents the client from loving others, from obtaining satisfaction in relationships with others, and why he/she did not obtain work that would correspond with his/her interests (Corsini; 1984:381).

#### 3.3.3.3 EXISTENTIAL ISOLATION

Individuals with insufficient experience of closeness and true relatedness in their lives tend to fail to tolerate isolation.

Adolescents from supportive families can tolerate the separation of young adulthood better than those who grew up in highly conflict-ridden families. Such adolescents are ill-equipped to separate from their families of origin and thus cling to their families for protection, and in defence against isolation and anxiety. The aim of the existential psychotherapist

becomes one of making the client aware that while there are rewards in intimacy there are also limits and that he/she cannot hope to obtain everything from others. The patient is assisted in finding ways of confronting isolation (Corsini; 1984:379-80).

#### 3.3.4

#### **DEATH**

When an individual is confronted with the inevitability and inescapability of death he/she experiences sorrow and the threat of non-being. According to the existential point of view inner conflict exists between the person's awareness of unavoidable death and his/her wish to continue to live. Because death is terrifying, some individuals erect denial based defences against death awareness. (Todres, 1986:123; Corsini, 1984:367).

Death shows itself as a phenomenon that differentiates an individual from other people because it is one thing no one else can do for one. A sense of individuality and aloneness thus constitutes the awareness of one's personal responsibility in terms of one's actions and choices. By confronting death as a personal experience, the significance of the uniqueness of one's life also emerges. When a person constitutes his/her

life in terms of the possibility of its completion, he/she is seeing his/her life as a totality (Todres, 1986:124).

The existential therapist's goal could be to make the client more aware of death or finitude as an existential reality in the lives of people. The client may be made aware that to confront death and to be aware of his/her personal finitude is not only relevant to old age or seriously ill individuals but to all of us. By becoming aware of his life limits the individual can set goals he/she would like to achieve and thus find meaning in life. In this way it will be possible to experience what Heidegger calls "an active living of our being - unto death" (Todres, 1986:124).

The therapist's aim should be to alleviate the patient's anxiety and not to eliminate it because life cannot be lived nor death faced without some degree of anxiety (Corsini; 1984:378).

### 3.4

#### STEPS IN PHENOMENOLOGICAL RESEARCH

Du Toit (1991:89) defines phenomenology as "the study of human existence and consciousness." The significance of the phenomenological approach which emphasises that the phenomena should be allowed to speak for themselves is highlighted by Edwards (1988:4) when he indicates that this method clearly demonstrates "the essential dialogical, descriptive, qualitative, participative and disciplined nature of both research and therapy in psychology."

Various researchers have identified the following steps (Van Vuuren 1989; Stones, 1986):-

#### 3.4.1

##### STEP 1: IDENTIFICATION OF THE PHENOMENON

According to Du Toit (1992) the first step in phenomenological research is to identify, describe and circumscribe the phenomenon to be studied. The investigator's aim is to explore the various manifestations of the phenomenon with a view to understanding its essential structures. To succeed in this goal, the researcher must rid himself/herself of any biases, prejudices, preconceptions and theoretical presuppositions he/she might have concerning the

phenomenon. This process of bracketing out or suspending preconceptions enables the investigator to understand the life world of the respondent. Kruger (1988) states that although complete reduction is not possible, the researcher is expected to approach the phenomenon from a position of conceptual silence. In this manner he/she opens himself/herself up to perceive the emerging dimensions of the phenomenon more clearly.

#### 3.4.2 STEP 2: SELECTION OF SUBJECTS

Stones (1986) indicates that the subjects who are suitable for phenomenological research are those who have had experience concerning the phenomenon to be investigated. They have to be verbally fluent and be able to express their emotions, thoughts and perceptions in relation to the phenomenon that is being investigated. They must thus be in a position to describe their experience. It is important for the respondents to indicate their willingness to be open to the investigator. According to Du Toit (1992), the nature and size of the collectivity (sample) depend on the decision of the researcher who is guided by the nature of the researched phenomenon. The main aim surrounding phenomenological research is to study meanings in depth rather than making statistical

generalizations. In some cases a single case study could produce adequate material. However, larger collectivities would allow sample and quality diversity. The varied descriptions may enable the researcher to generalize with greater credibility.

#### 3.4.3 **STEP 3: THE FIRST PERSON DESCRIPTION (INTERVIEW)**

Du Toit (1992) indicates that the questions should be carefully formulated if they are to elicit the desired information. In phenomenological research it is preferable to ask questions which include "what" instead of "why." Leedy (1993) also suggests that the questionnaire or interview guide be concise and yet solicit the essential data of the research project.

In this particular study four questions were formulated which would be used to focus these interviews. Some colleagues were requested to translate the interview guide from English to Zulu and South Sotho in order to ascertain whether the questions were readily understandable.

These Zulu and South Sotho questionnaires which were refined by the researcher would be used to interview Zulu and South Sotho speaking respondents.

Stones (1986) advises that the researcher should establish rapport by creating a climate in which the respondents will feel relaxed and be assured that anonymity and confidentiality will be maintained. Biographical data must be collected and the interview must be conducted in an informal manner in which the researcher's influence on the respondent is reduced to a minimum.

#### 3.4.4 **STEP 4: READING THE DESCRIPTION (PROTOCOL)**

The investigator must suspend or bracket out his personal preconceptions and judgement and remain faithful during the initial reading of the protocol. He/she should strive to achieve a holistic sense of data after which he/she must, read the protocol again with a further reflective attitude. This procedure will prepare him/her for subsequent phases in which an exacting analysis is required. The repeated perusal of the description will help the investigator to retain a sense of the wholeness of the protocol irrespective of the dissection of the data in the next phases (Stones, 1986).

**STEP 5: BREAKING DOWN INTO UNITS (NMU'S)**

The researcher's task is to dissect the protocol of each respondent into what is termed natural meaning units. Each naturally occurring unit of experience conveys a particular meaning. Each natural meaning unit may be described as a statement that indicates a single recognisable aspect of the person's experience. The researcher adheres to the precise wording of the respondent.

In unclear statements in exceptional cases the wording may be altered for better understanding of the intended meaning. The next step is to block the NMU into themes. The themes emerge from the analysis of the subject's protocol. It is important to note that the same natural meaning unit may be blocked into more than one topic (theme) (Stones, 1986; Du Toit, 1992).

#### 3.4.6 STEP 6: REDUCTION AND LINGUISTIC TRANSFORMATION

According to Stones (1986) the researcher's task in this step is to transform the intended meaning of each natural meaning unit from concrete everyday language of the respondent into the language of the psychologist.

In this particular investigation the researcher classifies the natural meaning units that emerge from the subject's protocol into themes. He then gives a concise description in psychological language of each theme. This is done to avoid duplication which could result if each natural meaning unit were transformed into the psychological language since some NMUs are classified under more than one theme.

#### 3.4.7 STEP 7: SITUATED STRUCTURES FOR EACH SUBJECT

The researcher synthesizes the natural meaning units and the themes into a general concise description in psychological language. This descriptive statement is written in respect of each respondent. The statement is referred to as the situational structure and discloses the essential meaning the phenomenon has for each individual (Du Toit, 1992).

**STEP 8: GENERAL STRUCTURE**

The aim of the researcher in this phase is to cluster together individual themes into general themes that are common to all the respondents' protocols. The investigator synthesizes the revealed reality from various individual protocols into a final general structure.

Eidetic reduction is, according to Edwards (1988), a reduction of the pure phenomenological communication or revealed reality of the respondent into its essence.

The phenomenological insight which the researcher has obtained after scrutinizing each essence that emerged from the natural meaning units, is synthesized and then communicated to the world for critical evaluation. The researcher may validate his/her description by going back to the respondents and ask them whether his/her synthesis accurately reveals their experiences. Alternatively he/she may submit his/her synthesis to external evaluation by other judges. Another indication of validity suggested by Du Toit (1991) is a high positive correlation of the general situated structure with the available theory on the researched phenomenon.

**STEP 9: THE RESEARCH REPORT: AN OVERVIEW AND EVALUATION**

Du Toit (1991:95) states that the research report must systematically outline the entire research procedure. The report must contain a review of the literature, the nature of the sample and how it was selected, the method used for gathering data, the original subjects' protocols, transformation of such protocols into natural meaning units, transformation of these natural meaning units into situated structures of each subject and then into the general structure. The researcher needs to indicate how he administered this transformation and this must be supported by adequate documentary evidence in order to enable the reader of the report to scrutinize the authenticity of the research procedure. The researcher must indicate how he/she attempted to assess the validity of the general structure.

Lastly, it is important that the research report indicate the usefulness of the research in the practical situation in policies and theories. The researcher is expected to make some recommendations for future research.

## CHAPTER FOUR

### 4.0 FINDINGS OF THIS STUDY

#### 4.1 AIMS OF THE STUDY

##### 4.1.1 GENERAL AIM OF STUDY

The general aim of this study was an exploratory psychological investigation into the nature of helping human relations in an African Independent Church.

##### 4.1.2 SPECIFIC AIMS OF STUDY

The specific aims of this in depth investigation was to explicate:-

4.1.2.1 People's experiences in the African Independent Church meetings.

4.1.2.2 People's reasons for joining the African Independent Churches.

4.1.2.3 The meaning of being a member of an African Independent Church.

4.1.2.4 Helping human relations in African Independent Churches.

4.2 **RESEARCH PROCEDURES**

4.2.1 **STEP 1: IDENTIFICATION OF THE PHENOMENON**

The main phenomenon that was investigated was helping human relations in an African Independent Church. The researcher suspended and bracketed out his personal and theoretical expectations, preconceptions and judgement in order to make the present study a purely exploratory investigation. What the researcher accepted at the beginning of the study was the idea of the existence of universal helping human relations in African Independent Churches.

4.2.2 **STEP 2: SELECTION OF SUBJECTS**

The respondents were selected from the population of members of the St. John's Apostolic Faith Mission Church, Harrismith. The researcher sought a sample that would faithfully represent the congregation. The researcher randomly selected eighteen members who formed the sample. The subjects who were suitable for participating in the present

phenomenological investigation were those who had experience concerning the phenomenon to be investigated. Consequently, the following criteria had to be met by every respondent:

- 4.2.2.1 Respondents were expected to be members of the St. John's Apostolic Faith Mission.
- 4.2.2.2 They had to speak Zulu or South Sotho to avoid loss of meaning resulting from translation.
- 4.2.2.3 The subjects had to be able orally to communicate their feelings, thoughts and perceptions regarding the researched phenomenon.
- 4.2.2.4 They had to indicate that they were prepared to participate in the study and to be open to the researcher.
- 4.2.2.5 The availability of respondents for follow-up studies was considered to be important, should such studies be necessary.

The population from which the sample was drawn consisted of approximately 45 members of the congregation at the Harrismith branch of the St. John's

Apostolic Faith Mission Church. Respondents were selected by means of a lottery method as suggested by Leedy (1993:201). This method dictated that the population be arranged in some orderly sequence. The researcher assigned numerical identifications to all church members and these members were recorded on tabs. Each tab was placed in a closed container.

The numbers were tossed in such a way that they were thoroughly mixed. The investigator selected one tab on which there was a number, without seeing the pool. Once he had chosen a number, it was placed into the container and the selection procedure continued. The drawing was continued until 18 respondents were selected.

The composition of the selected sample was as follows:

<u>SUBJECT</u>	<u>AGE</u>	<u>HOME LANGUAGE</u>	<u>SEX</u>	<u>QUALIFICATIONS</u>
A	54	ZULU	F	STD 3
B	55	S. SOTHO	M	STD 6
C	19	"	M	STD 7
D	55	"	F	ILLITERATE
E	24	"	F	STD 9
F	54	"	F	ILLITERATE
G	19	"	F	STD 9

H	69	ZULU	F	ILLITERATE
I	17	ZULU	F	STD 10
J	45	"	F	STD 6
K	72	"	F	STD 6
L	19	"	F	STD 10
M	18	"	M	STD 5
N	41	S. SOTHO	F	ILLITERATE
O	62	ZULU	F	ILLITERATE
P	81	S. SOTHO	F	STD 6
Q	35	"	F	STD 6
R	31	"	M	STD 5

The summary of the nature of the composition of the chosen sample according to the biographical data was as follows:

AGE RANGE	:	17-81
MEAN AGE	:	43
MALE	:	4
FEMALE	:	14
HOME LANGUAGE	:	8 ZULU
		10 SOUTH SOTHO

**STEP 3: THE FIRST PERSON DESCRIPTION**

The researcher preferred tape recorded interviews which were then transcribed (written accounts of interviews appear in appendices A to R. The assumption was that interviews rather than self-administered questionnaires would enable respondents to be as close as possible to their lived experiences and that dialogue would be promoted and recorded in this early stage of the research. Permission to use a tape recorder was granted by respondents. Each interview was replayed to the subject to confirm its authenticity.

An important aim of the initial interview with prospective respondents was to establish rapport by creating a relaxed atmosphere in which the subject would feel free and at ease to say anything he or she wanted to reveal and to ascertain if the randomly selected subject was in fact suitable for interview in terms of the selection criteria. All 18 subjects were in fact suitable. During his first visit to respondents the researcher introduced and identified himself as someone who was busy with an important project the results of which would not only benefit people with problems but would also increase the knowledge of those who helped in solving problems of

others. Respondents were told that the duration of interviews would be approximately thirty minutes and were assured of the confidential nature of the interviews.

The main interview was conducted during the researcher's second visit to respondents.

As an ice breaker the researcher talked briefly about other things such as weather conditions, before proceeding with the interview. This procedure is, according to Bailey (1982), essential to make respondents feel relaxed but long irrelevant discussions that will prolong the interview must be avoided. All questions were asked as worded to all respondents and the investigator's intonation was as far as possible the same for all respondents. He avoided clarification of questions except in difficult situations where some respondents failed to understand the question. The questions were asked in the order in which they appeared on the interview schedule and every question was asked irrespective of whether the respondent believed it had the same meaning as the previous one. The researcher tried as far as possible to remain neutral before asking a question and avoided

leading the respondent by his reaction after the question had been answered. The following questions were asked:

- 4.2.3.1 What happens in the St. John's Apostolic Faith Mission Church meetings? Describe a meeting as concretely as possible.
- 4.2.3.2 Could you please explicate in as much detail as possible how and why you became a member of the St. John's Apostolic Faith Mission Church?
- 4.2.3.3 Describe as specifically as possible what it means to be a member of the St. John's Apostolic Faith Mission Church.
- 4.2.3.4 Does your church help people? If so, please describe this helping as explicitly as possible.

The researcher formulated four questions in order to elicit as much data as possible from the subjects regarding their experiences in this particular church. The responses to the four questions would not be discussed independently since each response contributed

to the subjects' descriptions of their experiences, which would give an indication of the nature of human relations in this church. \*

4.2.4 **STEP 4: READING THE PROTOCOL**

The researcher listened to the tape recorded interviews and descriptions which he later transcribed into written form for the purpose of analysis. After he had achieved a holistic sense of the data, the researcher read the protocol again with a further reflective attitude. The repeated reading of the data helped the researcher to retain a sense of wholeness of the protocol in spite of dissection in the following phase.

4.2.5 **STEP 5: BREAKING DOWN INTO UNITS**

The protocols of the 18 respondents were dissected into naturally occurring units and each unit conveyed a particular meaning that had emerged spontaneously from the reading of the protocol.

\* The initial three questions were important to orientate the interviewee to the main question. They were relationship building, culturally and humanly accepted open ended questions.

A natural meaning unit (NMU) was a self-definable and self-delimiting statement made by the respondent in the expression of an identifiable or recognisable aspect of his/her experience. As far as possible the respondent's phraseology was retained so that the data could speak for itself. The natural meaning units as revealed in each protocol of the 18 respondents appear in Appendices A to R.

4.2.6. **STEP 6: REDUCTIONS AND LINGUISTIC TRANSFORMATION**

The purpose of this step is to transform the natural meaning units from the concrete everyday language of the subject into the formal psychological language of the phenomenon (Kruger, 1988; Stones, 1986). In this particular study the researcher did not transform each natural meaning unit into a psychological language. Instead he grouped together those natural meaning units which reflected certain central themes under a particular theme and the specific theme itself was then summarized.

The researcher thus avoided unnecessary repetition which could result if each NMU were transformed into a psychological language. The themes with the natural

meaning units that are grouped under them as well as the summaries recorded under each theme are added to each subject's protocol in Appendices A to R.

#### 4.2.7 SITUATED STRUCTURES FOR EACH SUBJECT

The researcher reviewed the themes by listening once more to the tape recorded protocols and by re-reading the entire transcribed data. In this manner, he obtained a clearer meaning of the themes and this enabled him to synthesize and transform them into essential, non redundant psychological meaning. It was only the information that was truly related to the respondent's unique experience that was transcribed. The investigator's psychological descriptions of the themes of each subject, which are referred to as situated structures, are reflected in this chapter.

#### 4.2.8 THE GENERAL STRUCTURE

The themes of each of the 18 respondents were grouped or clustered into six general themes which were perceived by the researcher to be common to all the subjects' protocols. The themes of each respondent as identified in the preceding phase were reviewed by the researcher with a view to establishing into which

general category they could be grouped. The general structure was subsequently compiled. The researcher recorded each theme with the supporting evidence from the natural meaning units that emanated from the subjects' protocol. The investigator observed that in some cases the same natural meaning units related to different themes. The situated structure for each subject and the general structure are described in this chapter. The natural meaning units referring to the themes in the general structure are indicated in Appendix S.

#### 4.3 OBSERVATIONS

##### 4.3.1 SITUATED STRUCTURE FOR SUBJECT A

The respondent feels that she is a devout Christian who has trust in God. She perceives this church as providing her with an opportunity to express her problems and pent up feelings.

She believes that the church addresses various ailments and problems she experienced in the past. Since her illness or problems could not be cured or treated by traditional and modern practitioners, the respondent decided to be a member of St. John's Church in which

the healing powers of God were invoked by prayers. She attributes her recovery from illness to prayers and the various treatment methods of this church.

According to her, the church also protects her from various evil forces and this implies that she feels safe and secure. She has developed a sense of belonging to the church, hence she feels that she is part of the congregation. This member shares problems and participates in solving such problems by means of prayers.

The respondent admits that her problems were solved by prayers made by fellow believers. The help which she received from the church, and motivation from the leader, mother Nku, to express her problems through prayers, attracted her to be a member of this church.

She believes that every person has a need to express his or her own troubles. The church has afforded her an opportunity to verbalize her problems through preaching, reporting and frequent prayers. This seems to relieve her emotionally and spiritually.

**SITUATED STRUCTURE FOR SUBJECT B**

The respondent's engagement in the religious activities of the church has helped him to pattern his life events in a meaningful fashion. He finds himself in a position to express his problems and receive the support of the congregation which not only reduces his anxiety but also develops a sense of security and comfort.

He believes that the holy water (ichibi) cures his diseases, purifies and protects him against possible illness and misfortune. He holds that water becomes efficacious after it has been prepared through prayer. The respondent indicates that he was possessed by ancestral spirits and was attracted to St. John's Church by its life-enhancing practices such as healing and management of spirit. It seems he has confidence that this church understands his problems, feelings and needs.

As a member of the church the respondent has developed an attitude of give and take. His leadership potential has become prominent in the church since he can now lead and help other people. This has also boosted his

self-esteem and guaranteed a sense of inner satisfaction. The reassurance of protection from external forces that emanates from the respondent's faith in the church has reduced his anxiety and insecurity. He understands this church as a situation in which he can freely express his problems and feelings which are then addressed during prayers. The expression of his thoughts and feelings make him feel relieved emotionally. He came to the church as a patient who was in need of help and was helped to the extent that he discovered that he could also play an important role in guiding fellow members. He has learned that he is also able to be helpful to other people.

#### 4.3.3 SITUATED STRUCTURE FOR SUBJECT C

The respondent is impressed that the St. John's Apostolic Faith Mission church does not only make him spiritually satisfied but also provides an opportunity in which he can express and share his problems with other members of the church. He believes that the church offers him supernatural protection from possible temptations, accidents and troubles. It appears the

church improves the quality of his life and promotes the spirit of togetherness. This makes him feel part of the church group.

He perceives water and prayer as powerful therapeutic ingredients which are used to heal afflicted patients. According to him illness and problems are addressed during the church service as well as in the prophet's place of consultation. He is convinced that the church can deal with various problems and ailments. The respondent indicates that all members of the congregation participate in the church service proceedings. This seems to satisfy his need to belong to the church community. He is confident that the church can address his material needs by helping him solve problems of unemployment.

#### 4.3.4 SITUATED STRUCTURE FOR SUBJECT D

The respondent indicates that the church does not only attend to the religious needs of its members but also addresses problems presented during the service. She was motivated by friends and church officials to become a member of this church. The church cares for its members including those who no longer attend the Sunday service. She states that before she became a member of

St. John's Church she was depressed to the extent that she preferred to be isolated from other people and from the rest of the world. She confidently states that the church's treatment was effective in addressing her emotional problems.

This individual has faith in the healing quality of the holy water and the effectiveness of prayers. Her good health has been maintained by praying and use of water that has been prayed for. Since she affiliated to the church through motivation from significant persons, the respondent has found that her life has become meaningful. The church renders counselling services to those members who have problems. The care and help which the members of the congregation provide to one another seem to have been an additional incentive for her to remain a church member for many years. She appreciates the fact that the congregation gives advice to people who present problems and that the member is never neglected even if he/she absents himself/herself from the church services. She reports sound relationships which emanate from a spirit of togetherness. She seems to have a feeling of being a valued member who belongs to a valued church community

from which she obtains all the assistance she needs. She feels emotionally and spiritually relieved by participating in the church service proceedings.

4.3.5 **SITUATED STRUCTURE FOR SUBJECT E**

She was attracted by the nature of the service proceedings to become a member of St. John's Church. She has experienced significant change in her life and as a result she has devoted her entire life to the church. She is convinced that her participation and expression of her problems during the church service and in prayers has relieved her from her troubles. She is assisted by the congregation to address her problems.

She reports sound and beneficial relationships with other members of the congregation. She appreciates the fact that church members help anyone who experiences material and social problems. The church has satisfied her need to belong to a helpful community. She has found that church members care for and help one another. She has also found that mere expression of her problems during the church service makes her feel

unburdened emotionally. According to her, the church does not only give its members emotional support but also provides concrete or tangible material assistance.

4.3.6

**SITUATED STRUCTURE FOR SUBJECT F**

The respondent states that she has affiliated to the church in which all members of the congregation participate in most of the church service activities. She was motivated by her deceased husband to be a member of this church. An advantage of her membership of St. John's Church is that God addresses her problems and needs. She reports ill-health from which she recovered after her continual drinking of holy water and prayers. The church has helped her to be relieved from physical and emotional problems hence she has found meaning in her life. Her late husband played a significant role in motivating her to be a member of the church from which she gets all kinds of help. She perceives water that has been prayed over as a powerful healing agent which played an important part in making her whole. She reports good relationships between herself and the congregation, between herself and the leader of the church and also between herself and God. As a valued member who belongs to the church she gets

all the assistance she needs. The expression of her problems and feelings through prayers and singing makes her feel relieved emotionally and spiritually.

4.3.7

SITUATED STRUCTURE FOR SUBJECT G

The fact that her mother was affiliated to the St. John's Church motivated the respondent to be an ardent adherent of the church. As a member of this denomination she feels healthy and has devoted her life to the church for seven years. She appreciates the fact that members are afforded an opportunity to share their problems, feelings and talents and to help each other while doing so. She attributes her progress and success in overcoming problems to the supernatural power of the Holy Spirit and to prayers made by the congregation. She is confident that the church addresses various problems and needs of its members and that her illness was cured by the power of the Holy Spirit. She perceives the holy water as part of the church service proceedings in which members participate. She seems to have developed a sense of belonging to this church group to the extent that she has remained a member for seven years. She has made a contract within herself that she should not leave this

church. She feels emotionally relieved by the expression of her feelings through preaching, singing and clapping of hands.

4.3.8

**SITUATED STRUCTURE FOR SUBJECT H**

The respondent states that she affiliated to the St. John's Apostolic Faith Mission Church in order to be sacred. She has experienced change in her life which has made her existence meaningful. The subject has been a member of this church for twenty years and would not like to be in another church. This church does not reject her cultural beliefs. She suffered from physical ailments and this also motivated her to seek help from this church which she equates with a medical hospital. Like many others she decided to be a member of the church after she had been healed.

She maintains that she feels better when she is in the church service and that the church addresses various problems and diseases experienced by its members. The congregation prays together with those who have problems, for members who seek luck as well as for delinquent children. She maintains that the holy water which the members of the congregation drink in every church service makes them healthy. She has learned that

she is also capable of helping people with problems. This seems to boost her self-esteem and confidence. She has developed a relationship of trust hence she is confident that members of this particular denomination find it important to help each other. There exists sound relationships between herself and other church members and between herself and the supernatural power. She is also at peace with herself more than was the case in the past.

4.3.9

**SITUATED STRUCTURE FOR SUBJECT I**

The respondent indicates that she became a member of this church because her mother was already affiliated to it. She appreciates the fact that the youth is afforded an opportunity to preach during the Sunday church services. She has observed change in her life and believes that as a member of this church, she has to serve God. She states that the church addresses, through prayers, family and study problems. The afflicted people are healed. She reports that members of the congregation drink holy water during the church service. She experiences a sense of belonging to this church community and feels committed to serve God. She perceives herself as having changed and has confidence in other members' ability to help her with problems.

The respondent feels relieved and full of life after she has expressed herself in the church service. She appreciates the counselling services that are rendered in the church which have even motivated her to contact the minister's wife for further counselling.

4.3.10

SITUATED STRUCTURE FOR SUBJECT J

The respondent indicates that both the minister and the members of the congregation participate in preaching. She learned about this church from other people and since she became a member of the church she has lived a happy life. She feels that she is a strong and healthy person. She holds that afflicted persons are cured in this church which addresses various problems and ailments. According to her each case is diagnosed so that appropriate treatment can be rendered. She was impressed by the help she received from this church. She observed that evil spirits were also driven away by this church.

Before she became a member of the church, the respondent was isolated from other people and from the rest of the world. The church addressed her

existential isolation to the extent that her interpersonal as well as heterosexual relationships were improved.

Consequently, she was able to find a job, entered into marriage, gave birth to children and acted as a responsible mother in giving advice to her children. She perceives the holy water or "ichibi" as a powerful therapeutic agent that cures various diseases. Smokers, alcoholics, barren women and people who are attacked by evil spirits have been helped by continuous drinking of this water. She appreciates the fact that she is also given time to express herself so as to unburden herself emotionally. Expression of her feelings makes her feel relieved. She contends that the church provides her with some form of supernatural protection which drives away familiars and thus leaves her strong.

4.3.11

**SITUATED STRUCTURE FOR SUBJECT K**

The respondent is pleased and feels proud to report that the church satisfies various needs. She perceives God as representing her husband. He provides her with everything she needs. She lives like women whose husbands are still alive. The subject indicates that

she suffered from an illness which resulted in her being crippled. She approached a prophet and was healed in the latter's consulting room.

She believes that she has learned to communicate easily with other people. This lady confidently states that the power of the Holy Spirit addresses all her family problems. She reports that some of her children are in full-time employment and married while others are scholars. According to her, those in employment send money home. She further states that all members of the congregation participate in the drinking of holy water which is served towards the end of the service.

She feels part of the church congregation in which members do things together, for example, singing, praying and preaching. This seems to have aroused her sense of belonging to the church community. She appreciates the fact that she is afforded an opportunity of expressing her problems and feelings which releases her tension. Moreover expressed issues can be addressed by the congregation.

**SITUATED STRUCTURE FOR SUBJECT L**

The respondent indicates that she was motivated by her mother to be a member of this church. She is content to be a member and believes that another church will not satisfy her spiritual needs. She reports that she has attended this church since her childhood years. Her mother's illness was cured in this church and the subject has also observed individuals who were initially treated as patients and later affiliated as members of the church. She was impressed to see cripples and paralysed people being healed. This subject is confident that the holy water that is served to her every Sunday is a substitute for Western medicine and can cure diseases. She has been surprised to observe patients who recovered from illness as a result of drinking water and bathing in baths of water that have been prayed over. She appreciates the procedure of allowing her to report her problems so as to be relieved emotionally. Her relationship or bond with God and the congregation in this particular church is so strong that she does not believe that another denomination can give her such satisfactory rapport.

SITUATED STRUCTURE FOR SUBJECT M

The respondent reports that both parents are affiliated to this church, hence he is also a member. He states that all members participate during the Sunday service proceedings. He appreciates having observed people who were healed by water and prayer alone. This observation made him prefer to remain a member of the church. As a member he feels healthy and trusts that the church can address any illness he may suffer from. He perceives water as a powerful therapeutic agent that is served to church members during the service. The significance of water in this church is also highlighted by the presence of a big dam in Evaton. He appreciates the fact that his parents belonged to this church which he has found useful to himself as well. There seem to exist sound relationships between himself and members of the church. The respondent feels accepted as a valued member by a valued church group. This seems to have motivated him to remain as a member of this church. He appreciates the fact that he is afforded an opportunity of expressing his problems and feelings which release his tension. Moreover expressed issues can be addressed by the congregation.

**SITUATED STRUCTURE FOR SUBJECT N**

The respondent presents as someone who is deeply involved in religion. Her trust is in God and she enjoys her religious life more than ever before. She is grateful to God who responds to her needs. She is confident that the church addresses her physical and emotional problems. The treatment she received for her illness has strengthened her relationship with other church members and God, hence she enjoys being with other people in the church service. She has confidence in her ability to help other people. This person has also developed an attitude of give and take. As she renders help to other people she feels worthwhile. She feels she is more tolerant of other people even if they hurt her emotionally. She feels happy and satisfied to be a member of this church group. Relationships are so sound that she feels that something is missing in her when she is not in the church service. She has learned to accept the mistakes of other people. The respondent has learned that she is also able to help other people who have problems. This tends to enhance her self-confidence and self-esteem.

SITUATED STRUCTURE FOR SUBJECT O

The subject reports that all members of the St. John's Apostolic Faith Mission Church who are present participate during the Sunday service proceedings. She was influenced by her late husband to be a member of this church which satisfies her spiritual needs. She maintains that the church and the holy water which she drinks keep her healthy, happy and alive.

The church addresses her physical and emotional problems by means of prayers, use of holy water and laying of hands. The respondent believes that the holy water (ichibi) forms an important part of the service, in which all church members participate. According to her, the holy water is a powerful remedy which makes members whole. The spirit of togetherness in this church community satisfies her need to belong to the group. Her involvement in the church activities makes her feel part of the congregation. She appreciates the fact that the church allows for self-expression which helps members feel relieved and helped. The close relationship between the respondent and her late husband culminated in her becoming a full member of this church. She appreciates her husband's advice as this has made her healthy.

The respondent states that the church does not only satisfy her spiritual needs but also addresses health problems. The church accommodates both the South Sotho and Zulu languages in its proceedings. According to her it is not only the leader who preaches but also members of the congregation. She feels that God has endowed her with power and strength. She reports that she became a member of this church as a result of suffering from continuous illness. Traditional doctors could not cure her diseases hence she resorted to this church. She recovered from illness and began to help other people by diagnosing and treating their problems. She asserts that the church addresses various problems and ailments by using various treatment techniques.

She strongly believes in the holy water, which is used for various purposes such as protection of one's home and for preparing one to obtain employment. The respondent states that this church provides its members with an opportunity to express their problems, which are addressed by the whole congregation through prayers. She maintains that God has given her power that she can use to help other people. The respondent appreciates the fact that she is afforded an

opportunity to express her problems and feelings. The implication of this exercise is that she feels relieved emotionally and her problems are addressed in the church. She appreciates the fact that she discovered that she was also capable of helping other people. As a member of this church she is convinced that she is protected from evil forces.

4.3.17 SITUATED STRUCTURE FOR SUBJECT Q

The respondent states that she feels healthy and vivacious when she attends the church service held at Evaton. Each member of the congregation is afforded an opportunity to express his/her thoughts and feelings. Members become more tolerant of each other and she has found that she has learned to forgive and to tolerate the mistakes made by fellow members. She indicates that before she became a member of the church, she was depressed. She observed people who were relieved from physical ailments and social problems. She observed that there were sound relationships among the members of the congregation. She does not feel depressed anymore since she has a positive view of herself and of the rest of the world. Her need to be loved by other people and to belong to the church community has been satisfied in this church. She finds life to be more

meaningful than ever before. The subject feels better and relieved after she has been given an opportunity to express her pent up feelings during the church service.

4.3.18

**SITUATED STRUCTURE FOR SUBJECT R**

The respondent states that the church creates an environment in which he can express his problems and feelings. He further reports that all members of the congregation participate during the church service proceedings. He perceives the holy water as an integral part of the Sunday service. According to him, water improves his health and he believes that social, psychological and physical problems are solved through the use of water and by prayers.

He states that he observed sound relationships among the members of the congregation and this made him decide to affiliate to this church. He appreciates the fact that the church creates a climate in which he can express his troubles, after which he feels better. He also helps others who have problems and this makes him feel that he is part of the group. The respondent believes that the church addresses all kinds of problems such as mental disturbance, conversion disorders and personality disorders.

#### 4.4 GENERAL STRUCTURE

##### 4.4.1 SPIRITUAL HELPING

The respondents indicate that the church does not only satisfy their spiritual or religious needs but also creates an environment in which members can express their thoughts and feelings. The church members are afforded an opportunity for presenting their problems which are then shared and addressed during the church service. The support which each member receives from the congregation does not only reduce his or her anxiety but also enhances his or her security and comfort. The subjects were motivated to become members of St. John's Church by friends, church officials and significant people such as parents and spouses. As members of the church, the respondents have experienced significant change in their lives, which made their existence meaningful. Since their health has improved, the respondents have become ardent adherents of this church. They present as devout Christians who are more involved in religion than before. Some respondents report that they have been in this church for many years.

The respondents appreciated that all members of the congregation participate in most of the church service proceedings. The task and privilege of preaching and praying is not limited to the minister but is also extended to all members of the congregation.

#### 4.4.2

#### PRAYER HEALING

Respondents indicate that the St. John's Apostolic Faith Mission Church to which they are affiliated addressed various ailments and problems which they experienced in the past. Since the traditional doctors and modern practitioners could not cure their illness, the subjects decided to become members of this church in which their physical and emotional problems were solved by prayer and the use of water. According to them, illness and problems are treated during the church service as well as in the prophet's place of consultation.

These people were attracted to the St. John's Church by this church's life-enhancing practices such as healing and the management of spirits. They contend that the health problems of each affiliated person are diagnosed and the person given appropriate treatment. The members are confident that the church understands their

problems, feelings and needs. The church addresses problems such as conversion disorders, depression, personality disorders and various mental disturbances and some respondents maintained that evil spirits were also driven away by the Holy Spirit and God's power that were invoked through prayers.

The respondents have observed that most members of this church approached the church as patients initially, had their ailments cured and then decided to be full members of this church. There are some members who eventually helped other people with problems. It has been noted that the mere seeing of afflicted persons who were healed made some respondents decide to affiliate to and remain members of this church.

#### 4.4.3

#### HOLY WATER (ICHIBI)

The significance of water (ichibi) which is served to the church members in every service is highlighted by respondents who associate it with health. In fact, they perceive holy water as a powerful healing or therapeutic agent that cures diseases or protects against illness and misfortune.

The subjects believe that the holy water (ichibi) which is an integral part of the church service becomes more efficacious after it has been prepared by prayer. They hold that frequent drinking of this water helps to maintain good health and assists the sick to recover from ill-health. The water has often been perceived as a substitute for Western medicine.

Respondents also mentioned the big dam at the church's headquarters in which patients are healed by immersion.

#### 4.4.4

#### CATHARSIS

The respondents indicated that at least once per month adults as well as youth members of the congregation are afforded an opportunity to express their thoughts, feelings, actions, needs and problems. The church creates a climate in which each person is allowed to preach and to express his troubles. Moreover, in the church service any person is given time to report any problem that troubles him or her and this enables fellow members of the church to listen to his/her problems with a view to praying together with him/her or to rendering possible help to him/her.

The subjects reported that in each church service, all members of the congregation pray together. This implies that each person is free to express his/her feelings, wishes and troubles during prayers. According to the respondents, they pray many times in each service and even when they meet outside the context of the service. The frequent singing and clapping of hands by all members present in the church also satisfy their need to express their spiritual needs and feelings and to praise God.

#### 4.4.5

#### COHESIVENESS

One notes that the adherents of this church work with a spirit of togetherness from the very beginning of the service. This makes each member of the church feel that he or she is part of the church community and that he/she is responsible for the performance of certain tasks in the church.

The implication of this contribution by members appears to be enhancement of a sense of inner satisfaction and self-esteem of each member of this church. The fact that each member can confidently share his/her problems with fellow believers in the church and that he can also help other afflicted persons with their problems,

seems to generate in all members of St. John's Church an element of trust in this church group. People seem to believe that they belong to a community where their problems are addressed and in which they can practise their helping skills.

Subjects who had low self-esteem initially seem to have developed hope and confidence that they can be of help to other people irrespective of what they perceived as their limited potential.

#### 4.4.6 EXISTENTIAL ASSISTANCE

The respondents indicated that they affiliated to this church through motivation from significant persons such as church leaders, family members and friends. The subjects state that they observed sound and beneficial relationship which existed among members of this church. The church provides its members with an opportunity to express their problems, which are then addressed by the whole congregation through prayers.

The members of the congregation are perceived as offering all kinds of help to people who have indicated that they are in need of such help. The church seems to improve quality of life and makes life meaningful to its members.

The leadership potential of its members has become so prominent that they have developed an attitude of give and take.

Members who initially experienced problems such as hopelessness, isolation, material, social, physical and psychological problems can now help other people. Widows in particular seem to have benefited.

The care and continual help which the congregation renders to its members seem to have been a strong motivation for members to remain members of the church for many years. What the subjects seem to appreciate is that they can share their problems, feelings and talents with a view to helping each other.

According to respondents the congregation and officials of this church help to improve the members' interpersonal and heterosexual relationships. They report that they were helped to solve problems

experienced in their families such as those of delinquent children and of children with study problems. The church helps members to improve their communication with the youth, fellow believers, other people and with God. The fact that the members learn to develop their potential and skills for helping and tolerating each other makes them feel worthwhile.

#### 4.5

#### VALIDATION

Du Toit (1992) suggests various ways by which the general structure can be validated. One manner in which the researcher can validate data he/she has collected from respondents is to involve the subjects themselves. This necessitates follow-up interviews in which the persons are asked to what extent the descriptions accurately reveal their experiences. Respondents' comments then indicate whether changes, revisions or additions should be made to the final descriptions. A second method of validation is to request other judges to scrutinize the researcher's analysis and descriptions.

In the present study each of the 18 respondents was requested in an interview to comment on the general structure, to state on a subjective scale (0-10) (0 = completely unreflective; 10 = completely reflective) the degree to which the general structure reflected the respondent's personal experiences as a member of the St. John's Apostolic Faith Mission Church and to rank the six themes in the order of their significance for him or her.

The general structure was read to each respondent, by the researcher in his/her home language in order to evaluate its degree of relationship with his or her own experiences. The researcher observed that the comments made by the respondents were in most cases in support of their subjective evaluations made on the ten point scale. The ratings of the 18 respondents are reflected on table 4.1.

TABLE 4.1: Ratings by 18 respondents of the degree to which the general structure discloses their experiences as members of the St. John's Apostolic Faith Mission Church.

SUBJECT	RATING
A	9
B	9
C	7
D	7
E	6
F	6
G	6
H	8
I	7
J	7
K	8
L	6
M	7
N	8
O	7
P	9
Q	6
R	7

Scale (0-10)

$$\bar{X} = 7,2$$

The respondents' ratings on the above ten point scale indicated that the general structure was a fairly accurate reflection of their experiences as members of the St. John's Apostolic Faith Mission Church.

TABLE 4.2 refers to themes; spiritual helping (1), prayer healing (2), Holy Water (ichibi) (3), catharsis (4), cohesiveness (5) and existential assistance (6), when rank ordered according to their importance in each respondent's experience as a member of the St. John's Apostolic Faith Mission Church with 1 indicating least important and 6 most important.

TABLE 4.2

Ranking of the six themes in order of importance for each of the 18 respondents.

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SUBJECTS	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R
THEMES																		
1	1	1	1	2	6	2	6	2	1	2	2	6	2	1	2	2	1	1
2	3	2	6	1	1	3	1	6	4	3	1	2	6	2	1	1	2	4
3	2	3	2	6	4	1	4	1	6	1	6	1	1	4	6	6	6	2
4	6	4	3	3	5	6	5	5	5	6	3	4	3	6	3	3	5	3
5	5	6	4	5	2	5	2	3	2	5	4	5	5	3	4	5	4	6
6	4	5	5	4	3	4	3	4	3	4	5	3	4	5	5	4	3	5

The Kendal Coefficient of Concordance: W cited in Siegel (1956:231) was applied to analyse statistically the six rank ordered themes.

$$W = \frac{S}{\frac{1}{12} K^2 (N^3 - N)}$$

Where S = sum of squares of the observed deviations from the mean.

K = number of judges (respondents)

N = number of themes ranked.

The value of the co-efficient of concordance W was 0,20 which was statistically significant at the 1% level. This indicates significant agreement among the 18 respondents in ranking the six categories. These observations will be discussed in chapter five. It is to be noted that the candidates rank ordered the importance of the six themes in the following order:

- 1) spiritual helping,
- 2) prayer healing,
- 3) holy water,
- 4) existential assistance,
- 5) cohesiveness and
- 6) catharsis.

## CHAPTER FIVE

### 5.0 CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 INTRODUCTION

Kruger (1988) highlights the role of the phenomenological approach in psychological research. He asserts that the operative concept and key word in qualitative research is 'describe'. The investigator's objective is to describe as correctly as possible the phenomenon as it emerges instead of explaining it within a pre-given framework. The researcher is thus expected to remain faithful and true to the facts as they are occurring.

According to Van Vuuren (1989), phenomenological research refers to an investigation of how events appear to the consciousness to which they are revealed. The researcher's point of departure must be to obtain facts of a given experience for the discovery and clarification of their meaning. This type of research is perceived by Leedy (1993:142) as the survey that "is concerned with human beings, meanings, beliefs,

thoughts, and feelings. The qualitative researcher attempts to attain rich, real, deep, and valid data and from a rational standpoint, the approach is inductive."

Leedy (1993:140) states that qualitative research should be "a creative, scientific process that necessitates a great deal of time and critical thinking, as well as emotional and intellectual energy. One must have a true desire to discover meaning, develop understanding and explain phenomena in the most thorough way possible ..."

In the present study the qualitative research methodology has been implemented to conduct a psychological exploration into the nature of helping human relations in an African Independent church.

In this regard Cumpsty, (1986:1) aptly remarked that a psychologist who studied religious phenomena did so "within a framework aimed at enlarging the understanding of the human psyche."

Du Toit (1991) mentions three requirements for evaluating a phenomenological investigation. In the first place, it is essential to assess whether the research methodology used has succeeded in disclosing

the essence of the phenomena studied. Secondly, one needs to establish the extent to which the exploratory research has been able to discover new knowledge that can stimulate further research and theory building. Finally, it must be considered whether the methodology has identified areas that will need further analysis and validation.

This chapter discusses the relationship between the general structure and previous research findings, the variables that emerged from the research and some identified areas which the investigator believes deserve research.

## 5.2 **DISCUSSION**

### 5.2.1 **SPIRITUAL HELPING**

Van der Merwe (1986) conceptualized religious need as a desire for relationship, reconciliation and peace with God and obtaining help from God. In their study Mbokazi, Edwards and Mkhize (1990) found that the Zionist type church meant that one believed in God, accepted him as his or her personal Saviour and that Zionism meant good health.

According to Dube (1989) the individual is perceived by Zionist churches as a corporate personality which interacts with his social, physical and spiritual environment. This phenomenon is portrayed in the following paragraph by Mbiti (1973:15):

"(Jesus) challenged the whole man and all man's activities. He came to reclaim the entire person, the total history of the whole person, the sum total of his activities and aspirations - and in practical terms this means the whole community, the whole society, the whole humanity, the whole creation."

Bührmann (1989) observed that singing, clapping, dancing and drumming were performed in the African Independent Churches during the church service in order to call the Holy Spirit to come down to the members of the congregation.

In this research the respondents confirmed that the St. John's Apostolic Faith Mission Church satisfied their spiritual or religious needs and that they were afforded an opportunity of presenting their problems which were also addressed during the church service. The support which members received from the congregation reduced their anxiety and enhanced their

security and feeling of well-being. They reported that significant change had occurred in their lives and this had made them find meaning in their existence. They asserted that since they became members of this specific church, their health had improved tremendously and this had made them become devout Christians and ardent members of this particular denomination. They had become involved in religion more than before and had remained members for a significant number of years.

#### 5.2.2

#### PRAYER HEALING

Bührmann (1986) maintained that the African Independent Churches were concerned with the health and well-being of their members. The church attempted to address the psychological, social and religious needs and focused attention on the mental, physical and social well-being of its members. Moreover, there were no cultural barriers between the sick and prophet healers, and communication occurred freely.

According to Oosthuizen (1989) the African traditional-oriented world view of the afflicted person is not foreign to the prophet. What the patient found complicated was clarified and his world became

meaningful. The inner conflict and disorder were replaced with understanding and as a result, a meaningful relationship was created between the patient and the prophet.

Dube (1989) noted that Africans were attracted to the African Independent Churches because they were in search of good health. The church had life-enhancing practices such as healing and management of the spirit. Moreover, the prophets who were believed to be in contact with the invisible world could perceive approaching events, read signals and use divination techniques. Bührmann (1989) observed that the prophets of the African Independent Churches could answer the why and how of the illness of the afflicted person, could integrate both physical and mental illness with myth which the patient believed, and claimed to have supernatural contact and sanctions. This seems also to be the finding of the present study.

It is significant to note that most prophets initially suffered some form of illness which is according to Bührmann (1989) a psychological upheaval called "thwasa". Dube (1989) has also observed that the calling of a prophet was characterized by inter alia, illness, dreams, visions and instructions.

West (1975) classified faith healing into healing that took place during the church service, healing of the patient by immersion and healing which occurred through consultation with the prophet. He also distinguished between direct healing, which occurred when the prophet was aware of the patient's problems and prescribed treatment for such complaints, and indirect healing, which took place during the church service in the congregation through the power of the Holy Spirit or UMoya.

According to Katz & Wexler's (1989:23) observations "Kung healing involves health and growth on physical, psychological, social and spiritual levels; it affects the individual, the group, the surrounding environment and cosmos. Healing is an integrating and enhancing force, far more fundamental than simple curing or the application of medicine."

In the present study, the respondents who are members of the St. John's Apostolic Faith Mission Church confirmed that the church addressed illness and problems which they previously experienced. This seems to have been one of their main reasons for becoming members of this church. They were convinced that their problems were accurately diagnosed in this church and

that appropriate treatment services were rendered. The subjects indicated that their illness was not only cured during the church service but also in the prophet's consulting room. They believed that God's power and the Holy Spirit were responsible for their recovery from any form of illness.

The subjects confirmed that some members and leaders were admitted to the church as patients initially and then became full members and prophet healers who helped other afflicted patients. This change, which occurred in the lives of people, seems to have motivated them to remain adherents of the church for many years.

### 5.2.3

#### HOLY WATER (ICHIBI)

West (1975) indicated that one of the important procedures of healing during the church service of some African Independent Churches was to serve holy water to members of the congregation. The holy water was given to heal members of something specific or simply to purify and protect them against illness and misfortune. Sundkler (1976) observed that water became efficacious after it had been prepared by prayer to the extent that it removed sin, sickness and magical pollution. Some

African Independent Churches held purification services near a pool in which people were cleansed and purified by means of baptism.

The significance of water in these churches was portrayed in the following Oosthuizen's (1989:187) statement about baptism:

"It relieves their tension, frees them physically from forces of evil, heals them, strengthens relationships, gives them insight into their destiny and strength for the road ahead."

In another study, Becken (1989) observed different African Independent Church members during their water rituals in which individuals were dipped into the waves at the shore of the Indian Ocean. He learned that some of these people were not necessarily ill but had attended the water service in order to rebuild their energies. Mbokazi (1990) found that the holy water (ichibi) was perceived as a major healing agent by members of the St. John's Apostolic Faith Mission Church. Dube (1989) maintained that the Zionist Church used water in various ways during their healing and protective services. "Isiwasho" could mean ordinary water that had been prayed over, water mixed with salt,

vinegar or ash and used for healing. The aim of treatment with water was to establish a relationship between the individual and his environment. The mystical forces of the dynamic urban environment could be reversed by means of water.

The researcher has found that respondents who are members of the St. John's Apostolic Faith Mission Church have confirmed that water that has been prayed over and served during the church service presented as a powerful therapeutic agent that cures diseases, maintains good health and protects against possible illness and misfortune. According to them water associated with prayer made them whole. The subjects indicated that holy water was used in many ways, for example, it was served during every church service, was used as bath treatment in the prophet's consulting room and was used when members were healed by immersion in a dam erected at the church's headquarters. They believed that the holy water was a substitute for or an alternative to Western medicine which cured various diseases.

#### 5.2.4

#### EXISTENTIAL ASSISTANCE

Corsini (1984:367) indicated that from the existential framework inner conflict, anxiety and psychopathology could emanate from the individual's confrontation with certain fundamental dimensions or givens of existence, namely death, freedom, isolation and meaninglessness. Dube (1989) stated that effective treatment was a religious matter where the whole person was treated, his suffering physical body, his spirit as well as his affected intra/and interpersonal relationships. The community nature of the church made it possible for the whole person to be treated.

According to Van der Merwe (1986) the Zionist type churches satisfy what he calls a pragmatic need which refers to a need for assistance in finding employment, for prosperity, improvement of work conditions, protection and security in life and in the work situation. Kruss (1986:23) remarked that the African Independent Churches were perceived "as voluntary associations which fulfil the role previously played by kinship groups in rural areas, by providing personal networks and so security and identity in the alien urban environment."

West (1975) observed that the African Independent Churches offered supernatural protection to their members through membership attendance of church services and through the activities of prophets. Bakker (1989) stated that the St. John's Apostolic Faith Mission Church also provided some form of individual and family counselling with a view to reintegrating the person into society. Nene et al., (1991) found that participation in a Zionist group healing session resulted in change in personal constructs of individual group members. The personal constructs became more flexible and less rigid after the healing session.

Mthethwa (1989) stated that a family which experienced endless problems of illness, extreme poverty and unresolved quarrels, could invite members of the congregation to come and pray in their home. This privilege was open to everyone including people who were not members of the church.

In this study respondents confirmed that the church offered all kinds of help to members who had requested such help. Individuals who experienced material, social, physical and psychological problems such as feelings of hopelessness and isolation were helped to

improve their quality of life. This resulted in their existence becoming meaningful. The subjects confidently indicated that the supernatural power of the Holy Spirit addressed most of their problems. The congregation improved the members' communication skills, interpersonal and heterosexual relationships.

#### 5.2.5

#### COHESIVENESS

Oosthuizen (1989) observed that within the context of an African Independent Church there was togetherness and the church emphasised reintegration of the patient into the community. The activities of the prophet were facilitated by genuine interest and support of the congregation. The congregation became an important group that was essential for shared experience among the members of the church. In fact the congregation represented a group therapy session which played a significant role in the physical and psychological treatment of patients and in alleviating stress that had been generated by adaptation to the urban life. Mbokazi (1990) indicated that the church was perceived as an environment that enhanced its members' ability to communicate effectively with others and which satisfied basic human needs.

According to Dube (1989) the Zionists emphasised relationships to the extent that the patient was removed from his or her social context only in exceptional cases. An important aim of the church was to restore relationship ties. Van der Merwe (1986) noted that the African Independent Churches satisfied a social need for warm friendship between individuals and for a community where one could feel comfortable, safe and be strengthened.

This research has confirmed that all members participated during the church proceedings and worked with a spirit of togetherness from the very beginning of the service. This implied that each member of the congregation felt that he or she was part of the church community. It seems that members experienced a sense of belonging to the group, of being accepted as valued members of a valued congregation.

#### 5.2.6

#### **CATHARSIS**

Dube (1989) affirmed that an important part at the beginning of the service of the African Independent Churches was "ukuhlambuluka" through which each member expressed his/her physical and spiritual matters. In this process confessions were made and members declared

their ill-health. The results of the "ukuhlambuluka" practice were mutual trust, dependence and support of the congregation.

Bährmann(1986) asserted that confession could be therapeutic provided the attitude of the listener indicated that he understood. Confession could decrease isolation, close the gap and thus enable the confessor to be readmitted into the human community. Edwards (1989) indicated that confessions by individual members of the congregation could contribute to group catharsis. Catharsis is an open expression of feelings and release of affect which makes an individual feel better or relieved from pent-up feelings. Motala (1989) observed that members who attended and participated in the Zionist Sunday church services regularly, experienced emotional upliftment which resulted in change of affect. She concluded that the Zionist church service was not only an intellectual exercise but also a powerful emotional experience which had a psychotherapeutic effect on people.

In this particular study the subjects indicated that the St. John's Apostolic Faith Mission Church created an opportunity for expression by each member of his/her thoughts, feelings, needs and problems. The

congregation would listen to the member with a view to giving emotional support. Respondents stated that feelings were also expressed during frequent prayers, singing and clapping of hands.

#### 5.2.7 RELEVANCE OF THE THEMES

Leedy (1993:140) quotes Burns as saying qualitative methodology should result in the development of theory as an outcome of analysis of data. In this context Kruger (1988:155) indicates that one of the criteria of phenomenologically inspired research is that the essential themes should be identified as they unfold themselves in various ways. Corsini (1984:367) has noted that death, freedom, isolation and meaninglessness are considered by existentialists as basic themes or "ultimate concerns" of human existence. The themes cited in this study were formulated as they manifested themselves to the investigator.

The six themes are spiritual helping, prayer healing, cohesiveness, Holy water, catharsis, cohesiveness and existential assistance. These themes clearly represent universal components found/cited in African Independent Churches and psychotherapy literature. It has become apparent that the church has helped members improve

relationships with themselves, with other people and with the supreme being. Edwards (1988) indicated that each person could dialogue with himself, with other people and even with objects such as books. The "eigenworld" or selfworld is the world of the person's internal dialogue which implies self-awareness, self-relatedness and is always uniquely present in all human beings. The "mitwelt" represents the world of shared dialogue which includes love and interpersonal relationships and the "umwelt" refers to the entire human environment.

Respondents affiliated to St. John's Church experienced various problems and anxiety related psychopathology, such as isolation. They have remained members of this particular church because they experienced changes and improvements which have made their existence meaningful. They have learned to express their pent up feelings and to communicate not only with themselves and with each other but with God as well.

### 5.3 DISCUSSION OF RESEARCH PROCEDURE

#### 5.3.1 IDENTIFICATION OF THE PHENOMENON

The availability of literature and the extensive research studies that had been conducted on African Independent Churches made it possible for the researcher to identify the existence of human relations in African Independent Churches. Owing to the fact that the investigator was highly motivated to conduct an exploratory psychological study on the identified phenomenon, it was not very difficult for him to bracket out any preconceptions he might have held after the literature review. It was quite a challenge for the researcher to approach the present study within the phenomenological framework.

Moreover, the researcher admits that the phenomenon cannot be bracketed out completely from its theoretical roots and from the motives of the investigator. The literature review provided the researcher with theoretical and psychological foundations from which the identified phenomenon was investigated. By making this information explicit and by understanding it, it

was possible for researcher to be aware of the influence and theoretical knowledge he had to suspend in the reduction.

#### 5.3.2 SELECTION OF THE SUBJECTS FOR SAMPLE COMPOSITION

The sample was selected from a population of 45 members who comprised the branch of the St. John's Apostolic Faith Mission Church at Harrismith. The sample included members of all age groups except children, hence the age range of 17-81 years. There were only four men in the selected sample and this clearly indicates that there are more female than male members in this church. The sample of 18 members drawn from a population of 45 members was perceived as sufficiently large and representative of the population. The selection of the sample in a random fashion was to ensure that it represented the population of interest. The randomly selected subjects were suitable for interviews in terms of the selection criteria.

### 5.3.3 THE FIRST-PERSON INTERVIEW

The first person descriptions that were tape recorded by the researcher were useful. The respondents were interested to participate in the research and to give information regarding their experiences as members of the church. The recording of interviews by means of a tape recorder facilitated a free flow of communication. Subjects related their experiences with minimum interruptions, and this would not be possible in note-taking interviews. The researcher noted that in some cases, information that had been given in response to one question was often repeated in the next question. This was not a problem since natural communication often includes repetitions and the aim of the questions was to elicit as much data as possible.

### 5.3.4. RECORDING AND READING THE PROTOCOL

The transcription of tape-recorded descriptions was a helpful practice to the researcher. The repeated listening, writing and rewriting of the subjects' protocols made it easier for the researcher to be acquainted with the contents and to conceptualize the descriptions.

#### 5.3.5 BREAKING THE PROTOCOL DOWN INTO UNITS

The researcher did not experience any problems in this practical task. He recorded all natural meaning units as expressed by the respondents. He assumed that the subject himself/herself was the only person who knew and who could decide what was important to him/her. Any idea that was expressed by the respondent was recorded irrespective of how unimportant it might seem to be to an observer.

#### 5.3.6 REDUCTION AND LINGUISTIC TRANSFORMATION

The subjects' protocols indicated themes that were important to him/her. By blocking the natural meaning units into themes, the investigator was able to indicate their relevant significance to the respondent. However, the researcher did not transform each natural meaning unit into a psychological language.

Instead the natural meaning units were grouped under a particular theme. There were some natural meaning units that referred to more than one theme and these were spread over the entire session. Such natural meaning units had more than one psychological meaning. The themes were transformed into a summary in

psychological language and this made this particular study a psychological analysis of the phenomena. This was the researcher's first step in the interpretation procedure. This procedure eliminated any duplication that could have resulted had each NMU been transformed into a psychological language separately.

#### 5.3.7 SITUATED STRUCTURES FOR EACH SUBJECT

After the themes had been identified from each subject's protocol, for each respondent a concise descriptive statement was formulated for each respondent. This statement reflected the essential psychological meaning the phenomenon had for the individual. This was a helpful practice which disclosed the uniqueness of each person. It could be useful in cases where psychotherapy or counselling was indicated.

#### 5.3.8 GENERAL STRUCTURE

This stage demanded that the researcher be psychologically sensitive to behavioural cues to what and how experiences were reported. The researcher had to be cautious and to avoid generalizing on the grounds of one or two descriptions. Some themes were unique to

a particular subject, others were shared by a few respondents and there were also those that were shared by the majority of the subjects. The researcher was aware that the general structure should consist of these universal human essences. The number of subjects who expressed ideas and the ideas expressed concerning a particular theme were recorded. The themes that were expressed by the majority of the subjects were considered as appropriate for incorporation into the general structure. There are ten themes that were identified initially and those themes that were shared by the majority of the respondents were clustered under six categories in the general structure. The general structure was compiled from these themes into a single essay. While collective profiles are to a certain extent "second order reflections" in that they are constructed on the basis of the transcribed themes (not original NMU's of individual profiles) they are again checked with the respondents as rated and also as rank ordered (Kendall's Coefficient of Concordance) for authenticity and found to be genuine/authentic and universal/generalizable in terms of their categories and the order of these categories. Moreover, the relatively large number of individual profiles necessitated this procedure.

RESEARCHER'S REFLECTION ON THE INTERVIEWS AND  
PHENOMENOLOGICAL METHOD

The interviews were a satisfactory experience for the researcher, who felt that he was accepted by the respondents he interviewed. The subjects were co-operative, free and eager to give information to the researcher. They appreciated the thought that the information they gave would be useful to the present research.

The researcher observed that once the first question was asked, respondents gave as much information as they could and most of the data they gave was also relevant to subsequent questions. Their contributions were quite spontaneous as they did the most talking while giving information to one clearly considered an empathic listener. The general impression was gained that they wanted to indicate how they appreciated being members of this particular denomination or how they appreciated what the church had done for them.

Transcribing the tape recorded data into a written form was a useful process. However, it was a time consuming procedure since the researcher had to listen to one subject's protocol several times. Moreover, the

transcribed descriptions had to be translated from African languages into English. By the time the data was arranged into themes and transformed into psychological language, the researcher had become thoroughly acquainted with the contents of each protocol.

The subjects' protocols did not differ considerably as they reported almost the same experiences which were, in most cases, different in degree rather than in kind. Uniqueness of the subjects' protocols was indicated when one subject stressed certain aspects of the experiences in the church while others emphasised other areas as being important to them. The general issues which concerned all respondents became apparent after the researcher had read the protocol several times.

The subjects believed that all their problems had been fairly addressed in the church, hence not a single one indicated a need for other forms of counselling or psychotherapy. Some of the problems experienced by some respondents in the past would certainly demand the attention of a psychotherapist. The efficacy of the church's human helping relations seems to have been vindicated.

The phenomenological research method was a time consuming endeavour which would take a longer period with a larger sample. In the process of data analysis, the human essences had to be referred back to the respondents for validation. However, qualitative research procedures present as a viable alternative to the traditional statistical methods of purely quantitative research. It seems best results can be obtained if the two approaches complement each other in a single research project as in the present thesis. The qualitative procedure would particularly accommodate uniqueness and authenticity of the subject while quantitative research would mainly consider the shared or common essences of the respondents.

#### 5.4 CONCLUSIONS

##### 5.4.1 UNIQUENESS OF THE INDIVIDUALS

The respondents in this study were all members of a specific church and were exposed to similar church proceedings. However, their descriptions revealed the uniqueness of each individual member of this church. Each person experienced the world in his/her own unique way. What one respondent perceived as significant may have been seen as of trivial importance by another.

The authenticity of each person is further indicated by their motives for becoming members of the church. Although they attached almost similar value to the church, some respondents became leaders in the church while others remained ordinary members.

The phenomenological procedure has considered and accommodated the uniqueness or authenticity of each person. This method did not classify respondents or human beings into statistical categories as in traditional social sciences. An investigation of this nature has been a rewarding experience to the researcher who was trained in quantitative research procedures.

#### 5.4.2 GENERAL HUMAN ESSENCE

The general human essence emerged after the researcher had carefully scrutinized the descriptions of each respondent, after he had examined closely the analysis and re-analysis of the natural meaning units into themes and after the situated structures for each individual had been compiled. The issues that were shared by, or common to, all subjects were included in the general structure. The general human essence emanated from the intensive study of the descriptions

given by each subject. It seems apparent that the larger and more representative the sample, the more credible the conclusions that can be made. In the present study the sample was large enough to make conclusions about this specific population in this specific area (Harrismith).

#### 5.4.3

#### VALIDATION OF THE GENERAL STRUCTURE

Du Toit (1992) states that the researcher must go back to the people who gave descriptions and request them to confirm or disconfirm the results. The fact that the respondents themselves are expected to participate in validation of their own protocols is likely to make researchers more careful about making hasty generalizations and handling the data insensitively.

In this research, respondents were requested to evaluate the general structure. The subjects confirmed that the general structure reflected their experiences. There was significant agreement among the respondents on this.

**SUMMARY AND MAJOR OBSERVATIONS OF THE STUDY**

There were clear indications of the range and diversity of helping relations in the church. While the study shows the richness and variety of human helping relations in the St. John's Church (which is a true representative of the African Independent Churches) in terms of the phenomena experienced by individuals, these are essentially distilled into six main categories, namely spiritual helping, prayer healing, cohesiveness, holy water, catharsis and existential assistance.

A member who presents with a spiritual need is accepted unconditionally by the congregation which listens empathically to his or her problems. He/she is supported and given reassurance by fellow church members in his/her strivings towards God. The fact that the congregation prays together with the member who is in need of spiritual help clearly indicates that church members are sensitive to the needs of other members.

The research findings indicated that there were some individuals who experienced both psychological and physical problems. These persons joined the

congregation after they had been motivated by the congregation's prayer healing and untiring dedication to afflicted patients.

The diagnosis and treatment which occurred within the church and the prophet's consulting room in a relaxed climate for the patient, generated confidence in the patient. The spontaneous rapport which developed between the prospective church members and members of this particular church was beneficial.

The phenomenon of mutual helping relationships was demonstrated by the respondents' agreement that the holy water was a viable alternative for Western medicine. The co-operation and working together of members of the congregation during the preparation, serving and taking of the holy water, manifest mutual trust and the existence of sound relationships among members of this independent church. The effectiveness of the holy water in healing various ailments is firmly believed in by all members of the church. The effect of their prayers and those of the prophet is also firmly believed in.

Beneficial helping human relations were manifested in the reports that each member expressed his/her pent up feelings while the congregation listened. The non-judgmental attitude and support of the congregation enabled its members to work on their problems and feelings. Moreover, the mere expression of feelings to empathic listeners made members feel relieved. The safe atmosphere and relationship of mutual trust which prevailed in the church enabled members to freely express bottled-up feelings.

Cohesiveness or belongingness is an important aspect of human existence hence the psychological movement of each member of St. John's Church towards fellow human beings. The presence of sound and beneficial relations is indicated by the developed sense of the members' belonging to a valued congregation. Belongingness is indicated by the "we" feeling indicating that members feel part of the group. Within the context of the group, in which intra/and interpersonal relationships as well as relationships with God exist, members feel safe to report their various problems which are then addressed.

The fact that the material and emotional problems are addressed in the church makes members' existence meaningful. Members who felt isolated and helpless, for example widows and the sick, benefited from the church. Members seemed to have no extreme fear of death since their relationship with God was sound. They found life meaningful because they were able to help each other.

The qualitative research method proved to be useful in this particular study of human experience. The phenomenological method revealed both an essentially shared human experience and the unique experience of each individual. The researcher would not have obtained such rich data had he used only the quantitative methods which reduce human experiences into simple statements for the purpose of collecting data, statistical computations and making generalizations.

Finally it can be concluded that this thesis confirmed the existence of human helping relations in the African Independent Churches in six essential forms which are spiritual helping, prayer healing, cohesiveness, holy water, catharsis and existential assistance.

**RECOMMENDATIONS**

This study was conducted in one specific African Independent Church on the aspect of helping human relations. Similar research in which the phenomenological method is applied could be conducted in other African Independent Churches, such as the Zion Christian Church, Church of the Nazarites and the Mahon Mission.

There are also numerous other areas of the African Independent Churches that can be investigated.

Since the Zionist service is analogous to all other counselling and group psychotherapy sessions with their universal components such as cohesiveness and catharsis, it is recommended that psychotherapists, counsellors, medical practitioners and all others who are involved in the helping professions acquaint themselves with the practices of the African Independent Churches. Literature on the AICs could be included in the curricula of the training of Western psychotherapists and medical practitioners.

It is also the researcher's opinion that clients could benefit from co-operation between modern health care practitioners and the faith healers or prophets of the African Independent Churches in that cross referrals in certain cases could be made.

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APPENDIX 1

HELPING HUMAN RELATIONS OF THE ST. JOHN'S  
APOSTOLIC FAITH MISSION CHURCH

1. INTRODUCTION

1.1 This is a study of people's perceptions regarding helping human relations in the St. John's Apostolic Faith Mission Church.

1.2 The information that you will give will be strictly confidential.

2. PERSONAL DETAILS

2.1 Age .....

2.2 Sex .....

2.3 Ethnic Group .....

2.4 Marital Status .....

2.5 Qualifications .....

2.6 Occupation .....

3. HELPING HUMAN RELATIONS IN THE ST. JOHN'S APOSTOLIC FAITH MISSION CHURCH

3.1 What happens in the St. John's Apostolic Faith Mission Church meetings? Describe a meeting as concretely as possible.

3.2 Could you please explicate in as much detail as possible how and why you became a member of the St. John's Apostolic Faith Mission Church.

3.3 Describe as specifically as possible what it means to you to be a member of the St. John's Apostolic Faith Mission Church.

3.4 Does your church help people? If so, please describe this helping as explicitly as possible.

"THANK YOU"

APPENDIX 2

UBUDLELWANE OBUSIZAYO EMALUNGENI EBANDLA

LE ST. JOHN'S APOSTOLIC FAITH MISSION

1. ISINGENISO

1.1 Lolu wucwaningo lwemibono yabantu maqondana nobudlelwano obusizayo emalungeni ebandla le St. John's Apostolic Faith Mission.

1.2 Ulwazi ozonginika lona luzogcinwa luyimfihlo.

2. IMINININGWANE NGAWE

2.1 Iminyaka yobudala .....

2.2 Ubulili .....

2.3 Ubuzwe .....

2.4 Ungabe ushadile .....

2.5 Ibanga Lemfundo .....

2.6 Umsebenzi owenzayo .....

3. UBUDLELWANO OBUSIZAYO EMALUNGENI EBANDLA LE ST. JOHN'S APOSTOLIC FAITH MISSION.

3.1 Yini eyenzekayo enkonzweni yalelibandla le St. John's Apostolic Faith Mission?

Chaza ngendlela ezwakalayo ngokwenzekayo enkonzweni yalelibandla.

3.2 Ungake uchaze kabanzi ukuthi kwenzeka kanjani nokuthi yini eyakwenza waba nentshisekelo yokuba yilunga le St. John's Apostolic Faith Mission?

3.3 Chaza ngokucacile ukuthi ngabe kusho ukuthini kuwena ukuba yilunga le St. John's Apostolic Faith Mission.

3.4 Ingabe isonto lakho liyabasiza abantu? Uma kunjalo ungachaza ukuthi basizakala kanjani.

"NGIYABONGA"

APPENDIX 3

BOTSWALE BOTHUSANG DITHONG TSA LEKGOTLA LA

ST. JOHN'S APOSTOLIC FAITH MISSION

1. QALO

1.1 Ena kethuko yadipono tsabatho mabapile botswalle bothusang lekgotleng la St. John's Apostolic Faith Mission.

1.2 Tsebo otlala nneha yona etlabehwa ele lekunutu.

2. MABAPI LEWENA

2.1 Dilemo tsa boholo .....

2.2 Bong .....

2.3 Bothuko .....

2.4 Ekabe Otjhatile? .....

2.5 Sebaka Sathuto .....

2.6 Mosebetsi owo etsang.....

3. BOTSWALLE BOTHUSANG DITHONG TSA LEKGOTLA LA ST. JOHN'S APOSTOLIC FAITH MISSION

3.1 Ke eng e etsahalang lekgotleng la St. John's Apostolic Faith Mission? Beha katsela e utlwahalang ka ho etsahalang lekgotleng.

3.2 Oka beha hore ho ne ho etsahale jwang, lehore ke eng lebaka lahore orate (Obeletjheseke) ya hoba leloka la St. John's Apostolic Faith Mission.

3.3 Beha kahobonahalang hore ekabe hotjhoreng howena howena hoba leloko la St. John's Faith Mission.

3.4 Ekaba lekgotla lahao leya bathusa batho? Ha eba lebathusa oka beha hore bathusahala jwang.

"KE YA LEBOHA"

## APPENDIX A

### SUBJECT A

In the church service that is held every Sunday we worship God. At the beginning of the service the minister reads from Scriptures, preaches first and then give elders an opportunity to preach. Once per month in the service of "amathwasa" everybody is allowed to preach and to express his or her problems. We as church members learn to trust that God will help us with our problems. I have learned many things about the founder of our church, mother Christinah Nku. The Minister and the congregation pray for the sick, blind, deaf and crippled. We pray together at the beginning of the service, during the service and at the end because each person has his or her own problems to report to God. In our church of Spirit we clap hands whenever we sing.

The "ichibi" comes in the middle of our service or towards the end. We all pray requesting God to bless the "ichibi". There is also the real "ichibi" at Evaton but in the church here we pray for water in the bucket. We thank God by praying after we have drunk water from "ichibi". A person will be healed when he/she believes that he/she will be better. We have been taught to pray by the church to the extent that when we meet we pray to thank God for keeping us alive and healthy.

This church heals people. I left my church because I was ill and traditional and medical doctors failed to help me. I heard about St. John's Apostolic Church. I went to the church because I suffered from headache continuously. The church members prayed for me and I used water and ashes (iziwasho) and received bath treatment. I became better and decided to be a member of this church. I learned to trust God and prayer. St. John's Church taught me to keep on praying and to give my life to God all the time. Mother Christinah Nku was endowed with powers.

As a member of this church I am free and strong since God is with me. At St. John's Church we pray many times, which makes us pray for all our problems. As a member of the church I can understand and remember the Word of God. Praying often makes me remember verses. Mother Nku said we must all pray to express our problems.

The church helps people with various problems. Everything becomes clear and God saves us from danger. We are protected from all kinds of accidents including other people who might be with us in a car. I always pray to God for any type of problem. Ichibi is like the Bethesda pool in the bible. Any person will be healed if he or she hopes that God will help with water.

## NATURAL MEANING UNITS

1. Every Sunday we worship God.
2. The minister reads from the Scriptures, preaches first and then gives elders an opportunity to preach.
3. In the service of "amathwasa" everybody is allowed to preach and to express his or her problems.
4. We as church members learn to trust that God will help us with our problems.
5. I have learned many things about the founder of our church, mother Christinah Nku.
6. The minister and the congregation pray for the sick, blind, deaf and the crippled.
7. We pray together at the beginning of the service, during the service and at the end.
8. ... each person has his or her own problem to report to God.
9. ... we clap hands whenever we sing.

10. The "ichibi" comes in the middle of the service or towards the end.
11. We all pray requesting God to bless the "ichibi".
12. ... the "ichibi" is at Evaton.
13. ... in the church here we pray for water in the bucket.
14. We thank God by praying after we have drunk water from "ichibi".
15. A person will be healed when he/she believes that he/she will be better.
16. We have been taught to pray by the church.
17. When we meet we pray to thank God for keeping us alive and healthy.
18. This church heals people.
19. I left my church because I was ill.
20. Traditional and medical doctors failed to help me.

21. I heard about St. John's Church.
22. I went to the church because I suffered from headache continuously.
23. The church members prayed for me.
24. I used water and ashes and received bath treatment.
25. I became better and decided to be a member of this church.
26. I learned to trust God and prayer.
27. St. John's church taught me to keep on praying and to give my life to God all the time.
28. Mother Christinah Nku was endowed with powers.
29. ... I am free and strong since God is with me.
30. ... we pray many times and this makes us pray for all our problems.
31. I can understand and remember the Word of God.

32. Praying often makes me remember verses.
33. Mother Nku said we must all pray to express our problems.
34. God saves us from danger.
35. .... we are protected from all kinds of accidents including other people who might be with us in the car.
36. I always pray to God for any type of problem.
37. Ichibi is like the Bethesda pool in the Bible.
38. Any person will be healed if he or she hopes that God will help with water.

#### THEMES

#### RELIGION

1. ... every Sunday we worship God.
2. ... the minister reads from the Scriptures, preaches first and then gives elders an opportunity to preach.

3. In the service of "amathwasa" everybody is allowed to preach and to express his or her problems.
5. I have learned many things about the founder of the church, mother Christinah Nku.
7. We pray together at the beginning of the service, during the service and in the end.
8. .... each person has his or her problems to report to God.
9. We clap hands whenever we sing.
16. We have been taught to pray by the church.
17. When we meet we pray to thank God for keeping us alive and healthy.
21. I heard about St. John's Church.
27. St. John's Church taught me to keep on praying and to put my life in God all the time.
29. ... I am free and strong since God is with me.
31. I understand and remember the Word of God.

32. Praying often makes me remember verses.

The respondent feels that she is a devout Christian who has trust in God. She perceives this church as providing her with an opportunity to express her problems and pent up feelings.

#### HEALING

4. We as church members learn to trust that God will help us with our problems.

5. The minister and the congregation pray for the sick, blind, deaf and the crippled.

15. A person will be healed when he/she believes that he/she will be better.

18. This church heals people.

19. I left my church because I was ill.

20. ... traditional doctors and medical doctors failed to help me.

22. I went to the church because I suffered from headache continuously.
23. The church members prayed for me.
24. I used water and ashes and received bath treatment.
25. I became better and decided to be a member of this church.
28. Mother Christinah Nku was endowed with powers.
30. ... we pray many times and this makes us pray for all our problems.
31. Mother Nku said we must all pray to express our problems.
36. I pray God even if I have any type of disease.

She believes that the church to which she is presently affiliated addresses various ailments and problems she experienced in the past. Since her illness or problems could not be cured or treated by traditional and modern practitioners the respondent decided to be a member of St. John's church in which the healing powers of God were

invoked by prayers. She attributes her recovery from illness to prayers and the various treatment methods of this church.

HOLY WATER "ICHIBI"

10. The ichibi comes in the middle of the service towards the end.
11. We all pray requesting God to bless the ichibi.
12. ... the real "ichibi" is at Evaton.
13. ... in the church here we pray for water in the bucket.
14. We thank God by praying after we have drunk water from "Ichibi".
37. Ichibi is like the Bethesda pool in the bible.
38. Any person will be healed if he or she hopes that God will help with water.

The significance of water (ichibi) is highlighted by the respondent when she associates it with health. She is convinced that frequent drinking of this holy water could help to maintain good health and assist the sick to recover from illness.

#### PROTECTION FROM EVIL FORCES

34. God saves us from danger.

35. ... we are protected from all kinds of accidents including other people who might be with us in the car.

According to her the church also protects her from various evil forces and this implies that she feels safe and secure.

#### GROUP COHESION

4. We as church members learn to trust that God will help us with our problems.

6. The minister and the congregation pray for the sick, blind, deaf and the crippled.

7. We pray together at the beginning of the service, during the service and in the end.
14. We thank God by praying after we have drank water from the "Ichibi".
16. We have been taught to pray by the church.
17. When we meet we pray to thank God for keeping us alive and healthy.
30. ... we pray many times and this makes us pray for all our problems.

She has developed a sense of belonging to the church hence she feels that she is part of the congregation. This member shares problems and participates in solving such problems by means of prayers.

#### THERAPEUTIC RELATIONSHIPS

23. The church members prayed for me.
25. I became better and decided to be a member of this church.
26. I learned to trust God and prayer.

33. Mother Nku said we must all pray to express our problems.

The respondent admits that her problems were solved by prayers of fellow believers. The help which she received from the church, and motivation from the church leader Mother Nku, to express her problems through prayers attracted her to be a member of this church.

### CATHARSIS

3. In the service of "amathwasa" everybody is allowed to preach and to express her problems.

8. ... each person has his or her own problem to report to God.

30. ... we pray many times and this makes us pray for all our problems.

She believes that every person has a need to express his or her own troubles. The church has afforded her an opportunity to verbalize her problems through preaching, reporting and frequent prayers. This seems to relieve her emotionally and spiritually.

## APPENDIX B

### SUBJECT B

We start our service by an opening God's prayer. The bible is read by the minister who then preaches. All of us in the church pray and not only the minister. Each person reports his/her problems and prays for those problems. During the first Sunday of the month in the service of "amathwasa" each member is given an opportunity to preach and to express his/her feelings. The ichibi (holy water) service is held towards the end of the main service. The minister prays for the water which becomes different from ordinary water. This water is like medicine. In the past I thought there was no difference between the water that had been prayed over and water from the tap. This water cures diseases and makes people strong. While we are in the process of drinking this water that has been prayed over we sing the chorus "se teng sediba sa madi" (there is a fountain of blood). We keep on clapping hands during every song and every song has a meaning. The information contained in each song is as important as what is recorded in the Scriptures. Praying, singing and clapping of hands keep us healthy. The strong service is held annually at the church's headquarters.

I became ill and I had to choose between becoming a traditional diviner (isangoma) or wearing a white jacket as a member of this church. I preferred to be a prophet and to wear a white jacket. I have been a member of this church since 1969 and this church heals by singing and praying. Every person has to pray for himself/herself. God replied to my prayers by making me healthy and by showing me the helpful person, mother Nku. I visited her annually to attend a strong service at Evaton. My late brother had a dream in which he saw me as a sangoma. He came to tell me on a Sunday about this dream and I believed him because his dreams always came true. However, I prepared to be a member of this church.

As a member of the St. John's Church I feel that there is health in me. This church helps me to be saved from accidents. I suffered from appendix pain and this pain disappeared after I had prayed and drunk water. I don't have to go to a chemist or to hospital anymore. I have become a minister of religion who can help other people with problems.

This church has been helpful to me in many ways. I had many pains in the body which were healed by ichibi. The ichibi represents medicine and life.

### NATURAL MEANING UNITS

1. We start our service by an opening God's prayer.
2. The Bible is read by the minister who then preaches.
3. All of us in the church pray.
4. Each person reports his problems and prays for those problems.
5. ... in the service of "amathwasa" each member is given an opportunity to preach and to express his/her feelings.
6. The "ichibi" (holy water) service is held towards the end of the main service.
7. The minister prays for the water.
8. This water is like medicine.
9. I thought there was no difference between the water that had been prayed over and water from the tap.
10. This water cures diseases and makes people strong.

11. ... in the process of drinking this water that has been prayed over we sing a chorus.
12. We keep on clapping hands during every song we are singing.
13. ... every song has a meaning.
14. The information contained in each song is as important as what is recorded in the Scriptures.
15. Praying, singing and clapping of hands keep us healthy.
16. The strong service is held annually at the church's headquarters.
17. I became ill.
18. ... I had to choose between becoming a traditional diviner (isangoma) or wearing a white coat as a member of this church.
20. I have been a member of this church since 1969.
21. ... this church heals by singing and praying.
22. Every person is given a chance to pray for himself/herself.

23. God replied to my prayers by making me healthy and by showing me the helpful person, mother Nku.
24. ... I feel that there is health in me.
25. The church helps me to be saved from accidents.
26. I suffered from appendix pain.
27. ... this pain disappeared after I had prayed and drank water.
28. I don't have to go to a chemist or to hospital anymore.
29. I have become a minister of religion who can help other people with problems.
30. This church has been helpful to me in many ways.
31. I had many pains in the body which were healed by ichibi.
32. The ichibi represents medicine and life.

## THEMES

### RELIGION

1. We start our service by an opening God's prayer.
2. The bible is read by the minister who then preaches.
3. All of us in the church pray.
5. ... in the service of "amathwasa" each member is given an opportunity to preach and to express his/her feelings.
12. We keep on clapping hands during every song we are singing.
13. ... every song has a meaning.
14. The information contained in each song is as important as what is recorded in the Scriptures.
15. Praying, singing and clapping of hands keep us healthy.
16. The strong service is held annually at the church's headquarters.
20. I have been a member of this church since 1969.

The respondent's engagement in the religious activities of the church has helped him to pattern his life events in a meaningful fashion. He finds himself in a position to express his problems and receive the support of the congregation which not only reduces his anxiety but also develops his security and comfort.

#### THE HOLY "ICHIBI"

6. The ichibi (holy water) service is towards the end of the main service.
7. The minister prays for the water.
8. This water is like medicine.
9. I thought there was no difference between the water that had been prayed over and water from the tap.
10. This water cures diseases and makes people strong.
11. ... in the process of drinking this water that has been prayed over we sing a chorus.
31. I had many pains in the body which were healed by the "ichibi".

32. The "ichibi" represents medicine and life.

He believes that the holy water (ichibi) cures his diseases, purifies and protects him against possible illness and misfortune. He holds that water becomes efficacious after it has been prayed over.

#### HEALING

17. I became ill.

18. ... I had to choose between becoming a traditional diviner (isangoma) or wearing a white coat as a member of this church.

19. I preferred to be a prophet.

20. I have been a member of this church since 1969.

21. ... this church heals by singing and praying.

22. Every person is given a chance to pray for himself/herself.

23. God replied to my prayers by making me healthy and by showing me the helpful person, mother Nku.

24. ... I feel that there is health in me.
26. I suffered from appendix pain.
27. This pain disappeared after I had prayed and drank water.
28. I don't have to go to a chemist or to hospital anymore.
30. This church has been helpful to me in many ways.
31. I had many pains in the body which were healed by "ichibi".
32. The ichibi represents medicine and life.

The respondent indicates that he was possessed by ancestral spirits and was attracted to St. John's Church by its life enhancing practices such as healing and management of the spirit. It seems he has confidence that this church understands his problems, feelings and needs.

#### HELPING RELATIONSHIP

20. I have been a member of this church since 1969.
23. God replied to my prayers by making me healthy and by showing me the helpful person, mother Nku.

29. I have become a minister of religion who can help other people with problems.

30. This church has been helpful to me in many ways.

As a member of the church, the respondent has developed an attitude of give and take. His leadership potential has become prominent in the church since he can now lead and help other people. This has also boosted his self-esteem and generated a sense of inner satisfaction.

#### PROTECTION

25. This church helps me to be saved from accidents.

30. This church has been helpful to me in many ways.

The reassurance of protection from external forces that emanates from the respondent's faith in the church has reduced his anxiety and insecurity.

#### CATHARSIS

4. Each person reports his problems and prays for those problems.

5. ... in the service of "amathwasa" each member is given an opportunity to preach and to express his/her feelings.
15. Praying, singing and clapping of hands keep us healthy.
22. Every person is given a chance to pray for himself/herself.

He understands this church as a situation in which he can freely express his problems and feelings which are then addressed during prayers. The expression of his thoughts and feelings make him feel relieved emotionally.

#### ALTRUISM

19. I preferred to be a prophet.
29. I have become a minister of religion who can help other people with problems.

He came to the church as a patient who was in need of help and was helped. He has since learned that he is also able to be helpful to other people.

## APPENDIX C

### SUBJECT C

The preacher declares the service open after a song sung by the congregation. He then reads from the bible and starts preaching about what he has read. At the end of the month in one Sunday of the month the youth and everybody in the church are given time to preach. The holy water is served to all of us towards the end of each service. The congregation sings, claps hands and we pray together throughout the service. We then contribute money as a collection for candles that are used in the church. The service is closed by a prayer.

I became a member because my friend belonged to St. John's church. My parents were not keen church goers. Initially I was afraid but the moment I started to attend the church, I became brave. This church differs from other churches in that it makes its members feel revived and full of health during the service.

Being a member of the St. John's Church means that I am saved from all the temptations and that I am protected by God from possible dangers or accidents. I am protected from all troubles.

I have seen many people who were healed in this church by drinking holy water and by being prayed for by our mother here, that is, our Reverend's wife. Some members of this church had to go to ethronini (prophet's place of consultation) to receive treatment. I have seen various problems being addressed in the church, for example, bad luck, unemployment, headache and backache.

#### NATURAL MEANING UNITS

1. The preacher declares the service open.
2. He then reads from the Bible and starts preaching.
3. ... in one Sunday of the month the youth and everybody in the church are given time to preach.
4. The holy water is served to all of us towards the end of each service.
5. The congregation sings, claps hands and we pray together throughout the service.
6. We then contribute money as collection for candles.
7. The service is closed by a prayer.

8. I became a member because my friend belonged to St. John's Church.
9. My parents were not keen church-goers.
10. Initially I was afraid but the moment I started to attend the church I became brave.
11. This church differs from other churches in that it makes its members feel revived and full of health during the service.
12. ... I am saved from all the temptations.
13. ... I am protected from all the troubles.
14. I have seen many people who were healed by drinking holy water and by being prayed for ...
16. Some members of this church had to go to ethronini (prophet's place of consultation) to receive treatment.
17. I have seen various problems being addressed in the church, for example, bad luck, unemployment, headache and backache.

## THEMES

### RELIGION

1. The preacher declares the service open.
2. He then reads from the Bible and starts preaching.
3. ... in one Sunday of the month the youth and everybody in the church are given time to preach.
4. The holy water is served to all of us towards the end of the service.
5. The congregation sings, claps hands and we pray together throughout the service.
6. We then contribute money as a collection for candles.
7. The service is closed by a prayer.
8. I became a member because my friend belonged to St. John's church.
9. My parents were not keen church-goers.

10. Initially I was afraid but the moment I started to attend the church I became brave.

11. This church differs from other churches in that it makes its members feel revived and full of health during the service.

17. I have seen various problems being addressed in the church, for example, bad luck, unemployment, headache and backache.

The respondent is impressed by the fact that the St. John's Apostolic Faith Mission Church does not only make him spiritually satisfied but also provides an opportunity in which he can express and share his problems with other members of the church.

#### PROTECTION

12. I am saved from all temptations.

13. I am protected by God from possible dangers or accidents.

14. I am protected from all troubles.

17. I have seen various problems being addressed in the church, for example, bad luck, unemployment, headache and backache.

He believes that the church offers him supernatural protection from possible temptations, accidents and troubles.

#### RELATIONSHIPS

8. I became a member because my friend belonged to St. John's Church.
9. My parents were not keen church-goers.
10. Initially I was afraid but the moment I started to attend the church I became brave.
11. This church differs from other churches in that it makes its members feel revived and full of health during the service.

It appears the church improves the quality of his life and promotes the spirit of togetherness. This makes him feel part of the church group.

#### HOLY WATER

4. The holy water is served to all of us towards the end of each service.

15. I have seen many people who were healed by drinking holy water and by being prayed for.

He perceives water and prayer as powerful therapeutic ingredients which are used to heal the afflicted patients.

#### HEALING

15. I have seen many people who were healed by drinking holy water and by being prayed for.

16. Some members of this church had to go to ethronini (prophet's place of consultation) to receive treatment.

17. I have seen various problems being addressed in the church, for example, bad luck, unemployment, headache and backache.

According to him illness and problems are addressed during the church service as well as in the prophet's place of consultation. He is convinced that the church can deal with various problems and ailments.

#### GROUP COHESION

4. The holy water is served to all of us towards the end of each service.
5. The congregation sings, claps hands, and we pray together throughout the service.
8. I became a member because my friend belonged to St. John's Church.

The respondent indicates that all members of the congregation participate in the church service proceedings. This seems to satisfy his need to belong to the church community.

#### MATERIAL ASSISTANCE

17. I have seen various problems being addressed in the church, for example, bad luck, unemployment, headache and backache.

He is confident that the church can address his material needs by helping him solve problems of inter alia unemployment.

APPENDIX D

SUBJECT D

At the St. John's Church we pray, sing, drink holy water and clap hands. The church service is started by the preacher who reads from the Bible and then starts preaching to us. There is time in every service for drinking water, which is served to all of us by the minister and women who are senior officials in the church. After we have drunk water the minister prays for some people who have come forward with problems. The water keeps us healthy.

Before I became a member of this church I was ill. I did not want to see people and felt like running away from them. I disliked people and wanted to be alone outside the house all the time. Some friends and prophets suggested that I become a member of St. John's church. My illness was healed by continuous praying and putting of hands on me. I believe it is water and these prayers that cured my illness. Western medicine and treatment had failed to help me with my illness. I have been a member of this church for many years.

As a member of this church I feel inside my body that I live a full life without any worries. It is true that the church has helped me to be a happy person all the time.

I have observed that many people are helped with various problems in this church. Those who are sick are healed and become healthy. Some people ask for advice regarding their problems. I have seen people becoming members of the church after they have seen those who were helped. The congregation prays for and even visits members who do not attend church services anymore.

#### NATURAL MEANING UNITS

1. At St. John's Church we pray, sing, drink holy water and clap hands.
2. The church service is started by the preacher who reads from the bible and then starts preaching to us.
3. There is time in every service for drinking water, which is served to all of us ...
4. ... the minister prays for some people who have come forward with problems.
5. The water keeps us healthy.
6. ... I was ill.

7. I did not want to see people and felt like running away from them.
8. I disliked people and wanted to be alone ...
9. Some friends and prophets suggested that I become a member of the St. John's Church.
10. My illness was healed by continuous praying and putting hands on me.
11. I believe it is water and these prayers that cured my illness.
12. Western medicine and treatment had failed to help me with my illness.
13. I have been a member of this church for many years.
14. ... I feel inside my body that I live a full life without any worries.
15. ... the church has helped me to be a happy person all the time.

16. ... many people are helped with various problems in this church.
17. Those who are sick are healed and become healthy.
18. Some people ask for advice regarding their problems.
19. I have seen people becoming members of the church after they have seen those who were helped.
20. The congregation prays for and even visits members who do not attend church services anymore.

#### THEMES

#### RELIGION

1. At the St. John's Church we pray, sing, drink holy water and clap hands.
2. The church service is started by the preacher who reads from the bible and then starts preaching to us.
3. There is time in every service for drinking water, which is served to all of us ...

4. ... The minister prays for some people who have come forward with problems.
9. Some friends and prophets suggested that I become a member of St. John's Church.
13. I have been a member of this church for many years.
20. The congregation prays for and even visits members who do not attend church services anymore.

The respondent indicates that the church does not only attend to the religious needs of its members but also addresses problems presented during the service. She was motivated by friends and church officials to become a member of this church. The church cares for its members including those who no longer attend the Sunday services.

#### HEALING

6. ... I was ill.
7. I did not want to see people and felt like running away from them.

8. I disliked people and wanted to be alone ...
9. Some friends and prophets suggested that I become a member of St. John's Church.
10. My illness was healed by continuous praying and putting of hands on me.
11. I believe it is water and these prayers that cured my illness.
12. Western medicine and treatment had failed to help me with my illness.
17. Those who are sick are healed and become healthy.

She states that before she became a member of St. John's Church she was depressed to the extent that she preferred to be isolated from other people and from the rest of the world. She confidently states that the church's treatment was effective in addressing her emotional problems.

### HOLY WATER

5. The water keeps us healthy.

This individual has faith in the healing quality of the holy water and the effectiveness of prayers. Her good health has been maintained by praying and using of water that has been prayed for.

### RELATIONSHIPS

4. ... the minister prays for some people who have come forward with problems.
9. Some friends and prophets suggested that I become a member of the St. John's Church.
13. I have been a member of this church for many years.
14. ... I feel inside my body that I live a full life without any worries.
15. ... the church has helped me to be a happy person all the time.

16. ... many people are helped with various problems in this church.
18. Some people ask for advice regarding their problems.
19. I have seen people becoming members of the church after they have seen those who were helped.
20. The congregation prays for and even visits members who do not attend church services anymore.

Since she affiliated to the church through motivation by significant persons, the respondent has found that her life has become meaningful. The church renders counselling services to those members who have problems. The care and help which the congregation provides to its members seem to have been an additional incentive for her to remain a member for many years.

#### ADVICE / COUNSELLING

16. Many people are helped with various problems in this church.
18. Some people ask for advice regarding their problems.

20. The congregation prays for and even visits members who do not attend church services anymore.

She appreciates the fact that the congregation gives advice to people who present problems and that the member is never neglected even if he absents himself/herself from church services.

#### GROUP COHESION

1. At St. John's Church we pray, sing, drink holy water and clap hands.
4. ... The minister prays for some people who have come forward with problems.
13. I have been a member of this church for many years.
19. I have seen people becoming members of the church after they have seen those who were helped.

She reports sound relationships which emanate from a spirit of togetherness. She seems to have a feeling of being a valued member who belongs to a valued church community from which she obtains all the assistance she needs.

## CATHARSIS

1. At St. John's Church we pray, sing, drink holy water and clap hands.

She feels emotionally and spiritually relieved by participating in the church service proceedings.

## APPENDIX E

### SUBJECT E

We begin our Sunday service by singing and clapping our hands. The church members then pray together. The minister and some women pray for the sick towards the end of the service. I attended St. John's Church as a visitor and my feelings were aroused by the activities in the service. I then decided to be a member. I have found that even if I have problems, such problems disappear when I pray. When I go back home from the church service, I usually find that most of the things that troubled me have disappeared. If I express my problems in the church, I feel better. Members of the church pray together with anyone who has reported his or her problems.

Since I became a member of this church, I feel different from the person I was in the past. I have given myself to the church with all my life and heart. The congregation prays for the sick and for the speedy resolution of the troubles of each member. If I have problems at home, the church members help me. If a member has lost his or her loved one, the church members visit his or her home to console him or her and to assist with financial problems and with food. Our members help each other in times of

problems. The congregation often prays for the end of unemployment problems and people who believe, obtain a job eventually.

#### NATURAL MEANING UNITS

1. We begin our Sunday service by singing and clapping our hands.
2. The church members then pray together.
3. The minister and some women pray for the sick towards the end of the service.
4. I attended the St. John's church as a visitor ...
5. ... my feelings were aroused by the activities in the service.
6. I then decided to be a member.
7. I have found that even if I have problems, such problems disappear when I pray.
8. When I go back home from the church service, I usually find that most of the things that troubled me have disappeared.

9. If I express my problems in the church, I feel better.
10. Members of the church pray with anyone who has reported his or her problems.
11. Since I became a member of this church, I feel different from the person I was in the past.
12. I have given myself to the church with all my life and heart.
13. The congregation prays for the sick and for the speedy resolution of the troubles of each member.
14. If I have problems at home, the church members help me.
15. If a member has lost his or her loved one, the church members visit his or her home to console him or her and to assist with financial problems and with food.
16. Our members help each other in times of problems.
17. The congregation often prays for the end of unemployment.
18. ... people who believe, obtain a job eventually.

## THEMES

### RELIGION

1. We begin our Sunday service by singing and clapping our hands.
2. The church members then pray together.
3. The minister and some women pray for the sick towards the end of the service.
4. I attended the St. John's church as a visitor ...
5. ... my feelings were aroused by the activities in the service.
6. I then decided to be a member.
11. Since I became a member of this church, I feel different from the person I was in the past.
12. I have given myself to the church with all my life and heart.

She was attracted by the nature of the service proceedings to become a member of St. John's Church. She has experienced significant change in her life and as a result she has devoted her entire life to the church.

#### HEALING

7. I have found that even if I have problems, such problems disappear when I pray.
8. When I go back home from the church service, I usually find that most of the things that troubled me have disappeared.
13. The congregation prays for the sick and for the speedy resolution of the troubles of each member.

She is convinced that her participation and expression of her problems during the service and in prayers has relieved her from them. She is assisted by the congregation to address her problems.

## THERAPEUTIC RELATIONSHIP

10. Members of the church pray with anyone who has reported his or her problems.
13. The congregation prays for the sick and for the speedy resolution of the troubles of each member.
14. If I have problems at home, the church members help me.
15. If a member has lost his or her loved one, the church members visit his or her home to console him or her and to assist with financial problems and food.
16. Our members help each other in times of problems.
17. The congregation often prays for the end of unemployment problems.
18. People who believe, obtain a job eventually.

She reports sound and beneficial relationships with other members of the congregation. She appreciates the fact that church members help anyone who experiences material or social problems.

## GROUP COHESION

2. The church members then pray together.
5. ... my feelings were aroused by the activities in the service.
6. I then decided to be a member.
13. The congregation prays for the sick and for the speedy resolution of the troubles of each member.
14. If I have problems at home, the church members help me.

The church has satisfied her need to belong to a helpful community. She has found that church members care for and help each other.

## CATHARSIS

7. I have found that even if I have problems, such problems disappear when I pray.
9. If I express my problems in the church, I feel better.

She has found that the mere expression of her problems during the church service makes her feel unburdened emotionally.

#### MATERIAL ASSISTANCE

15. If a member has lost his or her loved one, the church members visit his or her home to console him or her and to assist with financial problems and with food.
16. Our members help each other in times of problems.
17. The congregation often prays for the end of unemployment problems.

According to her, the church does not only give its members emotional support but also provides material assistance.

## APPENDIX F

### SUBJECT F

The minister begins by declaring the service open. We then sing, stand, kneel and pray. Everybody in our church prays. The minister opens a chapter in the Bible, reads it and preaches thereafter. He then prays over the water that will be drunk by members during the time of "ichibi". After the water has been served to all members, the minister puts hands on the heads and shoulders of some members while he is praying for them.

My deceased husband told me about the Church of St. John's. I then decided to be a member. Long ago I was ill and by drinking water from "ichibi" I was healed. Being a member of the church means that I am a healthy and happy person. Even if I suffer from physical and emotional pain, I kneel down and pray and feel relieved thereafter. The church has taught me to pray, drink water and then be relieved from trouble. My whole body is full of life.

I believe I get all the help as a church member because when I have problems, I speak to God through prayer as the congregation taught me. God accepts my requests and I often find that I get what I have asked for.

## NATURAL MEANING UNITS

1. The minister begins by declaring the service open.
2. We then sing, stand, kneel and pray.
3. Everybody in our church prays.
4. The minister opens a chapter in the Bible, reads it and preaches thereafter.
5. He then prays over the water that will be drunk by members during the time of "ichibi".
6. ... the minister puts hands on the heads and shoulders of some members while he is praying for them.
7. My deceased husband told me about the Church of St. John's.
8. I then decided to be a member.
9. Long ago I was ill ...
10. ... by drinking water from ichibi I was healed.
11. I am a healthy and happy person.

12. Even if I suffer from physical and emotional pain, I kneel down and pray and feel relieved thereafter.
13. The church has taught me to pray, drink water and then be relieved from trouble.
14. My whole body is full of life.
15. I believe I get all the help as a church member.
16. ... when I have problems, I speak to God through prayer as the congregation taught me.
17. God accepts my requests and I often find that I get what I have asked for.

#### THEMES

#### RELIGION

1. The minister begins by declaring the service open.
2. We then sing, stand, kneel and pray.
3. Everybody in our church prays.

4. The minister opens a chapter in the Bible, reads it and preaches thereafter.
5. He then prays over the water that will be drunk by members during the time of "ichibi".
6. ... the minister puts hands on the heads and shoulders of some members while he is praying for them.
7. My deceased husband told me about the Church of St. John's.
8. I then decided to be a member.
17. God accepts my requests and I often find that I get what I have asked for.

The respondent states that she has affiliated to the church in which all members of the congregation participate in most of the church service activities. She was motivated by her deceased husband to be a member of this church. An advantage of her membership of St. John's Church is that God addresses her problems and needs.

## HEALING

9. Long ago I was ill.
10. ... by drinking water from ichibi I was healed.
11. I am a healthy and happy person.
12. Even if I suffer from physical and emotional pain, I kneel down and pray and feel relieved thereafter.
13. The church has taught me to pray, drink water and then be relieved from trouble.
14. My whole body is full of life.

She reports ill-health from which she recovered after her continual praying and drinking of holy water. The church has helped her to be relieved from physical and emotional problems, hence she has found meaning in life.

## HEALING RELATIONSHIP

7. My deceased husband told me about the Church of St. John's.
8. I then decided to be a member.

15. I believe I get all the help as a church member.
16. ... When I have problems, I pray and speak to God through prayer as the congregation taught me.

Her late husband played a significant role in motivating her to be a member of the church from which she gets all kinds of help.

ICHIBI (HOLY WATER)

5. He then prays over the water that will be drunk by members during the time of "ichibi".
10. ... by drinking water from ichibi I was healed.
13. The church has taught me to pray, drink water and then be relieved from trouble.

She perceives water that has been prayed over as a powerful healing agent which played an important part in making her whole.

## GROUP COHESION

2. ... we then sing, stand, kneel and pray.
6. ... the minister puts hands on the heads and shoulders of some members while he is praying for them.
15. I believe I get all the help as a church member.
16. ... when I have problems, I pray and speak to God as the congregation taught me.

She reports good relationships between herself and the congregation, between herself and the leader of the church and between herself and God. As a valued member who belongs to the church she receives all the assistance she needs.

## CATHARSIS

2. We then sing, stand, kneel and pray.
12. Even if I suffer from physical and emotional pain, I kneel down and pray and feel relieved thereafter.
13. The church has taught me to pray, drink water and then be relieved from trouble.

The expression of her problems and feelings through prayers and singing makes her feel relieved emotionally and spiritually.

## APPENDIX G

### SUBJECT G

In the church the minister opens the service and asks one youth member to read verses of a chapter in the Bible. He then preaches and prays. The holy water, known as "ichibi" is served to members towards the end of the service. I attended and became a member of this church because my mother was a full member. I have been a member for seven years. I have discovered that in this church I bound myself to be a believer. Members are given time to express their feelings and talents.

Being a member of St. John's Church means that I am a very active person. I usually feel more healthy when we all pray in the church and that I am part of the congregation. When we sing and clap hands, I feel as if there is something happening inside me that I cannot describe. The church helps its members with many things, for example when I am ill, the Holy Spirit helps me to be relieved from illness. When I experience school problems, I pray in the church and the congregation prays with me and these problems are overcome. The church also helps me to progress well at school.

## NATURAL MEANING UNITS

1. ... the minister opens the service.
2. ... asks one youth member to read verses of a chapter in the Bible.
3. He then preaches and prays.
4. The holy water, known as "ichibi" is served to members towards the end of the service.
5. I attended and became a member of this church because my mother was a full member.
6. I have been a member for seven years.
7. ... in this church I bound myself as a believer.
8. Members are given time to express their feelings and talents.
9. Being a member of St. John's Church means that I am a very active person.

10. I usually feel more healthy when we all pray in the church and that I am part of the congregation.
11. When we sing and clap hands, I feel as if there is something happening inside me that I cannot describe.
12. The church helps its members with many things ...
13. ... when I am ill the Holy Spirit helps me to be relieved from illness.
14. When I experience school problems I pray in the church and the congregation prays with me and these problems are overcome.
15. The church also helps me to progress well at school.

#### THEMES

#### RELIGION

1. ... the minister opens the service.
2. ... asks one youth member to read verses of a chapter in the Bible.

3. He then preaches and prays.
4. The holy water, known as "ichibi" is served to members towards the end of the service.
5. I attended and became a member of this church because my mother was a full member.
7. ... in this church I bound myself as a believer.
9. Being a member of St. John's Church means that I am a very active person.
11. When we sing and clap hands, I feel as if there is something happening inside me that I cannot describe.

The fact that her mother was affiliated to St. John's Church motivated the respondent to be an ardent adherent of this church. As a member of this denomination she feels healthy and has devoted her life to the church for seven years.

## HELPING RELATIONSHIPS

8. Members are given time to express their feelings and talents.
10. I usually feel more healthy when we all pray in the church and that I am part of the congregation.
12. The church helps its members with many things.
13. When I am ill, the Holy Spirit helps me to be relieved from illness.
14. When I experience school problems, I pray in the church and the congregation prays with me and these problems are overcome.
15. The church also helps me to progress well at school.

She appreciates the fact that members are afforded an opportunity to share their problems, feelings and talents and to help each other while doing so. She attributes her progress and success in overcoming problems to the supernatural power of the Holy Spirit and to prayers made by the congregation.

### HEALING

12. The church helps its members with many things.
13. ... when I am ill, the Holy Spirit helps me to be relieved from illness.

She is confident that the church addresses various problems and needs of its members and that her illness was cured by the power of the Holy Spirit.

### HOLY WATER

4. The holy water known as "ichibi" is served to members towards the end of the service.

She perceives the holy water as part of the church service proceedings in which members participate.

### GROUP COHESION

6. I have been a member for seven years.
7. ... in this church I bound myself as a believer.

She seems to have developed as sense of belonging to this church group to the extent that she has remained as a member for seven years. She made a contract within herself that she should not leave this church.

#### CATHARSIS

8. Members are given time to express their feelings and talents.
10. I usually feel more healthy when we all pray in the church and that I am part of the congregation.
11. When we sing and clap hands, I feel as if there is something happening inside me that I cannot describe.
12. The church helps its members with many things.

She feels emotionally relieved by the expression of her feelings through preaching, singing and clapping hands.

## APPENDIX H

### SUBJECT H

People attend the St. John's Church service for salvation. Singing and clapping of hands by members occur throughout the service sermon. The minister reads from Scriptures and preaches during the service. Members of the congregation are then given holy water to drink so that they can be healthy. I suffered from illness and decided to be a member of St. John's Church. I joined this denomination that prays for the people and I was healed from my physical illness. I became a full member who also healed people. Most members had become ill, helped by the church and then decided to be its members. I have been a member for more than 20 years. I learned about St. John's Church from other people and decided to seek help from this church.

Being a member of the church means that I attended a church which has made me feel different from what I was in the past. I don't feel I am worshipping God or have interest when I am in another church. I believe I am a member of a church where the Spirit works. I freely worship God in a church that does not reject our cultural customs. The church recognises both God and ancestors. I really feel better when I am in the church service.

In this church, people are helped with most of their problems and diseases. The church is like a hospital. We pray for children who are delinquent. Barren women are helped to bear children. Others ask for luck to get married and they eventually enter into marriage. The church does not only hold services but also heals. If one has a problem, one asks others to pray together with one, and the problem is solved.

#### NATURAL MEANING UNITS

1. People attend the St. John's Church service for salvation.
2. Singing and clapping of hands by members occur throughout the service sermon.
3. The minister reads from Scriptures and preaches during the service.
4. Members of the congregation are then given holy water to drink so that they can be healthy.
5. I suffered from illness and decided to be a member of St. John's Church.
6. I joined this denomination that prays for the people.

7. ... I was healed from my physical illness.
8. ... I became a full member who also healed people.
9. Most members had become ill, helped by the church and then decided to be members.
10. I have been a member for more than 20 years.
11. I learned about St. John's Church from other people.
12. ... I decided to seek help from this church.
13. ... I attended a church which made me feel different from what I was in the past.
14. I don't feel I am worshipping God or have interest when I am in another church.
15. I believe I am a member of the church where the Spirit works.
16. I freely worship God in a church that does not reject our cultural customs.
17. The church recognises both God and ancestors.

18. I really feel better when I am in the church service.
19. In this church, people are helped with most of their problems and diseases.
20. The church is like a hospital.
21. We pray for children who are delinquent.
22. Barren women are helped to bear children.
23. Others ask for luck to get married and they eventually enter into marriage.
24. The church does not only hold services but also heals.
25. If one has a problem, one asks others to pray together with one, and the problem is solved.

## THEMES

### RELIGION

1. People attend the St. John's Church services for salvation.
2. Singing and clapping hands by members occur throughout the service sermon.
3. The minister reads from the Scriptures and preaches during the service.
4. Members of the congregation are then given holy water to drink so that they can be healthy.
10. I have been a member for more than 20 years.
11. I learned about St. John's Church from other people.
13. I attend the church which made me feel different from what I was in the past.
14. I don't feel I am worshipping God or have interest when I am in another church.

15. I believe I am a member of the church where the Spirit works.
16. I freely worship God in a church that does not reject our cultural customs.
17. The church recognises both God and ancestors.
18. I really feel better when I am in the church service.

The respondent states that she affiliated to the St. John's Apostolic Faith Mission Church in order to be saved. She has experienced change in her life which has made her existence meaningful. The subject has been a member of this church for 20 years and would not like to be in another church. This church does not reject her cultural beliefs.

#### HEALING

5. I suffered from illness and decided to be a member of St. John's Church.
6. I joined this denomination that prays for the people.
7. ... I was healed from my physical illness.

8. I became a full member who also healed people.
9. Most members had become ill, helped by the church and then decided to be members.
11. I learned about St. John's Church from other people ...
12. ... I decided to seek help from this church.
19. In this church, people are helped with most of their problems and diseases.
20. The church is like a hospital.
22. Barren women are helped to bear children.
24. The church does not only hold services but also heals.

She suffered from physical ailments and this motivated her to seek help from this church which she equates with a hospital. Like many others, she decided to be a member of the church after she had been healed.

## HELPING RELATIONSHIP

18. I really feel better when I am in the church service.
19. In this church, people are helped with most of their problems and diseases.
21. We pray for children who are delinquent.
23. Others ask for luck to get married and they eventually enter into marriage.
25. If one has a problem, one asks others to pray together with one, and the problem is solved.

She maintains that she feels better when she is in the church service and that the church addresses various problems and diseases experienced by its members. The congregation prays together with those who have problems, for members who ask for luck as well as for delinquent children.

#### HOLY WATER

4. Members of the congregation are then given holy water to drink so that they can be healthy.

She maintains that the holy water which the members of the congregation drink in every church service is intended to make them healthy.

#### ALTRUISM

8. I became a full member who also healed people.
21. We pray for children who are delinquent.

She has learned that she is also capable of helping people with problems. This seems to boost her self-esteem and confidence.

#### GROUP COHESION

10. I have been a member for more than 20 years.
13. ... I attend a church which made me feel different from what I was in the past.

14. I don't think I am worshipping God or have interest when I am in another church.

25. If one has a problem, one asks others to pray together with one, and the problem is solved.

She has developed a relationship of trust, hence her confidence that members of this particular denomination find it important to help one another. There exists sound relationships between herself and other church members and between herself and the supernatural powers. She is also at peace with herself more than was the case in the past.

## APPENDIX I

### SUBJECT I

The minister reads from the Scriptures and preaches. The youth is also given time to preach. Singing and praying take place during the church service. Members drink holy water that has been prayed over. I saw my mother going to the church and followed her. That is how I became a member of this denomination. I feel free in this church as I am given time to preach and to sing in the church choir. When I preach, I feel very active and full of life I feel as if it is no longer I who is preaching.

As a member of St. John's Church, I work for God. I feel that I am a different person because I can now preach and express myself in the church and not only in the Sunday School. Other churches don't give a chance to the youth to preach during the service. The church heals the sick. People who experience family problems receive help from this church. We as the youth often ask the minister's wife to encourage us in church activities. Study problems are also addressed by means of prayers.

## NATURAL MEANING UNITS

1. The minister reads from Scriptures and preaches.
2. The youth is also given time to preach.
3. Singing and praying take place during the church service.
4. Members drink holy water that has been prayed over.
5. I saw my mother going to the church and followed her.
6. That is how I became a member of this denomination.
7. I feel free in this church as I am given time to preach and sing in the church choir.
8. When I preach, I feel very active and full of life ...
9. I feel as if it is no longer I who is preaching.
10. As a member of the St. John's Church, I work for God.
11. I feel that I am a different person ...

12. ... I can now preach and express myself in the church and not only in the Sunday School.
13. Other churches don't give a chance to the youth to preach during the service.
14. The church heals the sick.
15. People who experience family problems receive help from this church.
16. We as the youth often ask the minister's wife to encourage us in church activities.
17. Study problems are also addressed by means of prayers.

#### THEMES

#### RELIGION

1. The minister reads from Scriptures and preaches.
2. The youth is also given time to preach.
3. Singing and praying take place during the service.

4. Members drink holy water that has been prayed over.
5. I saw my mother going to church and followed her.
6. That is how I became a member of this denomination.
7. I feel free in this church as I am given time to preach and sing in the church choir.
8. When I preach, I feel very active and full of life.
9. I feel as if it is no longer I who is preaching.
10. As a member of the St. John's Church, I work for God.
11. I feel that I am a different person ...
12. ... I can now preach and express myself in the church and not only in the Sunday School.
13. Other churches don't give a chance to the youth to preach during the service.
16. We as the youth often ask the minister's wife to encourage us in church activities.

The respondent indicates that she became a member of this church because her mother was already affiliated to its denomination. She appreciates the fact that the youth is afforded an opportunity to preach during the Sunday church services. She has observed change in her life and believes that as a member of this church she has to serve God.

#### HELPING RELATIONSHIP

15. People who experience family problems receive help from this church.

17. Study problems are also addressed by means of prayers.

She states that the church addresses, through prayers, family and study problems.

#### HEALING

14. The church heals the sick.

The afflicted patients are healed in the church.

#### HOLY WATER

4. Members drink holy water that has been prayed over.

She reports that members of the congregation drink holy water that has been prayed over during the church service.

#### GROUP COHESION

10. As a member of the St. John's Church, I work for God.

11. I feel that I am a different person ...

17. Study problems are also addressed by means of prayers.

She experiences a sense of belonging to this church community and feels committed to it. She perceives herself as having changed and has confidence in other members' ability to help her with problems.

## CATHARSIS

2. The youth is also given time to preach.
7. I feel free in this church as I am given time to preach and sing in the church choir.
8. When I preach, I feel very active and full of life.

The respondent feels relieved and full of life after she has expressed herself in the church service.

## COUNSELLING

15. People who experience family problems receive help from this church.
16. We as the youth often ask the minister's wife to encourage us in church activities.

She appreciates the counselling services that are rendered in the church.

## APPENDIX J

### SUBJECT J

The minister and members of the congregation preach during the Sunday church services. People are healed and anyone who has a problem is welcome to come and drink the holy water that heals. People with drinking problems and smokers are helped by their continual drinking of water in each service. The holy water also helps barren women to bear children.

I had a problem of being isolated and avoided by people. I was told about the St. John's Church and I decided to join it. I was impressed by the help I received from the church. I was unmarried and had no hope of finding someone who would enter into marriage with me. Through prayers I became married and gave birth to children. I realized there was salvation, diagnosis and treatment of various problems in the church. I was unemployed and soon got a job. I live a happy life because evil spirits such as "utokoloshe" are driven away by water.

As a member of this church I feel strong and healthy. The church has made me a responsible mother who can give good advice to children. Children who are mentally disturbed are also helped to

recover from their illness. Diagnosis of problems is done by opening any part of the Bible and the problems are revealed there.

#### NATURAL MEANING UNITS

1. The minister and members of the congregation preach during the Sunday church services.
2. People are healed ...
3. ... anyone who has a problem is welcome to come and drink the holy water that heals.
4. People with drinking problems and smokers are helped by their continual drinking of water in each service.
5. The holy water also helps barren women to bear children.
6. I had a problem of being isolated and avoided by people.
7. I was told about the St. John's Church and decided to join it.
8. I was impressed by the help I received from the church.

9. I was unmarried and had no hope of finding someone who would enter into marriage with me.
10. Through prayers I became married and gave birth to children.
11. I realized there was salvation, diagnosis and treatment of various problems in the church.
12. I was unemployed and soon got a job.
13. I live a happy life ...
14. ... evil spirits such as "utokoloshe" are driven away by water.
15. ... I feel strong and healthy.
16. The church has made me a responsible mother who can give good advice to children.
17. Children who are mentally disturbed are also helped to recover from their illness.
18. Diagnosis of problems is done by opening any part of the Bible and the problems are revealed there.

## THEMES

### RELIGION

1. The minister and the members of the congregation preach during the Sunday church services.
  
7. I was told about St. John's Church and decided to join it.
  
13. I live a happy life ...
  
15. I feel strong and healthy.

The respondent indicates that both the minister and the members of the congregation participate in preaching. She learned about this church from other people and since she became a member of the church she has lived a happy life. She feels that she is a strong and healthy person.

## HEALING

2. People are healed ...
3. ... anyone who has a problem is welcome to come and drink the holy water that heals.
4. People with drinking problems and smokers are helped by their continual drinking of water in each service.
5. The holy water also helps barren women to bear children.
8. I was impressed by the help I received from the church.
11. I realized there was salvation, diagnosis and treatment of various problems in the church.
13. I live a happy life ...
14. ... evil spirits such as "utokoloshe" are driven away by water.
15. ... I feel strong and healthy.

17. Children who are mentally disturbed are also helped to recover from their illness.
18. Diagnosis of problems is done by opening any part of the Bible and the problems are revealed there.

She claims that afflicted persons are cured in this church which addresses various problems and ailments. According to her each case is diagnosed so that appropriate treatment can be rendered. She was impressed by the help she received from this church. She observed that evil spirits were also driven away at this church.

#### HELPING RELATIONSHIP

3. ... anyone who has a problem is welcome to come and drink the holy water that heals.
6. I had a problem of being isolated and avoided by people.
7. I was told about St. John's Church and decided to join it.
8. I was impressed by the help I received from the church.
9. I was unmarried and had no hope of finding someone who would enter into marriage with me.

10. Through prayers I became married and gave birth to children.
11. I realized there was salvation, diagnosis and treatment of various problems in the church.
12. I was unemployed and soon got a job.
13. I live a happy life ...
16. The church has made me a responsible mother who can give good advice to children.
18. Diagnosis of problems is done by opening any part of the Bible and the problems are revealed there.

Before she became a member of the church, the respondent was isolated from other people and from the rest of the world. The church addressed her existential isolation to the extent that her interpersonal as well as heterosexual relationships were improved. Consequently, she was able to find a job, enter into marriage, give birth to children and act as a responsible mother in giving advice to her children.

## HOLY WATER

3. ... anyone who has a problem is welcome to come and drink the holy water that heals.
4. People with drinking problems and smokers are helped by their continual drinking of water in each service.
5. The holy water also helps barren women to bear children.
14. ... evil spirits such as "utokoloshe" are driven away by water.

She perceives the holy water or "ichibi" as a powerful therapeutic agent that cures diseases and solves various problems. Smokers, alcoholics, barren women and people who are attacked by evil spirits have been helped by continuous drinking of water.

## CATHARSIS

1. The minister and members of the congregation preach during the Sunday church service.

She appreciates the fact that she is also given time to express herself so as to unburden herself emotionally. Expression of her feelings makes her feel relieved.

## PROTECTION FROM EVIL FORCES

14. ... evil spirits such as "utokoloshe" are driven away by water.
15. I feel strong and healthy.

She contends that the church provides her with some form of supernatural protection which drives away familiars and thus leaving her strong.

APPENDIX K

SUBJECT K

We clap hands while we sing. Every member has a chance to preach and to express his or her problems in the first Sunday of the month known as "amathwasa" service. Members pray together to help each other with problems. Everybody present in the church drinks holy water before the termination of the service. Money is then collected for candles. Four candles are lit and burn throughout the service. A member contributes any amount he/she can afford.

I was ill and could not even walk. A certain girl came to inform me about the helpful prophet of St. John's Church. I went to his homestead in the neighbouring farm and he healed my illness. I then decided to be a member of this church. It is very nice to be in the church and I feel proud to be a member. I am an ever happy person who is free in spirit. I find myself communicating easily with other people.

If there are problems in this home they are solved and I believe it is the power of the Holy Spirit. My children are married, they work, others attend school and those who are in employment send money home. God is really like a husband to me and there is

nothing I am short of because I get everything I ask for. You can't believe I have been a widow for years because I live like one who has a husband.

NATURAL MEANING UNITS

1. We clap hands while we sing.
2. Every member has a chance to preach and to express his or her problems in the first Sunday of the month known as "amathwasa" service.
3. Members pray together to help each other with problems.
4. Everybody present in the church drink holy water before termination of the service.
5. Money is then collected for candles.
6. Four candles are lit and burn throughout the service.
7. A member contributes any amount he/she can afford.
8. I was ill and could not even walk.

9. A certain girl came to inform me about the helpful prophet of St. John's Church.
10. I went to his homestead in the neighbouring farm ...
11. ... he healed my illness.
12. It is nice to be in this church ...
13. ... I feel proud to be a member.
14. I am an ever happy person who is free in spirit.
15. I find myself communicating easily with other people.
16. If there are problems in this home they are solved and I believe it is the power of the Holy Spirit.
17. My children are married, they work, others attend school ...
18. ... those who are in employment send money home.
19. God is really like a husband to me ...
20. ... there is nothing I am short of ...

21. ... I get everything I ask for.
22. You can't believe I have been a widow for years ...
23. I live like one who has a husband.

#### THEMES

#### RELIGION

1. We clap hands while we sing.
2. Every member has a chance to preach and to express his or her problems in the first Sunday of the month known as "amathwasa" service.
3. Members pray together to help each other with problems.
4. Everybody present in the church drinks holy water before the termination of the service.
5. Money is then collected for candles.
6. Four candles are lit and burn throughout the service.
7. A member contributes any amount he/she can afford.

12. It is very nice to be in this church ...
13. ... I feel proud to be a member.
14. I am an ever happy person who is free in Spirit.
19. God is really like a husband to me ...
20. ... there is nothing I am short of ...
21. ... I get everything I ask for.
22. You can't believe I have been a widow for years ...
23. I live like one who has a husband.

The respondent is pleased and feels proud to report that the church satisfies various needs. She perceives God as representing her husband. He provides her with everything she needs. She lives like women whose husbands are still alive.

## HEALING

8. I was ill and could not even walk.
9. A certain girl came to inform me about the helpful prophet of St. John's Church.
10. I went to his homestead in the neighbouring farm ...
11. ... he healed my illness.

The subject indicates that she suffered from illness which resulted in her being crippled. She approached a prophet and was healed in the latter's consulting room.

## HELPING RELATIONSHIP

15. I find myself communicating easily with other people.
16. If there are problems in this home they are solved and I believe it is the power of the Holy Spirit.
17. My children are married, they work, others attend school ...
18. ... those who are in employment send money home.

She believes that she has learned to communicate easily with other people. This lady confidently states that the power of the Holy Spirit addresses all her family problems. She reports that some of her children are in full time employment and married while others are scholars. According to her those in employment send money home.

#### HOLY WATER

4. Everybody present in the church drinks holy water before the termination of the service.

She further states that all members of the congregation participate in the drinking of holy water which is served towards the end of the service.

#### GROUP COHESION

1. We clap hands while we sing.
2. Every member has a chance to preach and to express his or her problems in the first Sunday of the month known as "amathwasa" service.
3. Members pray together to help each other with problems.

She feels part of the church congregation in which members do things together, for example, singing, praying and preaching. This seems to have aroused her sense of belonging to the church community.

### CATHARSIS

2. Every member has a chance to preach and to express his or her problems in the first Sunday of the month known as "amathwasa" service.

She appreciates the fact that she is afforded an opportunity of expressing her problems and feelings which releases her tension. Moreover, expressed issues can be addressed by the congregation.

## APPENDIX L

### SUBJECT L

The minister starts the service by reading the Bible. He then preaches and gives some members a chance to preach as well. In one church service per month we are all given an opportunity to preach about what has been read from the Bible. We also express our problems. We are then served holy water by the women who help the minister in this task.

From early childhood my mother encouraged me to be a member of St. John's Church. She brought me up in this church and told me how she was healed here. I followed my mother, felt the church was useful and was keen to be a member. I don't believe I can be satisfied to worship God in another denomination.

I feel satisfied to be a member of this church. When I am ill, I trust the water that I use. I do not have to use Western medicine or consult the doctor because the holy water makes me healthy. Some people come to the church as patients and it is after they have been healed that they realise that there is help in this church. Others who were brought here could not walk. The whole side of the body was paralysed and the person was carried to the church I was amazed to see the person rising up

after a prayer had been made and he had been given water to drink. People are also healed by bathing in baths of water that has been prayed over.

#### NATURAL MEANING UNITS

1. The minister starts the service by reading the Bible.
2. He then preaches and gives some members a chance to preach as well.
3. In one service per month we are all given an opportunity to preach ...
4. We also express our problems.
5. We are then served holy water ...
6. ... my mother encouraged me to be a member of St. John's Church.
7. She brought me up in this church and told me how she was healed here.
8. I followed my mother, felt the church was useful and was keen to be a member.

9. I don't believe I can be satisfied to worship God in another denomination.
10. I feel satisfied to be a member of this church.
11. ... when I am ill, I trust the water that I use.
12. I do not have to use Western medicine or consult the doctor because the holy water makes me healthy.
13. Some people come to this church as patients ...
14. ... it is after they have been healed that they realize that there is help in this church.
15. Others who were brought here could not walk.
16. The whole side of the body was paralysed and the person was carried to the church ...
17. I was amazed to see the person rising up after a prayer had been made and he had been given water to drink.
18. People are also healed by bathing them in baths of water that has been prayed over.

## THEMES

### RELIGION

1. The minister starts the service by reading the Bible.
2. He then preaches and gives some members a chance to preach as well.
3. In one service per month we are all given an opportunity to preach.
5. We are then served holy water ...
6. ... my mother encouraged me to be a member of St. John's Church.
7. She brought me up in this church and told me how she was healed here.
8. I followed my mother, felt the church was useful and was keen to be a member.
9. I don't believe I can be satisfied to worship God in another denomination.

10. I feel satisfied to be a member of this church.

The respondent indicates that she was motivated by her mother to be a member of this church. She is content to be a member and believes that another church will not satisfy her spiritual needs.

#### HEALING

4. We also express our problems.

7. She brought me up in this church and told me how she was healed here.

11. ... when I am ill, I trust the water that I use.

12. I do not have to use Western medicine or consult the doctor because the holy water makes me healthy.

13. Some people come to the church as patients ...

14. ... it is after they have been healed that they realize that there is help in this church.

15. Others who were brought here could not walk.

16. The whole side of the body was paralysed and the person was carried to the church ...
17. I was amazed to see the person rising up after a prayer had been made and he had been given water to drink.
18. People are also healed by bathing them in baths of water that has been prayed over.

She reports that she has attended this church since her childhood years. Her mother's illness was cured in this church and the subject has also observed individuals who were initially treated as patients and later affiliated as members of the church. She was impressed to see cripples and paralysed people being healed.

#### HOLY WATER

5. We are then served holy water.
11. ... when I am ill, I trust the water I use.
12. I do not have to use Western medicine or consult the doctor because the holy water makes me healthy.

17. I was amazed to see the person rising up after a prayer had been made and he had been given water to drink.
18. People are also healed by bathing them in baths of water that has been prayed over.

The subject is confident that the holy water that is served to her every Sunday is a substitute for Western medicine and can cure diseases. She has been surprised to observe patients who recovered from illness as a result of drinking water and bathing in baths of water that has been prayed over.

#### CATHARSIS

3. In one service per month we are all given an opportunity to preach.
4. We also express our problems.

She appreciates the procedure of allowing her to report her problems so as to be relieved emotionally.

GROUP COHESION

9. I don't believe I can be satisfied to worship God in another denomination.
10. I feel satisfied to be a member of this church.

Her relationship or bond with God and the congregation in this particular church is so strong that she does not believe that another denomination can give her such satisfactory rapport.

## APPENDIX M

### SUBJECT M

The church service is started by the minister or preacher. He reads from the Scriptures and then preaches. We sing and pray together during every service. Towards the end of the service we are served water that has been prayed over by the Reverend or preacher. My parents are members of the church, hence I am also a member. I like our church because it heals by water and prayers. I observed people who were healed and liked to remain as a member of this church.

Since I became a member of this church, I feel that I am a healthy person. I know that when I suffer from illness, I can be healed in the church. I have observed that many people have been helped with various problems and diseases in this church and they testify to this. At the church's headquarters in Evaton there is a big dam in which people are healed by immersion.

### NATURAL MEANING UNITS

1. The church service is started by the minister or preacher.
2. He reads from Scriptures and then preaches.

3. We sing and pray together during every service.
4. Towards the end of the service we are served water that has been prayed over ...
5. My parents are members of the church, hence I am also a member.
6. I like our church because it heals by water and prayers.
7. I observed people who were healed ...
8. ... liked to remain as a member of this church.
9. Since I became a member of this church, I feel that I am a healthy person.
10. ... when I suffer from illness, I can be healed in the church.
11. ... many people have been helped with many problems and diseases in this church ...
12. ... in Evaton there is a big dam in which people are healed by immersion.

## THEMES

### RELIGION

1. The church service is started by the minister or preacher.
2. He reads from Scriptures and then preaches.
3. We sing and pray together during every service.
4. Towards the end of the service we are served water that has been prayed over ...
5. My parents are members of the church, hence I am also a member.

The respondent reports that both parents are affiliated to this church hence he is also a member. He states that all members participate during the Sunday service proceedings.

### HEALING

6. I like our church because it heals by water and prayer.
7. I observed people who were healed ...

8. ... liked to remain as a member of this church.
9. Since I became a member of this church, I feel that I am a healthy person.
10. ... when I suffer from illness, I can be healed in the church.
11. ... many people have been helped with many problems and diseases in this church ...
12. ... in Evaton there is a big dam in which people are healed by immersion.

He appreciates having observed people who were healed by water and prayer alone. This observation made him prefer to remain a member of the church. As a member he feels healthy and trusts that the church can address any illness he may suffer from.

#### HOLY WATER

4. Towards the end of the service we are served water that has been prayed over ...
6. I like our church because it heals by water and prayers.

12. In Evaton there is a big dam in which people are healed by immersion.

He perceives water as a powerful therapeutic agent that is served to church members during the service. The significance of water in this church is also highlighted by the presence of a big dam in Evaton.

#### RELATIONSHIP

5. My parents are members of this church, hence I am also a member.
8. ... liked to remain as a member of this church.
9. Since I became a member of this church, I feel that I am a healthy person.

He appreciates the fact that his parents belonged to this church which he has found useful to himself as well. There seem to exist sound relationships between himself and members of the church.

### GROUP COHESION

3. We sing and pray together during every service.
8. ... liked to remain as a member of this church.

The respondent feels accepted as a valued member by a valued church group. This seems to have motivated him to remain as a member in this church.

### CATHARSIS

He appreciates the fact that he is afforded an opportunity of expressing his problems and feelings which release his tension. Moreover expressed issues can be addressed by the congregation.

## APPENDIX N

### SUBJECT N

When we enter the church hall on Sunday we pray and then sing. The minister declares the service open and reads from the Bible. He opens the chapter and verse that God has shown him that day. He starts preaching and conveys to us the message from God. Before I became a member of this church, I was ill and suffered from an illness which could not be healed. I did not like to talk to people and they also did not like me. These problems were solved in this church. I have found that during the church service I forget all the problems I had and feel healthy. When I am not in the church, I feel as if something in me is missing.

Being a member of this church means that I am also helpful to other people. When I was at Ladysmith at ethronini (the prophet's place of treatment), I was healed. I was then able to help other patients. As a member of this church, I am always happy, can forgive other people even if they have hurt me and I hold no grudges.

In this church you can ask for anything and God responds. People are healed. This morning, I sent a child to the minister's wife because I felt I should go to the church to be refreshed.

## NATURAL MEANING UNITS

1. ... on Sunday we pray and then sing.
2. The minister declares the service open and reads from the Bible.
3. He opens the chapter and verse that God has shown him that day.
4. He starts preaching and conveys to us the message from God.
5. ... I was ill and suffered from an illness which could not be healed.
6. I did not like to talk to people and they also did not like me.
7. These problems were solved in this church.
8. ... during the church service I forget all the problems I had and feel healthy.
9. When I am not in the church, I feel as if something in me is missing.

10. ... I am also helpful to other people.
11. When I was at Ladysmith at ethronini (the prophet's place of treatment), I was healed.
12. I was then able to help other patients.
13. ... I am always happy, can forgive other people even if they have hurt me and I hold no grudges.
14. In this church you can ask for anything and God responds.
15. People are healed.
16. This morning, I sent a child to the minister's wife because I felt I should go to the church to be refreshed.

#### THEMES

#### RELIGION

1. ... on Sunday we pray and then sing.
2. The minister declares the service open and reads from the bible.

3. He opens the chapter and verse that God has shown him that day.
4. He starts preaching and conveys to us the message from God.
9. When I am not in the church, I feel as if something in me is missing.
14. In this church you can ask for anything and God responds.
16. This morning, I sent a child to the minister's wife because I felt I should go to the church to be refreshed.

The respondent presents as someone who is more involved in religion than before. Her trust is in God and she enjoys her religious life. She is grateful to God who responds to her needs.

#### HEALING

5. I was ill and suffered from illness which could not be healed.
6. I did not like to talk to people and they also did not like me.

7. These problems were solved in this church.
8. ... during the church service I forget all the problems I had and feel healthy.
11. When I was at Ladysmith at ethronini (the prophet's place of treatment), I was healed.
15. People are healed.

She is confident that the church addresses her physical and emotional problems. The treatment she received has strengthened her relationship with other church members and God, hence she enjoys being with other people in the church service.

#### RELATIONSHIP

10. ... I am also helpful to other people..
12. I was then able to help other patients.
13. ... I am always happy, can forgive other people even if they have hurt me and I hold no grudges.

She has confidence in her ability to help other people. This person has also developed an attitude of give and take. As she renders help to other people she feels worthwhile. She feels she is more tolerant of other people even if they hurt her emotionally.

#### GROUP COHESION

8. ... during the church service I forget all the problems I had and feel healthy.
9. When I am not in the church, I feel as if something in me is missing.
13. ... I am always happy, can forgive other people even if they have hurt me and I hold no grudges.
14. In this church you can ask for anything and God responds.

She feels happy and satisfied to be a member of this church group. Relationships are so sound that she feels that something is missing in her when she is not in the church service. She has learned to accept the mistakes of other people.

ALTRUISM

10. ... I am also helpful to other people.

12. I was then able to help other patients.

The respondent has learned that she is also able to help other people who have problems. This tends to enhance her self-confidence and self-esteem.

## APPENDIX O

### SUBJECT O

The Sunday service is declared open by the minister or preacher. He then reads from the Bible and preaches the Word of God. He gives women elders a chance to preach every Sunday. We then prepare ourselves for the "ichibi" which is water that is prayed over by the leader of the church. We all participate in the drinking of the holy water (ichibi). We then collect money for candles.

My deceased husband was a member of this church. I followed him and became a full member of St. John's Apostolic Faith Mission Church. Being a member of this church means that I have all the privileges and the new life which this church offers. This church, which uses holy water is very helpful to me. I am always feeling happy and better in health. The church also helps me spiritually in my life. I still receive help from this church because I am alive through the prayers made, I have been helped with health problems.

The church helped me with physical diseases in the past and I am still alive through prayers. People are helped when the minister lays hands on them and when they are given water to drink.

## NATURAL MEANING UNITS

1. The Sunday service is declared open by the minister or preacher.
2. He then reads from the Bible and preaches the Word of God.
3. He gives women elders a chance to preach every Sunday.
4. We then prepare ourselves for the "ichibi".
5. We prepare ourselves by praying before we go to drink the holy water.
6. We all participate in the drinking of the holy water (ichibi).
7. We then collect money for candles.
8. My deceased husband was a member of this church.
9. I followed him and became a full member of St. John's Apostolic Faith Mission Church.
10. ... I have all the privileges and the new life which this church offers.

11. This church, which uses holy water is very helpful to me.
12. I am always feeling happy and better in health.
13. The church also helps me spiritually in my life.
14. I still receive help from his church ...
15. ... I am still alive through the prayers made ...
16. I have been helped with health problems.
17. The church helped me with physical diseases in the past and I am still alive through prayers.
18. People are helped when the minister lays hands on them and when they are given water to drink.

#### THEMES

#### RELIGION

1. The Sunday service is declared open by the Minister or preacher.
2. He then reads from the Bible and preaches the Word of God.

3. He gives women elders a chance to preach every Sunday.
4. We then prepare ourselves for the "ichibi".
5. We prepare ourselves by praying before we go to drink the holy water.
6. We all participate in the drinking of the holy water (ichibi).
7. We then collect money for candles.
8. My deceased husband was a member of this church.
9. I followed him and became a full member of St. John's Apostolic Faith Mission Church.
10. ... I have all the privileges and the new life which this church offers.
13. The church also helps me spiritually in my life.

The subject reports that all members of the St. John's Apostolic Faith Mission Church who are present participate during the Sunday service proceedings. She was influenced by her late husband to be a member of this church which satisfies her spiritual needs.

#### HEALING

11. This church, which uses holy water is very helpful to me.
12. I am always feeling happy and better in health.
14. I still receive help from this church ...
15. ... I am still alive through the prayers made ...
16. I have been helped with health problems.
17. The church helped me with physical diseases in the past and I am still alive through prayers.
18. People are helped when the minister lays hands on them and when they are given water to drink.

She maintains that the church and the holy water which she drinks keep her healthy, happy and alive. The church addresses her physical and emotional problems by means of prayers, use of holy water and laying of hands.

#### HOLY WATER

4. We then prepare ourselves for the "ichibi".
5. We prepare ourselves by praying before we go to drink the holy water.
6. We all participate in the drinking of the holy water (ichibi).
11. This church, which uses holy water is very helpful to me.
18. People are helped when the minister lays hands on them and when they are given water to drink.

The respondent believes that the holy water (ichibi) forms an important part of the service in which all church members participate. According to her the holy water is a powerful remedy which makes members whole.

### GROUP COHESION

3. He gives women elders a chance to preach every Sunday.
4. We then prepare ourselves for the "ichibi".
6. We all participate in the drinking of the holy water (ichibi).
7. We then collect money for candles.

The spirit of togetherness in this church community satisfies her need to belong to the group. Her involvement in the activities makes her feel part of the congregation.

### CATHARSIS

3. He gives women elders a chance to preach every Sunday.
5. We prepare ourselves by praying before we go to drink the holy water.

She appreciates the fact that the church allows for self-expression which helps members feel relieved and helped.

RELATIONSHIP

8. My deceased husband was a member of this church.
9. I followed him and became a full member of St. John's Apostolic Faith Mission Church.

The close relationship between respondent and her late husband culminated in her becoming a full member of this church. She appreciates her husband's advice as this has made her healthy.

APPENDIX P

SUBJECT P

The Sunday service starts when the minister reads the Bible. We sing and pray in South Sotho and then the Lord's prayer in Zulu. The minister and some members pray for the sick. The Reverend preaches first and then allows two members to preach about what he has read from the Bible. If one person has a problem, he/she expresses it and we pray together with him/her. We pray in preparation for the "ichibi". We participate in drinking holy water. We then collect money for the seven candles that are lit and keep burning during the service. We pray and thank God for the collection. When we are in the church service we feel inside that God gives us strength and power.

I was ill for a long time. I travelled up and down looking for famous traditional doctors to heal my illness. Even the great traditional doctor from Lesotho failed to cure my illness. A doctor was requested to visit me one Saturday and I heard an invisible person behind me advising that I should not go to a traditional healer. I went to mother Christinah Nku, lived as her child for 11 years and became healthy. I then started to diagnose and heal people who had problems.

As a member of this church I often experience visions which occur the moment God allows them to be experienced. I pray with power from heaven. When I am ill, I don't go to a traditional doctor but rather to the modern hospital. I reject the "thwasa" process (process of becoming a diviner). I only pray and fortify my home with water. I don't have to use herbal medicine or make incisions on my children.

St. John's Mission Church helps people with various diseases such as barrenness and mental disturbances. An unemployed person is put into a bath of holy water and washed in order to get work. People are healed without the use of herbs.

#### NATURAL MEANING UNITS

1. The Sunday service starts when the minister reads the Bible.
2. We sing and pray in South Sotho and then the Lord's prayer in Zulu.
3. The minister and some members pray for the sick.
4. The Reverend preaches first and then allows two members to preach ...

5. If one person has a problem, he/she expresses it and we pray together with him/her.
6. We pray in preparation for the "ichibi".
7. We participate in drinking holy water.
8. We then collect money for the seven candles ...
9. We pray and thank God for the collection.
10. ... in the church service we feel inside that God gives us strength and power.
11. I was ill for a long time.
12. I travelled up and down looking for famous traditional doctors to heal my illness.
13. Even the great traditional doctor from Lesotho failed to cure my illness.
14. A doctor was requested to visit me one Saturday ...

15. ... I heard an invisible person behind me advising that I should not go to a traditional healer.
16. I went to mother Christinah Nku, lived as her child for 11 years and became healthy.
17. I then started to diagnose and heal people who had problems.
18. ... I often experience visions which occur the moment God allows them to be experienced.
19. When I am ill, I don't go to a traditional doctor but rather to the modern hospital.
21. I reject the "thwasa process" (process of becoming a diviner).
22. I only pray and fortify my home with water.
23. I don't have to use herbal medicine or make incisions on my children.
24. St. John's Faith Mission Church helps people with various diseases such as barrenness and mental disturbance.

25. An unemployed person is put into a bath of holy water and washed in order to get work.

26. People are healed without the use of herbs.

### THEMES

### RELIGION

1. The Sunday service starts when the minister reads the Bible.
2. We sing and pray in South Sotho and then the Lord's prayer in Zulu.
3. The minister and some members pray for the sick.
4. The Reverend preaches first and then allows two members to preach ...
6. We pray in preparation for the "ichibi".
7. We participate in drinking holy water.
8. We then collect money for the seven candles ...

9. We pray and thank God for the collection.
10. ... in the church service we feel inside that God gives us strength and power.

The respondent states that the church does not only satisfy her spiritual needs but also addresses health problems. The church accommodates both the South Sotho and Zulu languages in its proceedings. According to her it is not only the leader who preaches but also members of the congregation. She feels that God has endowed her with power and strength.

#### HEALING

11. I was ill for a long time.
12. I travelled up and down looking for famous traditional doctors to heal my illness.
13. Even the great traditional doctor from Lesotho failed to cure my illness.
14. A traditional doctor was requested to visit me one Saturday  
....

15. ... I heard an invisible person behind me advising that I should not go to a traditional healer.
16. I went to mother Christinah Nku, lived as her child for 11 years and became healthy.
17. I then started to diagnose and heal people who had problems.
18. ... I often experience visions which occur the moment God allows them to be experienced.
19. I pray with power from heaven. When I am ill, I don't go to a traditional doctor but rather to the modern hospital.
21. I reject the "thwasa process" (process of becoming a diviner).
22. I only pray and fortify my home with water.
23. I don't have to use herbal medicine or make incisions on my children.
24. St. John's Faith Mission Church helps people with various diseases such as barrenness and mental disturbance.

25. An unemployed person is put into a bath of holy water and washed in order to get work.

26. People are healed without the use of herbs.

She reports that she became a member of this church as a result of suffering from continuous illness. Traditional doctors could not cure her diseases hence she resorted to this church. She recovered from illness and began to help other people by diagnosing and treating their problems. She asserts that the church addresses various problems and ailments by using various treatment techniques.

#### ICHIBI (HOLY WATER)

6. We pray in preparation for the "ichibi".

7. We participate in drinking holy water.

22. I only pray and fortify my home with water.

25. An unemployed person is put into a bath of holy water and washed in order to get work.

She strongly believes in the holy water which is used for various purposes such as protection of one's home and for preparing one to obtain employment.

#### HELPING RELATIONSHIP

5. If one person has a problem, he/she expresses it and we pray together with him/her.
10. ... in the church service we feel inside that God gives us strength and power.
17. I then started to diagnose and heal people who had problems.

The respondent states that this church provides its members with an opportunity to express their problems which are then addressed by the whole congregation through prayers. She maintains that God has given her power that she can use to help other people.

## CATHARSIS

2. We sing and pray in South Sotho and then the Lord's prayer in Zulu.
5. If one person has a problem, he/she expresses it and we pray together with him/her.

The respondent appreciates the fact that she is afforded an opportunity to express her problems and feelings. The implication of this exercise is that she feels relieved emotionally and her problems are addressed in the church.

## ALTRUISM

17. I then started to diagnose and heal people who had problems.

She appreciates the fact that she discovered that she was also capable of helping other people.

PROTECTION FROM EVIL FORCES

22. I only pray and fortify my home with water.

As a member of this church she is convinced that she is protected from evil forces.

APPENDIX O

SUBJECT O

I have found that I become more healthy and revived when I am in the church service that is held at Evaton. At that place which is our church's headquarters, we drink water and pray at 19h00. The main service then starts at 22h00. After a chapter in the Bible has been read, the Bishops and ministers preach. Any person is then given a chance to preach and to express his/her feelings and problems. One gets new life since we come from different places. Most people attend this service for certain major problems they have.

I observed that the life of the St. John's Church members was different from that of other people who did not belong to that church. The church members lived peacefully and did not feel bad even if other people provoked them. Before I became a member of this church, I was not healthy. When other people were happy, I was depressed. As a member of the church I feel better and free after I have attended a church service. Problems that I experienced made me decide to be a member of this church.

I believe as a member of this church, I have to forgive and not feel hurt even if another person has done me wrong. I don't have worries anymore because I do not bear grudges. I feel I am at

peace with myself and other people. In this church, people with physical illnesses and problems such as bad luck are helped by means of prayers and the water that they drink.

#### NATURAL MEANING UNITS

1. I become more healthy and revived when I am in the church service that is held at Evaton.
2. ... we drink water and pray at 19h00.
3. The main service then starts at 22h00.
4. After a chapter in the Bible has been read, the Bishops and ministers preach.
5. Any person is then given a chance to preach and to express his/her feelings and problems.
6. One gets new life since we come from different places.
7. Most people attend this service for certain major problems they have.
8. ... the life of the St. John's Church members was different from that of other people ...

9. The church members lived peacefully and did not feel bad even if other people provoked them.
10. Before I became a member of this church, I was not healthy.
11. When other people were happy, I was depressed.
12. ... I feel better and free after I have attended a church service.
13. Problems that I experienced made me decide to be a member of this church.
14. I believe that as a member of this church, I have to forgive and not feel hurt even if another person has done me wrong.
15. I don't have worries anymore because I do not bear grudges.
16. I feel I am at peace with myself and other people.
17. In this church, people with physical illnesses and problems such as bad luck are helped by means of prayers and the water that they drink.

## THEMES

### RELIGION

1. ... I become more healthy and revived when I am in the church service that is held at Evaton.
2. ... we drink water and pray at 19h00.
3. ... The main service then starts at 22h00.
4. After a chapter in the Bible has been read, the Bishops and ministers preach.
5. Any person is then given a chance to preach and to express his/her feelings and problems.
6. One gets new life since we come from different places.
7. Most people attend this service for certain major problems they have.
8. ... the life of the St. John's Church members was different from that of other people ...

9. The church members lived peacefully and did not feel bad even if other people provoked them.
12. ... I feel better and free after I have attended the church service.
14. I believe that as a member of this church, I have to forgive and not feel hurt even if another person has done me wrong.

The respondent states that she feels healthy and vivacious when she attends the church service held at Evaton. Each member of the congregation is afforded an opportunity to express his/her thoughts and feelings. Members become more tolerant of each other and she has found that she has learned to forgive and to tolerate mistakes made by fellow members.

#### HEALING

10. Before I became a member of this church, I was not healthy.
11. When other people were happy, I was depressed.
13. Problems that I experienced made me decide to be a member of this church.

17. In this church, people with physical illnesses and problems such as bad luck are helped by means of prayers and the water that they drink.

She indicates that before she became a member of the church, she was depressed. She observed people who were relieved from physical ailments and from social problems. The subject has faith in the effectiveness of water and prayer in addressing various problems.

#### RELATIONSHIPS

6. One gets new life since we come from different places.
9. The church members lived peacefully and did not feel bad even if other people provoked them.
13. Problems that I experienced made me decide to be a member of this church.
14. I believe that as a member of this church, I have to forgive and not to feel hurt even if another person has done me wrong.
15. I don't have worries anymore because I do not bear grudges.

16. I feel I am at peace with myself and other people.

She observed that there were sound relationships among the members of the congregation. The respondent has learned to forgive and tolerate other people's mistakes. She does not feel depressed anymore since she has a positive view of herself and of the rest of the world.

#### HOLY WATER

2. ... we drink water and pray at 19h00.

17. In this church, people with physical illnesses and problems such as bad luck are helped by means of prayers and the water that they drink.

According to her, water and prayers are powerful means by which the church addresses various ailments and problems experienced by its members.

#### GROUP COHESION

4. After a chapter in the Bible has been read, the Bishop and ministers preach.

6. One gets new life since we come from different places.
8. ... the life of the St. John's Church members was different from that of other people ...
9. The church members lived peacefully and did not feel bad even if other people provoked them.
16. I feel I am at peace with myself and other people.

Her need to be loved by other people and to belong to the church community has been satisfied in this church. She finds life to be more meaningful than ever before.

#### CATHARSIS

5. Any person is then given a chance to preach and to express his/her feelings and problems.
12. I feel better and free after I have attended a church service.
15. I don't have worries anymore because I do not bear grudges.

The subject feels better and relieved after she has been given an opportunity to express her pent-up feelings during the church service.

## APPENDIX R

### SUBJECT R

The service is started by the Reverend or an elder who opens with a prayer. He then asks one of the children to read the Bible in the chapter God had showed him. He preaches and gives some women a chance to elaborate on what has been read. At the end of the month in the service of amathwasa everyone is allowed to preach and to express any problems he or she has. The congregation then prays with him/her for his/her problems. All of us pray during the church service. Towards the end of the service, water is prayed over by the leader and a hymn is sung during which all members come to drink water. A collection is then made for the candles that are lit and keep burning throughout the service.

I observed that there was peace in this church and that its members were kind people. The church provided me with an opportunity to express my problems. The water revived my health and made me feel active and happy most of the time. I was convinced that the church could deal with all types of problems.

As a member of this church, I can share my problems with others and can even advise other people who have problems. The church has taught me to forgive and to be aware that God can address any problem provided I pray and believe in Him. People with marital

problems, those who are mentally ill, those who are paralysed and those who have problems with children, such as delinquency, are helped by means of advice, prayer and water.

#### NATURAL MEANING UNITS

1. The service is started by the Reverend or an elder who opens with a prayer.
2. He then asks one of the children to read the Bible ...
3. He preaches and gives some women a chance to elaborate on what has been read.
4. ... in the service of amathwasa everyone is allowed to preach and to express any problems he or she has.
5. The congregation then prays with him/her for his/her problems.
6. All of us pray during the church service.
7. Towards the end of the service, water is prayed over by the leader ...

8. ... a hymn is sung during which all members come to drink water.
9. A collection is then made for the candles ...
10. I observed that there was peace in this church ...
11. ... its members were kind people.
12. The church provided me with an opportunity to express my problems.
13. The water revived my health and made me feel active and happy most of the time.
14. I was convinced that the church could deal with all types of problems.
15. As a member of this church, I can share my problems with others and can even advise other people who have problems.
16. The church has taught me to forgive and to be aware that God can address any problem ...

17. People with marital problems, those who are mentally ill, those who are paralysed, and those who have problems with children, such as delinquency, are helped by means of advice, prayer and water.

### THEMES

### RELIGION

1. The service is started by the Reverend or an elder who opens with a prayer.
2. He then asks one of the children to read the Bible ...
3. He preaches and gives some women a chance to elaborate on what has been read.
4. ... in the service of amathwasa everyone is allowed to preach and to express any problems he or she has.
5. The congregation then prays with him/her for his/her problems.
6. All of us pray during the church service.

7. Towards the end of the service, water is prayed over by the leader ...
8. ... a hymn is sung during which all members come to drink water.
9. A collection is then made for the candles.

The respondent states that the church creates an environment in which he can express his problems and feelings. His problems are then shared with members of the church who pray together with him for the verbalized problems. He further reports that all members of the congregation participate during the church service proceedings.

#### THE HOLY WATER (ICHIBI):

7. Towards the end of the service, water is prayed over by the leader ...
8. ... a hymn is sung during which all members come to drink water.
13. The water revived my health and made me feel active and happy most of the time.

17. People with marital problems, those who are mentally ill, those who are paralysed and those who have problems with children, such as delinquency, are helped by means of advice, prayer and water.

He perceives the holy water as an integral part of the Sunday service. According to him, water improves his health and he believes that social, psychological and physical problems are solved through the use of water and by prayers.

#### RELATIONSHIPS

10. I observed that there was peace in this church.
11. ... its members were kind people.
12. The church provided me with an opportunity to express my problems.
15. As a member of this church, I can share my problems with others and can even advise other people who have problems.
16. The church has taught me to forgive and to be aware that God can address any problems ...

17. People with marital problems, those who are mentally ill, those who are paralysed and those who have problems with children, such as delinquency, are helped by means of advice, prayer and water.

He states that he observed sound relationships among the members of the congregation and this made him decide to affiliate with this church.

#### CATHARSIS

4. ... in the service of amathwasa everyone is allowed to preach and to express any problems he or she has.
12. The church provided me with an opportunity to express my problems.
14. I was convinced that the church could deal with all types of problems.

He appreciates the fact that the church creates a climate in which he can express his troubles, after which he feels better.

### GROUP COHESION

5. The congregation then prays with him/her for his/her problems.
6. All of us pray during the church service.
15. As a member of this church, I can share my problems with others and can even advise other people who have problems.

He reports that he shares his troubles with other church members and that they pray together with him for his problems. He also helps others who have problems and this makes him feel that he is part of the group.

### HEALING

14. I was convinced that the church could deal with all types of problems.
17. People with marital problems, those who are mentally ill, those who are paralysed and those who have problems with children, such as delinquency, are helped by means of advice, prayer and water.

The respondent believes that the church addresses all kinds of problems such as mental disturbance, conversion disorders and personality disorders.

APPENDIX S

NATURAL MEANING UNITS REFERRING TO THE THEMES IN THE  
GENERAL STRUCTURE

<u>SUBJECT</u>	<u>NATURAL MEANING UNITS</u>
1. <u>SPIRITUAL HELPING</u>	
A	1-3, 5, 7-9, 16-17, 21, 27, 29, 32
B	1-3, 5, 12-16, 20
C	1-6, 8, -11, 17
D	1-4, 9, 13, 20
E	1-6, 11-12
F	1-8, 17
G	1-7, 9, 11
H	1-4, 10-11, 13-18
I	1-13, 16
J	1, 7, 13, 15
K	1-7, 12-14, 19-23
L	1-3, 5-10
M	1-5
N	1-4, 9, 14, 16
O	1-10, 13
P	1-4, 6-10
Q	1-9, 12, 14
R	1-9

SUBJECT

NATURAL MEANING UNITS

2. PRAYER HEALING

A	4,5,15,18,19,-20, 22-25, 28, 30, 31, 36
B	17-24, 26-28, 30-32
C	15-17
D	6-12, 17
E	7-8, 13
F	9-14
G	12-13
H	5-9, 11-12, 19-20, 22, 24
I	14
J	2, 3, 4, 5, 8, 11, 13-15, 17-18
K	8-11
L	4, 7, 11-18
M	6-12
N	5,-8, 11, 15
O	11-12, 14-18
P	11-26
Q	10-11, 13, 17
R	14, 17

SUBJECT

NATURAL MEANING UNITS

3. COHESIVENESS

A	4, 6, 7, 14, 16, 17, 23, 25, 26, 30, 33
B	20, 23, 29-30
C	4-8, 9-11
D	1, 4, 9, 13, 14-16, 18-19
E	2, 5, 6, 13-16, 17-18
F	2, 6, 7, 8, 15-16
G	6-8, 10, 12, 13-15
H	10, 13-14, 25
I	10-11, 17
J	3, 6-8, 9-13, 16, 18
K	1-3, 15-18
L	9-10
M	3, 5, 8, 9
N	8, 9, 10, 12, 13, 14
O	3, 4, 6-9, 12
P	5, 10, 17, 19
Q	4, 6, 8, 9, 13, 14-16
R	5, 6, 10-12, 15-16, 17

SUBJECT

NATURAL MEANING UNITS

4. HOLY WATER

A	10-14, 37, 38
B	6-13
C	4, 154
D	5, 11
E	NIL
F	5, 10, 13
G	4
H	4
I	4
J	3, 4-5, 14
K	4
L	5, 11, 12, 17-18
M	4, 6, 12
N	NIL
O	4-6, 11, 18
P	6-7, 22, 25
Q	2, 17
R	7, 8, 13, 6

SUBJECTNATURAL MEANING UNITS5. CATHARSIS

A	3, 8, 30
B	4, 5, 15, 22
C	NIL
D	1
E	7, 9
F	2, 12-13
G	8, 11
H	NIL
I	2, 7, 8
J	1
K	2
L	3
M	NIL
N	NIL
O	3, 5
P	2, 5
Q	5, 12, 15
R	4, 12, 14

SUBJECT

NATURAL MEANING UNITS

6. EXISTENTIAL ASSISTANCE

A	34, 35
B	19, 25, 29, 30
C	12-14, 17
D	16, 18, 20
E	15-16
F	NIL
G	NIL
H	8, 21
I	15-16
J	14-15
K	NIL
L	NIL
M	NIL
N	10, 12
O	NIL
P	17-19, 22
Q	NIL
R	NIL