

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

**Title: A PROJECT TO COUNTER SPIRITISTIC RITUALS AMONG
ADVENTIST IN CHILANGA MISSION DISTRICT, LUSAKA CONFERENCE,
ZAMBIA**

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The rate of Adventist Church growth in the Chilanga Mission District of Lusaka Conference in Zambia is overwhelmingly great, yet the dual allegiance of members to both Spiritualism and Adventism is a matter of serious concern.

Five in ten of the church members have showed a constant participation either secretly or publicly in the spiritualistic rituals of local traditional religion understood broadly as ATR. For this reason there was a need to go against the tide to create a counter effort in form of a project to confound the practice.

The researcher sought to establish these facts of scriptural basis against the practice of spiritualism and thereafter creatively and consciously designed a project on practical action based program to engage the church members.

Understanding that there are adverse principles in the scholarly field supporting the fact that ATR should be encouraged is a matter that cannot be underestimated. For this reason the approach that was taken had the Ethno-philosophers Principles in mind. This was an attempt to dislodge claims that ATR is equal to Christianity. Thus the proper Biblical guidelines identified in the study guided the whole process academically and spiritually to its end.

The researchers' conclusion of the project was that, very few of the African Adventists living in the area under study are safe from turning their backs from the truth if faced with difficult situations. For this reason a lot of help was needed in strengthening education, social community emphasis, and empowerment of leadership so as to have the best desirable condition of members. The Bible references given or used in the whole document are quoted from the Holy Bible (New American Standard Version), unless otherwise quoted from another version.

Adventist University of Africa

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AMONG ADVENTISTS IN HILANGA MISSION DISTRICT,
LUSAKA CONFERENCE, ZAMBIA

A project
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Pastoral Theology

by
Johnnie Namwako Halwindi

July 2013

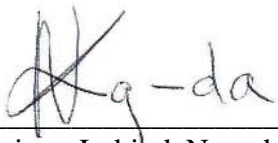
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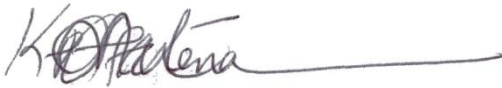
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To all Missionaries and Pioneers in Zambia

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LIST OF ABBREVIATIONS

| | |
|--------|---|
| AFM | Apostolic Faith Missions |
| ATR | African Traditional Religions |
| CMD | Chilanga Mission District |
| CSZ | Central Statistics of Zambia |
| GC | Great Controversy |
| HSDATH | Handbook for Seventh Day Adventist theology |
| SDA | Seventh Day Adventist Church |
| SDA BC | Seventh Day Adventist Bible Commentary |
| 3-9T | Testimonies for the Church |
| NASB | New American Standard Bible |
| PK | Prophets and kings |
| PP | Patriarch and prophets |
| PK | Prophets and Kings |
| ZCC | Zion Christian Church |

PREFACE

The Adventists in Africa can no longer hide their face from the reality of the dualism that has existed as far back as the Christian church has existed on the continent. To this end the Christians are out either to find lasting solutions to the ordeal or to sit back and watch how the drama is going to end. The onus therefore weighs heavy on the clergy and the local leadership to assist the members to cope with the challenge and consolidate their faith in Christ. We should not hold our efforts back but keep on the quest for acceptable Christian life style and attitudes on the African continent and other parts of the world.

This work does not come as a way of continued or perpetrated assaults of on the African who wishes to hold to their ancestral worship or the demonization of ATR, but is a contribution to comprehensive Christian evangelization that also includes people who are who are proselytes to Christianity of the former African Traditional Religious faith.

The project is also influenced by years of service among Adventist families and individuals that have not made up their mind to solely live for Christ. The project is therefore a driver in an effort to reclaim those who have given up the fight for a single faith in their lives. I want to therefore appreciate the elders, who spent time with me in trying to get responses from the members and to the ardent professors,

Dr. Lubinda Ngenda and Dr. Kefa O. Matena who assisted in the supervision and correcting the work.

CHAPTER 1

INTRODUCTION

The challenge of the Traditional African in divorcing from the life style they are so used to, has proven to be great. Even to simply refer to it as a problem or habit may be an understatement, but as the study reveals it is a woven fact in the minds of Africans born and raised in communities that are traditionally oriented in their religious belief system. African Traditional Religions extends its reach far into the lives of those who have once walked that road and continues to surface long after they have disengaged from it.

The understanding of the facts on the ground creates a very negative effect upon the leaders of the church, who view their flock as seemingly members in regular standing but whose hearts are evidently torn apart between two worlds – on the one hand ardent followers of Christ as far as Sabbath worship services are concerned but also strangely on the other hand affiliates either publicly or secretly of the local traditional African beliefs.

From the very outset it will be important to realize that church members in the Seventh Day Adventist Church are not isolated culprits of this ordeal. It is because of the emphasis of the (SDA) fundamental beliefs on anti-spiritualistic views that they appear to be the only ones torn apart between two worlds. While it is true that our focus is just on the church members in Chilanga, the cultures, behaviors, and makeup of the traditional African religious systems on the continent are the similar in many ways. The features of African traditional religions rhyme in so many ways that they

eventually create a backdrop of the problem and helps define why the prevalence and more importantly the outline of suggested available solutions.

This work is one among the many research activities that call for more probing into the African mindset and ATR as opposed to just the thought that gives the illusion that Africa is ripe and always fertile for evangelism. Hans Kung a very strong proponent of religious practice and dialogue is of the view that “there can be no peace without religious dialogue with other Religions.”¹

Statement of the Problem

The complex dependence of church members on spiritualistic rituals affecting five out of ten members at least in Chilanga Mission District should be a matter of great concern. This negative fact not only affects the members who eventually lose their faith but also affects to a large extent the mission of the church in this constituency under study.

Purpose of the Research

To consolidate the faith of the members to believe in Christ alone and to show the baseless nature of other religious practices like ATR rituals. This program endeavors to create an objective understanding of the social, cultural religious backbone of the Traditional African Religion; how it effects and influences its adherents. The challenge is basically for converts of Christianity to abandon African traditional practices. Such proselytes who have either been long in the circles of Adventism vacillate between the two religions. Publicly declaring strong allegiance to

¹ Huns Kung, *Global Responsibility: In Search of a New World Ethic* (New York: Cross Roads, 1991), 137-8.

Christianity and secretly upholding the rituals and lifestyle of (ATR) African Traditional Religion. The project in implementations will close the possible back doors of membership loss by providing radical yet user friendly bible based approaches.

Significance of the Study

Once there is a clear understanding of the inordinate propensity of members towards spiritualistic practices among Adventists (SDAs) in the selected constituency under study, it will enable not only the leadership in the local church but also missionaries reaching out for the African Traditional Religion's adherents, and church leaders to plan for effective methods of evangelism. This will directly equip the leadership on practical ways to approach the steadily increasing levels of membership loss. The study also contributes to the understanding of the effects of the African Traditional Religions (hereafter ATR), on a practical level on those who have once been involved members but later embraced Christianity.

The study will also play an integral part in suggesting necessary steps to disarm the notorious adherence or alignment of members in Africa as a whole to ritual practices, animism and the many other forms of spiritualism, thereby equipping the church with information consolidating allegiance to the church thus avoiding the significant loses of membership.

Limitations and Delimitations

While the program focuses primarily on the area selected for the study, namely Chilanga Mission District, which has both purely rural and urban, the Center of the study will be in the rural part. This is basically due to the prevalence and co-existence of outright (ATR) adherence and Christianity. The prevalence of the problem provides easy access to information and reference points in the study. Our

access was limited by the difficult in movements for the study and resources (financial) for tools proved to be a huge stumbling block as well.

The other limitation was in the translation of questionnaires and oral tradition material which basically were provided in English and not the local languages namely Soli, Tonga and Chinyanja. The technical phrasing of local descriptions did not always render the exact intention of the description of the word in English.

Methodology and Procedure

The methodology used in this work was according to the Adventist University of Africa (AUA) standards for Research work and the procedure followed was in accordance to the rules of all written work for M.A Pastoral Theology. This means that that after establishing the problem under study, the subject was founded theoretically through scripture and other writers contributions on the subject. Then secondary data was analyzed quantitatively through questionnaires' and qualitatively through addition discussion, dialogues and interviews with the respondents on the ground in the constituency under study.

General Definitions of Terms

Firstly we consider some biblical and dictionary definitions that clarifies certain terms and what they mean on the subject of spiritualism. The etymology of the study demands that the words used are understood before diagnosis is made.

- “**Spiritualism**” in the dictionary is defined as the belief that the spirits of the dead people can communicate with the living spiritualist.¹ This is true because we cannot talk about this subject without reference to the dead.

¹*Collins English Dictionary*, (Glasgow, UK: Harper Collins Publishers, 2009).

- In the same vein the word **sorcerer** or **sorceress** refer to a person who practices magic or Witchcraft.
- **Witchcraft** is here also described as the use of magic of a person appearing to cause cure, or injury or even inflict another person with a disease. The website on Animism defines it as “the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and that humans consequently must discover what beings affect them”¹ this makes it the same incenses as spiritualism.
- “**Magic** or sorcery refers to the influencing of events and physical phenomena by supernatural, mystical, or paranormal means.”²
- **Spiritualism:** The Biblical meanings of the terms used in the subject of spiritualism make reference to certain roots of such words as spiritualism in the Hebrew sense. The concept of Hebrew word *Pit* or spirit of the dead is directly viewed in the negative sense of a necromancer or one who communicates with the dead. The word, *pit* in the Heb. Has cognates in the Acadian language where the meaning refers to the person who died.
- **Medicine:** The contextual usage of the word *pharmakia*, in ancient Greece denotes the use medicines and drugs but it is also used to mean the use of magical spells or mystical powers. But the actual word that indicates that there is a use of dark powers in sorcery and spiritualism is the Greek is word

¹ [http://www.animism.com/homepage/definition-of-Animism](http://www.animism.com/homepage/definition-of-animism). Complete and unabridged Collins Dictionary. Harpers and Collins. (31 March 2013).

² AdebariAdeolu, talkingitGlobal.org. <http://www.tigweb.com/express/panorama/article/html?Contented> (10 July 2013).

- *Margo*. This is where the word magic originally comes from, and this word denotes a wizard, sorcerer, specialist in the acts of witchcraft. The words spirits refer directly in the New Testament to angelic beings that are invisible to the eye but are constantly at work. This category involves fallen angels who come in demonic form to use their power to perform their desire.
- ***Muzimo***: *Muzimosingular*, *Mizimo* plural, means the following in the Tonga Language: the ancestors, the spirits good or bad, guiding and punishing overseer spirits etc.
- ***Muuya***: Means the breath of life, or the person who lives in the person, such that when a person dies that life force continues to exist or becomes *Muzimo*.
- ***Kusalazya***: Refers to ritual cleansing wherein the one who loses their spouse or loved one is freed from the anger of *Muzimo* through this ritual. *Sangomas* is the South African popularized name for the traditional healer though it appears once only in Figure 2.

CHAPTER 2

THEORETICAL FOUNDATIONS OF MINISTRY

Biblical Background

To understand the subject matter it is important to get the biblical focal point of the subject. The Bible offers various stipulations in the preparation of God's people for worship of God in forms void of other strange beliefs.

Death and Spiritualism in the Old Testament

The subject of spiritualism in the Bible takes into consideration some of the basic ideas of establishing the spiritual conflict. The focus of spiritualism hinges on the basic idea of understanding life after death. So the state of man in death is the ground to start from before identifying and understanding the identity of the spirits. There for it becomes of great importance to come to terms with the subject of spiritualism with regard to the Bible. This is partly due to many explanations of the subject by people and the members' of the clergy under different persuasions.

According to the *Seventh-day Adventist Handbook of Theology*, "death is mentioned or appears 1000, times in the old testament with the root 'mwt'" in the basic verbal meaning of the word is simply to die, primarily refers to human and occasionally to animals and rarely to plant life or loss of property."¹ When one turns

¹Niels-Erik A. Andreasen, *Handbook of Seventh-day Adventist Theology*, "Death: Origin, Nature and Final Eradication" (Hagerstown, MD: Review and Herald, 2000), 313-14.

their attention to the nominal form, *mawet* in Hebrew, or death in English it simply denotes the opposite of life.

The expository dictionary of Biblical words describes it in the following statement “death is the natural end of human life on earth.”¹ There is no indication that one continues to live after death. The challenge therefore comes in the discussion in Genesis 3, between Serpent and the woman. The serpent went against the pronouncement of God, and said, ‘*You surely shall not die*’, and that is the position of all spiritualistic views, you may die but not surely die because there is apart that continues to live after death.

The idea of spiritualism always directly stems from the idea of death and how it is perceived in the Bible. Lack a clear understanding of death clearly creates a trap on the mind that so often appreciates the truth in the Bible to fall for spiritualistic ideas. In the beginning after creation, the serpent engages the woman in a conversation where he asks in Genesis 3:1-3 “Indeed has God said you shall not eat of any tree of the garden?, but the woman said, from the fruits of the trees in the garden we may eat but from the fruit of the tree which is in the midst of the garden God has said you shall not eat of it or touch *it lest you die* and the serpent said you *shall surely not die*” (Emphasis mine).

God’s call for Abraham in Genesis 12:1 was a clear command to go out. “Go forth from your country, and from your relatives and from your father’s house” or to leave his country to settle in a place where He (God) was to establish his eternal covenant with man. The idea was clearly to help him to be free from cultural traditional way of life to a new environment. This would enhance the fact that

¹ W.E Vine. *Vine’s Expository Dictionary of Biblical Words* (Nashville, TN: Thomas Nelson, 1985), 55.

Abraham would have little access to his ways of old life, thereby reducing his chances of going back to other systems of worship.

As God introduces Abraham (Abram) to a system of worship that is far different from others, he introduces him not only as an individual but that through him all the nations of the earth should be blessed. This would mean therefore that all the nations of the earth in all ages who follow the way of the Lord would be called under the blessing of Abraham. This includes the church of the Old Testament and that New Testament all the way up to the very end.

The Greek word, "*Ecclesia*" means the called out, or people who have been called out" and in the English, it is the word church. This is according to Vines Expository Dictionary. This suggests that in all ages which the church has existed the Lord God expected his people to uphold certain etiquette separate from the rest of the world.

Morality of the Subject

So the covenant between God and Abraham comes with certain stipulations. The question that also comes to mind and repeated by E.G White is "does the covenant appear to be an agreement between God and Abraham or a command made by God to be accepted or complied by Abraham?"¹ From the very onset, the development of the covenant from Genesis 12:1-3, 13:14-17, all through to Genesis 15:7-18 it is clearly stipulated as an agreement with conditions and consequences.

¹Ellen G. White, *Patriarchs and Prophets*, (Seoul Korea, Ellen G. White Estate Everlasting Gospel Publishing Association 2010), 75.

In introducing Israel to his theocratic governance and its principles God gave Israel a code to live by. This was a suzerain agreement between the subject Israel and the sovereign ruler God, to this end a moral code was necessary to indicate the authority of God in all matters of life style. This was not done for Israel alone but for mankind through being Israel the first. The summary of the code is commonly known as the Ten Commandments which start by outright prohibitions of any worship of anything or anyone in any form and manner beside the God of heaven.

Israel was so immensely corrupted by the Egyptian culture and belief system that they always were found wanting in their commitment to Lord. Thus God always reminded them of the most essential things through the moral code as contained in the Ten Commandments. The Lord registered in this code that he would by no means share allegiance with gods, images, animate or inanimate beings which neither have the ability to create nor to save (Exodus 20:3,4).

Prohibition of Spiritualism in the O.T

Spiritualism as an abominable act is stressed by many segments of the Old Testament Bible and throughout the Torah (Law) and in particular the Deuteronomy code. Spiritualism is said to be out rightly abominable before God and should inevitably resulting in retributive judgment. The books of the Law explicitly prohibit the believer from performing certain rituals which translates into spiritualism or worship of idols. This is one of the announcements which were given in Deuteronomy.

When you enter the land which the Lord your God gives you, you will not learn to do the detestable things which the heathen nations do. There shall not be found among you anyone who makes his son to pass through the fire and who uses divination or one who practices witchcraft or one who interprets omens or a sorcerer or one who casts a spell or a medium or a spiritualist or one who calls up the dead... for these things are detestable before God. (Deut 18:9-12)

In this statement the Lord reveals how much the whole idea of spiritualism is detestable to Him. He also discloses how any person involved in spiritualism engages or challenges God in a direct offence in verse 14, He goes on to mention that much as other nations may have been practicing witchcraft, as for Israel the God abhorred the practice totally.

The prohibition finds its extension in Leviticus 19:26-28 where more declarations and warnings against spiritualism are made. The tools that are here spoken against are the use of enchantment, soothsaying, and personal body mutilations in honor of gods. Verse 31 He says “do not turn to mediums and to spiritists, do not seek them out to be defiled by them.”

Gods people were instructed to rid themselves of the abominable environment and mindset of other surrounding nations who out rightly practiced such things. It was God’s intention to clear the Israelites from anything that would jeopardize the relationship they enjoyed with him. It was very clearly spelled out, what the abrogation to this code would cost the Israelites since they would be directly answerable to him.

The other repercussion is the one we find in the book of Leviticus 24:10-16. This was where the Lord promised to set his face against the soul that would engage in practices of spiritualism, soothsaying, witchcraft and other spiritualistic rituals who would be punished by stoning to death. The stoning would act as both lesson and warning for Israel to revere God in all their generations.

The story of Balaam is one among the stories that narrates how that consulting familiar spirits was dealt with by God among the Israelites and other heathen nation as recorded in the book of Numbers 22-24. The people of Moab though not molested by the Israelites, felt uncomfortable with the tidings after they

heard what had happened to other neighboring nations at the coming of the invaders. The king of Moab was terrified to face the battle with the Hebrews. Since he was fully aware of the actions of the Israelites and that he and his kingdom would by no means stand with these dangerous foes because of their backing from their God, he sought spiritual intervention.

Balaam was renowned in the land as the prophetic mantic whose curses or blessings were effective when he gave them. So the Moabite king Balak sent envoys to seek for Balaam across the desert of Mesopotamia. The message they delivered stated in no uncertain terms, “ Behold a people came out of Egypt and they cover the surface of the earth and they are living opposite me, now therefore come and curse these people for me, since they are too mighty for me”. With also the recognition that it was known that, “... he whom you blessed is blessed and he whom you curse is cursed” Numbers 22:5, 6. The facts are laid plain that regardless of the efforts to destroy the people of God it was not possible to do it without the function of God.

Later in the chapter 23:23 the word came to the prophet saying “*there is no Omen* against Jacob and *there is no divination* against Israel, and in other words said there is no enchantment against Israel neither was there a curse against Jacob. The use of the words curse or spell, enchantment or power of magic both suggests that what was working in the plans of Barak through Balaam was to try by every means to bewitch a blessed people. The thwarted plans of the corrupt prophet Balaam and the terrified king Balak could not take effect as long as Israel was right with God for the word said in Numbers 24:9, ‘ blessed is everyone who blesses you O Israel and cursed is everyone who curses you.’

Forfeiting the power of the Lords protection would open their lives to the attacks of the Devil. One such character is the first king of Israel who is an express

example of what it would mean to close the door of mercy from a soul who has decided to play in the backyard of the Devil. In the book of 1 Samuel 28:1-28, it occurs that in this text the king of Israel Saul had banished all those practicing magic, witchcraft, sorcery and all the spiritualists in the land vs. 3. This was a way of trying to eradicate the worship of idols.

At the same time the philistines surrounded the cities of Israel with a threat to cause mortal damage on the whole land of Israel and the king himself. Saul had nowhere to run at this time because of his rebellious attitude towards God, and the prophet he had scorned for years was now dead in vs. 6 "...and Saul inquired of the Lord and the Lord did not answer him either by dreams or Urim or prophets. Saul said to his servants, "seek for me the woman who is a medium so I may go and inquire of her."

The tight situation of Saul which is describe by Ellen G White in the following words Is worth taking note, "on the morrow Saul must engage the philistines in battle and shadows of impending doom are gathering dark about him he longed for help and guidance but it was in vain that he sought council from God."¹ The situation illustrates just how possible it is to find oneself in a difficult situation and instead of making things right with God one decides to take other options even to consult Gods enemy himself. "Saul moved away from God out rightly forfeiting the benefits of all methods of inquiring God. Following his life, he had rejected the council of Samuel; he had killed the priests and offered sacrifice himself and his hatred and preoccupation to kill the anointed of the Lord, David."²

¹ Ellen G. White, "Patriarchs and Prophets," *History of Redemption* (Boise, ID: Pacific Press) 1950, 676.

²White, *Patriarchs and Prophets*, 676.

Saul was fully aware of the extent to which the necromancy had expressly been forbidden by the lord and that its penalty was death by stoning. The act of consulting the sorceress was in direct abrogation and violation of the loyalty to the God of Israel, thus severing the relationship of Saul to the Lord. The woman was living in concealment in a secluded cave at Endor, “The woman entered a covenant with Satan to yield herself to his control and fulfill his purposes; and in turn the prince of evil wrought wonders for her and revealed secrete things to her.”¹. The sorceress after being entreated by Saul to bring out Samuel, she indeed promised that the incantations would be able to bring the dead man Samuel to life. After practicing her incantations she said, “I see gods coming out of the earth...an Old man cometh up and he is covered with a mantle and Saul perceived that it was Samuel and he stooped with his faith to the ground and bowed himself. “Here it was not Gods holy prophet that came out from the spell of the sorceress incantations.”² Samuel was not present in the haunt of that evil spirit.

Furthermore “the appearance was produced solely by the power of Satan. He could as easily assume the form of Samuel as he could assume the form of an angel of light when he tempted Christ in the wilderness.”³ So terrible was Saul’s experience on that day.

But now in the hour of distress and calamity, Saul felt that the prophets guidance was one that he could not do without, in order to communicate with the with heavens ambassador he was vainly in recourse to the messengers of hell. Saul placed

¹Ibid.,676.

²Ibid., 676.

³Ibid., 679.

himself fully under Satan's control and now he whose delight is causing misery and destruction made the most of his advantage to work the ruin of unhappy king. "By consulting the spirit of darkness Saul destroyed himself."¹

In the book *The Great Controversy*, Ellen White warns sternly about the outworking of spirits where she writes, "There is a growing tendency to disbelief in evil spirits while holy angels' minister to those who shall be heirs of salvation. In Heb. 1:14 are regarded by many as the spirits of the dead."² She puts it clear from scripture point of view that these spirits are not disembodied spirits of dead men but agents of darkness.

The danger here is in two parts, the first one is the group of people who believe that there are no evil spirits, and the other believes that these spirits are actually bodiless souls of dead people. It is very important to mention that these spirits are real and therefore their identity must be discovered.

Great Controversy Theme

Evil angels had not always been evil but along the way the evil that came through Lucifer, corrupted his sympathizers. White's commentary on the same states that, "Evil spirits in the beginning were created sinless, and were equal in nature power and glory with holy beings, (*angels*) that are now Gods messengers. But fallen through sin they leagued together to dishonor God and (*Seek*) the destruction of men"³ the identity therefore becomes clear as to who these spirits, in the ATR Called the ancestors are especially in the light of Saul's experience.

¹Ibid., 611.

²Ibid., 511.

³ White, *Patriarchs and Prophets*, 1950.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed, as do the spiritualists of today, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be "the spirits of devils." (Compare Numbers 25:1-3; Psalm 106:28; 1 Corinthians 10:20; Revelation 16:14.) The work of dealing with familiar spirits"¹

The spirits that are expressly mentioned here are the demonic rebel spirits that are out to deceive the people on earth. The aggression that was started by Lucifer in heaven is here extended to the shore of the earth.

Spiritualism in the New Testament

The great battle that we see from the context that we find in the book of Revelation 12:14 find its immediate reaction in the Spirit of Prophecy as a strong commentary of the unfolding of the battle. Writing on the outright manifestation of the battle of spiritualism in the midst of the great controversy EG White confirms the reality of the evil forces, "*the prince of evil always has the power to bring before men the appearances of the departed friends*. Counterfeit is perfectly done reproduced with marvelous distinctness that many are comforted with the idea that their loved once are enjoying in heaven"² (Italics mine).

The comforting elements of the works of spiritualism have tendency to build a hope and offer solutions that in the long run are proven to be false, 1 Timothy 4:1. While it is true that the results of trickery have been palmed off as genuine

¹ White, *The Great Controversy*, 511.

²White, *Great Controversy*, 511.

manifestation there has also been marked exhibitions of supernatural power as the direct work of evil Angels.”¹

Often as remnants we have considered the work of spiritualism as tricks that are out to beguile those who are not vigilant as Bible students but from the confirmation from the writings of White we have, a rather different story as she asserts, “many believe that spiritualism is merely spiritual imposture when brought face to face with the manifestations they cannot but regard them as supernatural they will be deceived and accept them as the great power of God.”²

In other words these are actual miracles taking place but the one working them is not God. These are the working of signs and wonders that the Lord Jesus predicted to precede his coming in Matt.24 and more elaborately in the Revelation Chapter 13:13 “He performs great signs so that he even makes fire to come down from heaven in the presence of men”, this is performed to the amazement of the whole world even the very elect.’ It also clearly indicates therefore in all this work that Satan transforms “I saw that Satan has the ability to bring before us the appearance of our departed relatives who sleep in Jesus, it will be made to appear that those are actually present.”³

Commenting on the subject, Paul in his announcement to the Christian church at the end of time in wrote in 2 Thessalonians 2:9, 10 that is the one who is coming is in accord with the activities of Satan, with power and signs and false wonders and with all deceivableness for those who perish because they did not

¹. White, *Darkness before Dawn, Can the Dead Speak to Us?*, 19.

²Ellen G. White, “*atriarch and prophets*, History of Redemption Edition, (Mountain View, CA: Pacific Press, 1950), 676.

³ White, *The Great Controversy Between Christ and Satan*, 511.

receive the Love of the truth”. And as the subject comes to a close John the revelator writes, “He Satan doeth great wonders such hat he makes fire to come from heaven in the presence of all men and deceives those who dwell on the earth because of the power which it was given him to perform in the presence of the beast”, Revelation 13:13, 14.

When the Bible predicts miracle working it does not merely postulate that it will be a crowd of tricks but actual miracles. Thus if people have spoken to spirits, speak about real spirits whose identity is unveiled in the scriptures. So when people experience what they may term as ancestor they?, “no *mere impostures* are here foretold men are deceived here by actual miracles which Satan’s agents do, not which they pretend to do.

It is in the best interest of this study to dispense clarity on the matter of spiritualism and the many forms it assumes even penetrating into the ranks of conventional main stream Christianity. Even though some Christian scholars and members of the clergy are pushing for the recognition of outright ATR in the circles of world religions, the practices of the ATR do not conform to the word God.

Popular scholars and clergy hold a syncretistic view of how to handle both Christianity and ATR as complementary religions. White notes, “That spiritualism is now assuming a Christian guise but its teaching cannot be denied or hidden in its present forms it is more dangerous and subtle, because it now professes to accept Christ and the Bible.”¹This is the absolute danger to members who go to Sangomas (traditional doctors) due to the fact that they pretend to use the Bible in their enchantments.

¹ White, *Darkness Before Dawn, Can the Dead Speak to Us?*, 19.

Spirit of Prophecy on Spiritualism

The pen of inspiration through Mrs. Ellen G. White has this to say to both pastors and to the general membership, "I have received letters from both ministers and lay members of the church, inquiring if I think it is wrong to consult spiritualist and clairvoyant physicians. So numerous are these agents of Satan becoming and so general is the practice of seeking counsel from them, that it seems needful to utter words of warning."¹

At the time of her writing these materials it seemed the back ground was what the Adventist minister will experience almost on a day to day basis today. Though the answer is already known to members, they will not ask but instead simply do as they have pleased. In another statement she writes about the beliefs and behavior of the church as she continues with the testimony to the majority of the prophesied Christians,

Not a few in this Christian age and Christian nation resort to evil spirits, rather than trust to the power of the living God. The mother watching by the sickbed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hands of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break.²

Sickness is not just the problem of the present time and mostly the kind of persistent diseases are the ones which drive people out to consult the spirits of the dead through mediums. It was as though she were directly speaking to us in our African context on the matter. What we observe as the church of the Lord from these

¹ White, *Counsels on Health*, 454.

² *Ibid.*, 454.

words are the following; there are many of our people who are regular attendees of the worship services who practice the consultation of mediums in situations where they don't seem to get answers. The other observation is that there is no need to deny the fact that when our members perform such acts they actually worship the Devil.

They and the children whom they take for help are under the control of Satan. Disbelief in the angels and the forces of darkness is a danger to the life of a Christian as White says, "None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels."¹ He and his armies of darkness gain enormous advantage when people don't believe they exist, "he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working."² She also goes on to say as she describes the great deceit, "he (Satan) spreads everywhere the belief that he does not exist."³

At this point it becomes necessary therefore that we mention that Satan wants to remain anonymous in his game plan and this is a deadly plan for the church and its members.

The power and malice of Satan and his host might justly alarm us were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder and torment our bodies, destroy our possessions and our lives.⁴

¹ White, *The Great Controversy*, 516.

² *Ibid.*, 516.

³ White, *Desire of Ages*, 14.

⁴ White, *The Great Controversy*, 516.

There is only one suggested way to escape the powers that be and that is to hide ourselves in the word of God in our daily lives as Christians, then we would be safe from those whom we don't know or understand who are invisible on a physical level but are very much alive and well on the unseen part that is the spiritual level. This warning cannot be over emphasized. But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture.”¹

The work of spiritualism is at war with the clearest biddings of the word of God in this way; the enemy thrives on keeping the Christian away from the necessary truths that they believe. The wavering of the Christian is result of not reading and therefore not trusting what they claim to believe in. The professed believers' faith in the Bible has greatly been undermined.

Spirit of prophecy sternly warns us of our belief in the spirits of dead and these are not actually the dead people that they knew but are in fact a group of the demons who assume the being of those who have fallen asleep giving the living false hopes. When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in heaven and even to occupy exalted positions there, and thus the error is widely taught that no difference is made between the righteous and the wicked.

The pretended visitant the belief in communion with the dead is still held, even in professedly Christian lands. Those, whose word thus has greater

¹Ibid., 516.

weight than the word of God, assume to be the spirits of the departed are regarded with certain idolatry.¹

The masquerading continues in pretended visits especially by those who went into death unprepared claiming that they have been the happiest in death, and come with the claim that they have been exalted and perhaps the reason for the doctrine that the dead know more than we do in life. The actual thing that is happening in this kind of indoctrination is the fact that the cultist promotes the existence of the so called ancestors and ancestral worship them as mediums for God. This even in the time of Sister White was the case, that even the professed Christian communities are steeped in the practice. The real issue is that these in accordance to the quotation are really respected among Christians than God words. The Adventist Christian community is not exempt from the ordeal.

Other Writers on the Dualism

Huns Kung continues to assert that “we need a more intensive philosophical and theological dialogue of theologians and specialists in religion which takes religious plurality more seriously in theological terms to accept the challenge of other religions and investigate their significance for each person’s life”²

Traditional African Religion(s) is a subject that is going through an evolution in more subtle ways that its place seems to be nearly oblivious. The debates about ATR (s) are social discussions that are theological are in nature. Should (ATR) be

¹Ibid., 676.

² Huns Kung, *Global Responsibility: In Search of a New World Ethic* (New York: Cross Roads, 1991), 137-138.

considered as simply a Pagan Religion or we can understand it in a contextualized form without having to demonize it and push it away?

The flaw in the flow of beliefs in the African convert is expressed by many scholars in different ways. One of Africans most renowned theologian on the continent John Mbiti begins one of his books by stating that “Africans are notoriously religious.”¹ This is a way of expressing in no uncertain terms, the built in religiosity in many of the Africans who are professed Christians but seem to have strong aberrations in their walk.

One of African Adventist scholars, Zaccheaus Mathema attributes this kind of flaw to be a result of a world view. He states “The Traditional African world view often hinders the internalization of the Christian message and practice among many African Christians”²The reality of the problem of “Religious Concubineage” as Mbiti describes it, is ‘The vacillating of African Christians between Traditional Rituals and Christianity seems to find satisfaction in African Traditional practices that has not been met in Christian living and practice.

The statement by Mathema attributing problem to world view has been also confirmed in an article written by Charles Nyamiti who asserts that, that “the African Ancestral cult is deeply rooted in African Traditional World View.”³ Hence by and large the idea of ATR has never been a surface issue, or a blind faith kind of belief system it is really a matter of deep rooted life style. Mbiti continues to emphasize that,

¹John S. Mbiti, *African Religion and Philosophy*, (Nairobi: Pauline Publishing Africa), 1967.

²Zacchaeus Mathema, “The African World View: A Serious Challenge to Discipleship,” *Ministry Magazine*, October, 2007, 5.

³Charles Nyamiti, *Ancestral Veneration*, (accessed 2013 January 14), africa.www.africanet/afrel/community.htm, 3.

acceptance of Christianity or Islam in Africa means that Africans come out of African religion but they don't take off their religiosity (Traditional African religions)...they come as they are...these changes that appear are generally on the surface affecting only the material side of life.”¹

Laurent Magesa a Catholic theologian and historian makes this clear when he says, “Yet in so far as Africans themselves are concerned this suppression has truly been minimal, more apparent than real.”² There seems to echo a common claim among the African Scholars that the Core of African religious frame of mind or world view has never really been impacted by the advent of Christianity, this expression has become so loud.

The Claim of David Barrette in the world Christian Encyclopedia has been vernally proven to be a mistaken assumption that “African Religion is moving toward extinction, in Africa”³ The many experiences and works of African scholars reveal that African Religions are alive and well. This is all the more attested in the idea that in the day to day activities of the church the old and new members face problems of this nature. Josiah Young notes that, “African liberating values continue to exert a more important and fundamental influence of African spirituality than many Christian leaders and western/westernized academics dare to admit.”⁴

¹Ibid.

² Laurent Magesa, *African Religion: Morals and Traditions of Abundant Life* (Nairobi: Paulines Publications Africa, 1997), 23.

³ Cited in R. Desai, ed., *Christianity in Africa as Seen by Africans* (Denver, CO: Allan Swallow, 19620), 2.

⁴Josiah Young, “Out of Africa: African Traditional Religion and African Theology,” in D. Cohn Sherbrook, *World Religion and Human Liberation* (Maryknoll, New York: Orbis books, 1992), 96.

Alyward Shorter in his editorial on the matter writes that, “at Baptism the African repudiates remarkably little of his former non – Christian out–look. He may be obliged to turn his back on some of the traditional practices which are rightly or wrongly condemned – by the church.”¹ In 1960 a virtually similar statement though then in not so good terms suggesting that there was plenty of evidence as he pointed out, that “Christians and Muslims beliefs are with a Nigerian nothing but veneers and social facades at heart and in private most Nigerian Christian and Muslims are Animists and heathens”² It is a painfully sad assertion that really Christians who are numbered in the ranks of highest religions in terms of numbers often are haunted by their former religion.

Gabriel Setilaone a Southern African also describes the phenomena in his short work, “how the Traditional world view persists in the Christianity of the Sotho/Tswana citing approving a document and he writes “Because of the cultural forms in which it is clothed the Christianity of the missionaries cannot be assimilate nor can it help our people, to face up to difficult solutions.”³

It is quite evident that the subtleness of the whole ordeal of Africans not being fully committed to their professed religion seems to force the churches especially the Catholic Church to make similar conclusions. There is clearly a strong feeling of dissatisfaction in the form of cultural framework in which Religion

¹, Alyward Shorter, “African Traditional Religion,” *Cross Currents*, Winter, 1979), 421. Also see quoted in Magesa,. 51.

²Akubueze Okwuosa, Quoted in V.E “*In the Name of Christianity*”, the Missionaries in Africa (Philadelphia and Ardmore: Torrance and Company, 1977), 26.

³S.G. Gibicho, *The continuity of the African Conception of God into through Christianity: A Kikuyu case study*,” In E. fashole-Luke et al., eds., *Christianity in Independent Africa* (Bloomington, IN: Indiana University Press, 1978), 403.

(Christianity) was presented to the Traditional Africans life. Therefore we see a push toward a more accommodative approach in Christianity.

John Mary Walligo another Scholar in Catholic circles on the subject analyses the resistance in the Buganda area of Uganda, he attests, that “many Christian evangelizers convinced themselves that Buganda were civilized that it was completely won over to Christianity”¹but sadly according to Walligo, “when Kabaka Mutesa their king was exiled in 1563 many Buganda Identified themselves with Traditionalists rejecting Christian prayers as interfering to bring him back, finally despite the phenomenon growth of Christianity in Buganda, many expressions of African Religion such as definition and the use of healing practices continues even though they are expressly forbidden by Christianity.”²

The reality of the problem does not only affect Africans who are still in their traditional way of life, but even the so called “Civilized” Christians are similarly vulnerable to the dual system of Religion.

Magesa notes “much as they might want to deny it at times this dual thought system noted by scholars still influence many western educated Africans, who show their true African religious face particularly in times of Crisis’... He continues to reveal that, “many African professors, minister of government and members of parliament have been known to revert in secret to diviners or mediums to know what

¹John Mari Walligo, “*Ganda Traditional Religion and Catholicism in Buganda, 1948-75*,” in Fashole-Luke, pp.413-25 see also Quoted in Laurent Magesa. *African Religion; Moral and Traditions of Abundant Life*, Pauline Publications Africa. (Limuru Nairobi.1998), 19.

²Ibid.

lies ahead while at the same time vigorously profess in public that diviners are relics of bygone primitive times.”¹

This kind of inner depth attachment to the Traditional Religious systems leaves much to be desired. Is it true that Africans revert to their former religion in secret or simply they have ever abandoned their religion and religiosity? That is inclusive of the Western Educated persons who seem to be secret adherents.

Colson had discovered this to affirm the idea “Most churches preach against the use of protective charms but few in rural areas at least are prepared to face life without them, or they hope that charms will give them advantage in pursuing their goals. And I have heard of Christians with overseas degrees that consult diviners and acquire protective medicines.”²

The British renown anthropologist and African Religions scholar Elizabeth Colson stresses the fact that the idea of many Africans being heavily inclined to their original or Traditional religion has not been shaken by merely attending school at both secondary school and University thereby giving a clear indication that school university has no any serious impact with regards weaning the African from the milk they have trusted and been oriented from their homesteads and villages.

She goes on to write that, “Most churches preach against the reality of witchcraft and have done that for almost hundred years that belief that witchcraft lies behind much that happens and witch finders (*Kamuchape*) are patronized by some

¹Laurent Magesa, *African Religion: Morals and Traditions of Abundant Life* (Nairobi, Kenya: Paulines Publications Africa, 1997), 23.

² Elizabeth Colson, *Tonga Religious Life in the Twentieth Century*, (Lusaka; Book World Publishers. 2006), 26.

who have completed secondary school or universities' there for the fact that a person went to any school does not refute that they have not strings to spiritualism.¹

Referring now more specifically to the context under focus, the observations that have been done on the Tonga and related tribal groups, Colson narrows the subject by noting, "Those who call themselves Christians and are adherents of particular churches does not necessarily mean by this that they expect to conform to all its teaching. Probably this happens *nowhere in the world*". Her conclusion on the matter may seem farfetched but may apply to her observation, that member of religious groups can never be fully committed to their faith. "Many have said that no church is able to protect its members against witchcraft nor for that matter does being a member of a church in good standing protect someone against the charge of being a witch."²

She observes from many discussions with people from the territory of the plateau and the Gwembe valley that the church cannot protect its member from witchcraft and other related evils. This is true and later we shall see why. An Apostolic faith Church man who was asked about the relation between Christians and the witchcraft practices had this to say,

But he also said that Christians of all churches found comfort in their churches and no longer feared Mizimo and did not go for divination, but this was patently untrue for a diary recorded in Siameja recorded Christians at various occasions going for divination, he also admitted that that a woman who considered herself a good catholic also served as a diviner and on occasions was summoned from church to carry out a divination for someone."³

¹Ibid., 36.

²Ibid., 241.

³Colson, 241.

By such finding we find hard fact that though the leadership of these church groups may want to hide from the ugly faith of reality the truth always comes ultimately. By so doing we are affirming the need and reality of more profound lasting solution. In a quest to prove that the church is under siege to the most appalling levels, meaning it is not just the Laity affected but the clergy as well, one of the research correspondents of Colson spoke to a catholic clergy man and this is what he said,

There was a bishop who died in a road accident in Zambia they bewitch each other over the important seat of the bishop. The one who died was a black person black people bewitch each other over important position. Many bishops who are black Zambians die. Says Bernard Simalabali in the diaries of Musulumba village.¹

According to this report therefore, there is no place the Charms can't reach in terms of class, social status and age. This is evident to this end because of the evident reactions and the threats that even local church leaders produce to keep their position.

There are some who have felt that the Africans attraction to Christianity has some issues of insufficiency in some areas, this is evident in the statement made by Ramrose, "Others have regarded African Religions as failing to meet the challenges of expanding political and economic order a stance challenged by philosophers and theologians."²

Ramrose in 1995 noted that the insufficiency of the African in some areas such as Economic challenges and political instability have caused an unending attraction by the Local people to something that suggests better ideas as compared to the traditional social Oder. "Gwembe men and women have said with considerable bitterness that Africans have no power comparable to the Europeans and that they can

¹Ibid., 224.

²Mugobe B. Ramrose and Colson Ramrose, *God is Late: What Next?* 85-105.

do nothing. This attitude is widespread in Zambia. . .”¹ This becomes one of the underlying principles that make African feel they cannot find solutions to their own problems as Europeans can to their own.

This therefore is one of the reasons in the African setting that causes people to feel that may be Europeans have some mystical powers, and their Christianity has a level of practicality in answering the most important personal questions and solutions that cannot naturally be solved.

African Scholasticism (Ethno –Philosophies)

There seems to be a general outcry that is so over stretched among African Christian Scholars and philosophers. The claim has been growing steadily and slowly gaining grounds. That African Christianity must be completely emancipated from the cultural western forms and be contextualized to African system which already has a system and ordering place. This is the general direction of African Ethno-Philosophers.

In this view it has been made clear that when we talk in terms of ancestors we refer to real animate beings that are living in the realm of the divine but can be accessed through rituals. Kamps refers Animism *Ancestor Worship* (emphasis mine) when he states, “the essence of Animism is power—power of the ancestor to control his lineage, power for the evil eye to kill newborn or ruin the harvest...power of magic to control human events, its foundation is based on power and power in personalities.”²

¹Ramrose, 85.

² Timothy James Kamps. ‘*Biblical Forms and Elements of Power Encounter* Master’s thesis. Columbia Graduate School of Bible and Missions, Columbia, SC, 2003.

The idea that we need solidarity in the helping the African traditional religions thus, on a very large scale the scholar movement of the African religion has put up a campaign to desist from demonizing what is said to ‘belong to us, ATR.’ The idea has been that, over the years western scholars have postulated allegedly that African religion is synonymous to the satanic spiritualism.

The extension of the general outcry seems to be gain popularity of the Catholic idea of syncretism but more also the feeling that the African religion must be consolidated and structured so as to align it with superior religions such as Christianity and Islamic faith. From a document from Mozambique written by Andre’ Jonas Chitlango who is a United Baptist Church Pastor observes that in some particular named churches they have embraced the whole idea of working in partnership with Traditional medicine men (*Sangoma’s*).

This is what he notes “some churches particularly the Roman Catholic Church have been known to recommend its members/followers to consult tradition healers and mediums. Zionist prophets work together with Traditional healers and mediums to cure the afflictions of our people, fuelling the controversy and confusing surrounding issue.”¹

There is a general feeling of lack among the organized bodies of Christianity in the African setting. This is a struggle of seeking to help the Christian population in the church to either freely consult mediums or declare it (ATR) as a non-entity in as far as belief in God is concerned. Andre Chitlango continues to explain his findings when he says, “Amongst my own people there are families which will not stamp out maize meal after dark, or will not open a purse to take out money at night. They have

¹Andre Jonas Chitlango, “The Root of Traditional Medicine” *Today Magazine*, October, 1997, 48.

been told by the traditional healer, diviner that if they use money at night their wealth with disappear”¹. This is not only a stated fact or an isolated case in point as Gailyn Van Rheenen observed that “Animists live in continued fear of these spiritual powers.”²

This goes to show how among Christians there are some who still hold strongly to bizarre and alien ideas that people who have chosen Christianity over other persuasions should not hold. People still hold to the fear of ancestors and to worship them.

African Instituted Churches

In Africa particularly in the southern part of African there is an explosion of African Traditional Christian Churches which capitalizes on mystical powers to bring healing to people who are yearning for it. It is also very important to note that the spiritual leaders of these churches are known to be spiritualists who at some point prescribe herbs to their adherents. Other churches though still under African Instituted Churches but still perceive themselves as Pentecostal. This is according to the researcher Allan Anderson who claims that they should be recognized by mainstream bodies such as African Apostolic Faith Mission or Pentecostal Assemblies of God.

“African Pentecostalism should include indigenous Pentecostal type of churches which are numerically the most significant referring to those African Churches who have historical theological and liturgical links which emphasize on power manifestations of the Holy Spirit in the church.”³

¹Ibid, 48.

²Gailyn Van Rheenen, *Excerpt from Communicating Christ in Animistic Context* (Pasadena, GA: William Carey library. 1996), 16.

³Allan Anderson, *African Pentecostalism and Ancestors Confrontation* (Johannesburg: UNISA University of South Africa Press 1993), 34.

Examples of these churches are Zion Christian Church, hereafter ZCC and the St John Apostolic Faith Mission. These churches though are spreading widely in Southern and Central Africa but are predominantly established among black South Africa .In South Africa statistics show over the years that there is steady growth and these churches have over 41% of the population.

According to Anderson “This is a proportion that appears to be steadily rising to such an extent that it has become a major force to be reckoned with in South Africa Christianity”¹Even in the context of these churches it is greatly still believed that ancestral veneration is the recognition of those who have died but have continued to be active in some spiritual works and also continue to influence the lives of those who are living on earth.

Ancestors are believed to be those who have died, who exist in some usually undefined and unknown place to which the living have no access, there they look after their descendant’s welfare and expect their cooperation in return. They have power both to help and to harm by their words.²

Ancestors are believed by the congregants in these churches to exist.

“Ancestors are believed to exist but Christians do not need to do anything about them or to make ritual killings for them, because they have no power over them.”³They believe in them but deny it at the same time. According to the definition of ancestors in this respect it is clearly stated that to a large extent they are regarded as a level of cosmic existence, they are acknowledged, not as a misunderstood identity but clearly as the “living dead ancestor.” But this idea comes with a note that they do not need to be venerated, sacrificed to or appeased in any form.

¹Ibid., 34.

²Allan Anderson, *African Pentecostalism in South African Urban Environment: A Missiological Evaluation*,(DTh. Thesis, UNISA, Pretoria, 2011), 12.

³Ibid., 4.

This understanding may seem to be very independent of the worship or ancestral cult belief system but has proven to be notorious. This is because people say things with their mouths in utter rejection of appeasing ancestors on the one hand and yet their practices on the other hand are telling a different story altogether. It all starts with simply acknowledging the existence of ancestors and that is enough to create a platform for believing and worshipping the ancestors and following all their dictates:- as Chitlangu. A.Y attests

Amongst my own people there are families which will not stamp out mea lies after dark, or will not open a purse to take out money at night, or wont request salt at night or will sit in a door way at night. Their wealth will disappear. They have been told by the traditional healer- diviner that if they use money at night their wealth will disappear.¹

This is interesting because even some well-established churches have also gravitated towards the worship of Ancestors. A well-known member of the Apostolic Faith Mission obviously a sincere Christian who knew the Bible well said the following: “I personally do not venerate ancestors but I believe that ancestors are there, and that they are people who have fallen asleep. Before I got saved I used to venerate them and I know what they can do in a life of a person.”² There seems to be ambiguity in the attitudes of some African instituted Churches to the ancestors, in these churches there is a wide spectrum of opinions regarding the ancestors. Sometimes there is evidence of confrontation between persons Christian Faith and ancestor cult as Allan Anderson calls it.

¹Andr’e Chitlangu, “Alternative Cures for Sickness” *Today Magazine*, October 1997.

²Allan Anderson, *Bazalwane African Pentecostals in South Africa*. (Pretoria.UNISA. 1991. See also P. Makhubu, “Who are the independent churches? (Johannesburg; Skotavill Press.1988), 60.

Several of the prophets healers (profita's) interviewed by West admitted that their power come from God, through the ancestors. (117) Makhubu (1988:60) an indigenous church leader said that most of the African independent churches honor & and respect ancestors. This is something that is deeply rooted in the African people. The Zulu Nazirite Leader, Shembe had also given a place to the ancestral spirits in his system of theology in his church the dead, are entitled to veneration and commemoration services are held in their honor (Vilakazi).¹

A few robed apostolic churches in South Africa seem to have absolutely no problem with the ancestor cult and its integration into their belief. This is from the AFM findings by Anderson.

St John Apostolic Faith Mission was one of the more accommodating churches to traditional practices that were found among the traditional type of churches generally. Over half of the members made ritual killings for the ancestors, and 76% of the membership revered ancestors, one of St. John member said that it was important for people to ray to ancestors to keep their graves clean and watered to unveil tombstones in their honor. Other apostles were favorably despised to ancestors like the member of the savior apostolic church who said that ancestors heal; they could bring good luck she said if you do not do what they want you will be in trouble that people should do exactly what ancestors said.

What is even more interesting is that the many existing religions in Africa seem to have reached a point where the challenge is too big for them and as such have felt that just integrating with the local traditional religion to what they have today.

Such is the extent of ATR and its strong hand on the religious understanding of the Traditional African and even in the formation of Christian – African belief system. The fact that African Religion is said to be null and void seems to receive a lot of feedback on the other hand, from the section that is purely convinced that religion in Africa can never be a stand-alone. This is what Mbiti says in the

¹Ibid., 60.

Introduction to African Religion, “Religion is part of *the cultural heritage*...it is by far the Richest part of the African heritage”¹ emphasis mine.

This is to say really an African cannot be culturally relevant without him or her being religious or it is difficult to live in the African culture without adhering to African religious beliefs. ‘Religion is found in all areas of human life. It has dominated the thinking of the African peoples to such an extent that it has shaped their cultures social life, political organizations and economic activities.’²

Therefore it becomes really difficult to relate to other members of the community for a real devotee to Christ in almost facets of the public life. This is where community plays a significant role in making sure that even those who join the Christian belief are not entirely lost.

Yet another prolific theologian and researcher Benezet Bujo has written something that clears our understanding of the African thought in religion and the relation to Christianity. “As has been proven in many ways once acculturated in the western world, Christianity came to Africa with the claim of absoluteness... Christianity however was unable to uproot the African way of thought completely”³

Following this thinking we come once again to deal with what is said to be the difficult part to deal with in Christianity. That Christianity has no culture and community aspects of its own. “It has already been underlined that African ethics are

¹John Mbiti, *Introduction to African Religion* (Nairobi: East Africa Education Publishers Association 1991), 10.

²Ibid., 10.

³Benezet Bujo, *The Ethical Dimension Of Community: The Africa Model and the Dialogue Between the North and the South* (Nairobi: Pauline Publications Africa, 1997), 23.

basically based on the community model which includes both the living and the departed family members.”¹ Christianity is accused to have neglected that community area of life that is followed by Africans thus creating a problem for itself. On community Magesa elaborates further, “This African view of the universe contains the following major themes: the sacrality of life, respect for spiritual and mystical Nature, sense of family, community and solidarity and participation and an emphasis on fecundity.”²

The cultural element that accommodates community at the center of African society is something that is very strong. One has to complete certain things without which that person may find it hard to fit in well in family and the community at large. Marriage is one among the many issues that is highly regarded. BenezetBujo had this to say, “It has already been stressed how community is essential for harmonious life. In this community marriage and reproduction play a decisive role.”³ He continues to highlight that marriage is certainly a part of human existence, “this idea is based on the eschatological concept that the individual and the entire community in their double dimension of visible and invisible world can only survive in the offspring.”⁴

At this stage it sounds to be innocent but the following statement just nails it to the wall, “whoever dies childless is forgotten and endangers the clan whether he wills it or not.”⁵ According to John Mbiti “the sole reason for marriage is child

¹Ibid., 23.

²Laurent Magesa, *African Religion* (Nairobi, Paulines Publications. 1997), 55.

³,Ibid., 33.

⁴Ibid., 33.

⁵Ibid., 34.

bearing, children are a seal of marriage and in the African continent once a marriage has children it is rare for it to be broken up.”¹

In understanding our subject, these elements are vital namely the continued existence of the family name and pride, “Children prolong the life of their parents, and through them the name of their family is perpetuated. Therefore children are the glory of their parents and the more a person has the bigger his glory.” Many have gone out of their Christian way just to fulfill this obligation at any cost. To have children at any cost has seen many Christians depart from the truth.

It is the reason why community has played a very impregnable role in making the individual who has made up his or her minds to be follower of Christ thus find it to be immensely difficult to come to terms with their Christian faith. Should the keep one or may be the can all of them. So they can supplement each other.

¹Ibid., 112-114.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

General Geography and Demographics

Chilanga Mission District (CMD) is in Lusaka Zambia conference and has about 4600 members and one amongst the fastest growing territories in the region among Adventist, with average baptisms ranging from 150 to 200 per year and thus becoming a big district indeed, with 12 organized churches and 10 companies. Half of the population is in the rural part of the district and this is where the focus of our attention was placed. Chilanga Area (CMD) is traditionally a Soli area which has been generally occupied by people from all parts of the country.

Generally the tribal make up gravitates a great deal toward the *Bantu Botatwe*, three language groups that are related but more than just that the largest and influential group in as far as the Church is concerned are the Tonga. I arrive at this conclusions on two reasons, the first being that these pastoralists and crop grower Bantu group has spread over the years in the area in pursuit of grazing and free arable land for their crops, and secondly they have the orientation of Adventism from the Southern province where earliest Adventist missions begun as early as 1905 and spread country wide. Thus in church one can freely use Tonga without being questioned and thus transmitted the cultural and Traditional baggage as well.

The central statistic in the area (Chilanga Rural) has nothing much to show in terms of the particular area with regards to the religious representation between the dominant denominations and the World religions but something we took from the

central statistics is as follows. The largest religious group in the country as per 2010 census taken was Christianity. The Christian faith is also further divided into two mother bodies: 1. Protestants and 2. Catholics¹ as indicated in Figure 1 and Table 1.

The group apart from Christians that followed represented by two (2%) percent is for others, which may include ATR. The other two (2%) comprise of the people who have not indicated to adhere any kind of religion. The final one percent and perhaps a little more represented Moslem.

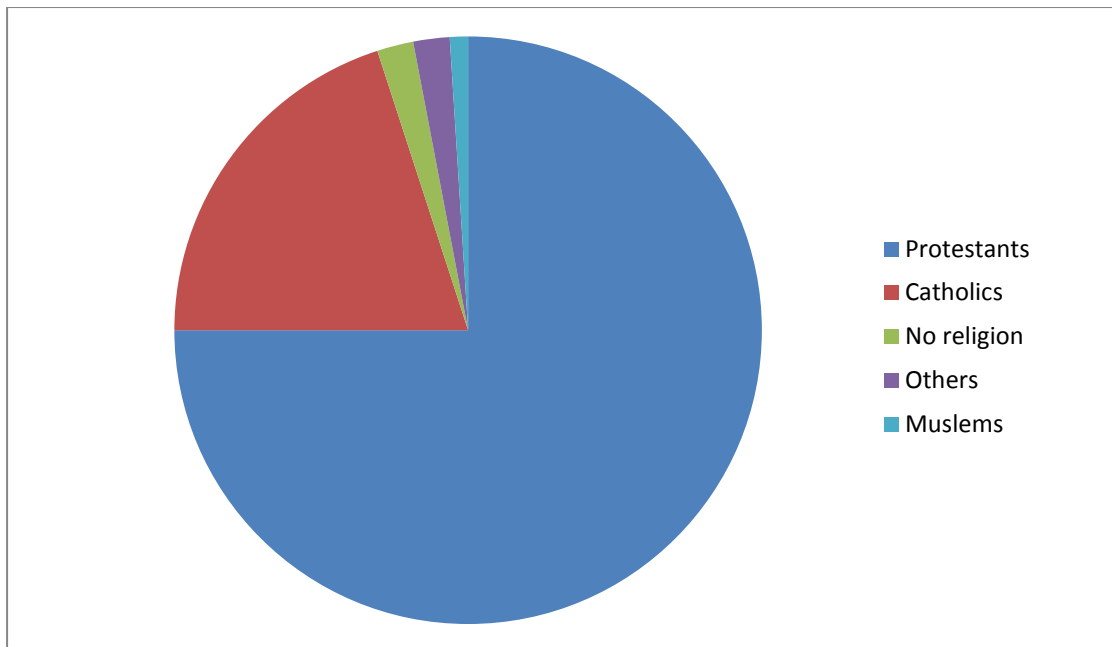


Figure 1. Religions in Zambia

¹Zambia 2010, Census of Population and housing National analytical Report vol.11 Lusaka, December 2012.64

The representation is illustrated in the list below as from the National Central Statistics of 2010 population census.

1. The Protestants -75%
2. The Catholics -20%
3. The others -02%
4. Without Religion -02%
5. The Muslims -1.5%

The World Bank statics published in the Catholic magazine provides different figures that perhaps may be alarmingly different from the ones from the central statistical office in the countries headquarters in Lusaka (see Table 1). This may not really have a bearing on the actual but provided an alternative idea of the religious makeup of the country on the major religious groups.

Table 1. Religious groups

| | | |
|-------------------------------------|-----------|--------|
| Traditional Religions and others | 7,209,704 | 54% |
| Catholics | 4,335,486 | 32% |
| other Christians | 1,651,200 | 12.50% |
| Muslims | 13,210 | 0.10% |

These statistics may have some level of inconsistency because they have some shifts in the area of varying representation with regard to the general population. While the central statistics office gives us 1,092, the Catholic gives 13,203. The number of Catholic members is way too high: almost 4.5 million while that of other Christians including Protestants is just at 1.5 million. This does not reflect a very true picture in that, Adventist in Zambia account for about 650 000 members who are

baptized without counting children and non-baptized which would bring the total numbers to a little more than two million adherents.

That is for Adventists only without counting other protestant movements, swelling charismatic movements. So by and large the national statistics are showing a much better statistic on other Christian groups. The same is true for the 54% in the area of African Traditional Religions, which is unrealistic but speaks volumes in indicating how large the problem of ATR is in a country declared a Christian nation. For example Gailyn Van Rheenen an expert on animistic religions “estimates that at least 48% of the world population are animists”¹ or in other words they worship ancestors/ practice spiritualism.

The general observation that was made with this research reveals that the Christian community in Africa is facing a problem of massive vacillation between the two religious worlds. The 54% could be a figure that includes professed Christians who have a challenge of keeping one of the two religions. Analysis of the national statistics does not show anything or perhaps shows only a little figure in ATR, this is a matter that may need explanation. There is a general feeling of stigmatization for those can claim to be followers of ATR in society such that if you ask what faith the witch finder is, he or she will tell you they belong to a credible Christian organization.

Local Religious Framework of the Area and Findings

In reference to the Tonga speaking people one of the predominant language groups in the Area professor Elizabeth Colson research reveals that they are different

¹Gailyn Van Rheenen, *Communicating Christ in Animistic context*. Grand Rapids, MI: Baker Books House, 1991.

from what other neighbors in their social order. “In contrast to the ritual life of the neighboring Shona and Lozi states, Tonga religious life was characterized by lack of elaborate ritual and absence of dogmatic statement of belief, and casualness about performance.”¹

The distinguished researcher and Anthropologist observes that actually the Tonga people have a system that is really subtle in that you cannot tell how deep a person is into the cult system of giving allegiance to the ancestral spirits. The social frame of this culture seems to be loose ended therefore it becomes difficult to help those who are deeply involved in the rituals. The very fact that there is no stipulated social dogma suggests that the person has the liberty and the leverage to operate undetected. In comparing the Tonga religious life and that of the Eastern province of Zambia, Colson an authority on the tribe and its religious life had this to say,

The Tonga also resembles the easterners rather than the western Bantu in the absence of communal charms when a village moved or is created. While most Tonga homesteads, including those of some Christians are protected by some medicines that deflect for success and protection *such things are considered private rather than community matters*” their acquisition or installation is done in private without the presence of the public witnesses expected in all appeals of divinity. I think was true to the past as well as the twentieth century.²

The reason for such installation on not only the Tonga but a lot of African Traditionalists is the, ‘craving for power, safety Protection and life is the driving force in African Traditional Religions.’³

¹Elizabeth Colson. *Tonga Religious Life in the Twentieth Century*, (Lusaka; Book World Publishers. 2006), 26.

²Ibid.

³Charles Nyamiti. *Ancestral Veneration in Africa*.
www.africanet/community/htm. (Accessed on January 14.2013), 2.

Colson confirms that unlike other tribal groups such as the Lozi of western Zambia the major thrust they have in practicing rituals rather publicly and through masked mediums that are believed to be the embodiments of the spirits, is absent in the Tonga religious practice. It is very apparent that the Tonga people even the Christians practice the use of the medicines to protect themselves against insurgences and spiritual attacks from opponents but in this case what seems to come out clearly is that such matters are considered private rather than communal.

The assertion that that she believes that the fact of privacy on the matter was not only for the past but even in the twentieth century it was true, because findings show that even to the present times not only does this apply to non-believers but to the Christians as well. Suffice to mention that even among Adventist believers there are some who have still held to that fact.

The Tonga do not show concern *for community restoration* or rituals of renewal so prominent among the western bantu”¹ this means that though the people from this area are in the practice of ritualistic behaviors the emphasis lies strongly in the individual. People take these things seriously but also very personally in that it is not a community responsibility to seek protection from ancestors but they educate through elderly members of society to engage them. They spell the dangers of not aligning oneself to these powers that be. Colson continues to say “their acquisition and installation are done in private in all appeals of divinity”². Nothing must be public.

¹Elizabeth Colson. *Tonga Religious Life in the Twentieth Century*, (Lusaka; Book World Publishers. 2006), 26.

² Ibid., 27.

To this end it has become a huge task to find out from church members who is and who isn't in their private life not practicing spiritualism at any level. This also means the whole idea of evangelization of these areas leaves much to be desired. Table 2 shows the general church membership.

Table 2. General church membership

| Target | Rural | Urban |
|--------|-------|-------|
| Youth | 55 | 75 |
| Adults | 45 | 25 |
| Total | 100% | 100% |

Research Findings

The findings of the research are both exciting and appalling to the mind that seems to have settled that spiritualism and the actions of witchcraft are simply a farfetched idea. The information below seems to suggest the opposite, because the views of the people in this constituency are herewith reflected. After asking several groups and individuals in the Church both young and old they seem to suggest the same ideas. This reflection may not out rightly portray the ideologies of ATR in the formal state since the target group is the Christian believers and to discover how far they participate and know about the prevalence of the problem in the Church.

Nature of Man

The idea of the Nature of mankind, his form and make up was the first premise that was used to launch the discussion. When asked about the nature of man or what makes up man, the answer was interestingly positive to indicate that 95 percent of the people who turned in the questionnaires actually knew that man

constitutes two elements the body and the spirit. It is clear to all about man having two elements in his form. Some went at broad length to establish what it meant by the term body (the component that comes from the ground) and the soul as the component that comes from the God in terms of the breath. From this point of question it seemed to have been a unanimous consensus. But surprisingly the subsequent questions took a sudden shift that brought a lot of information to the pursued cause.

The Causes of Death

The question of death brought a wide variety of answers. When asked about sin the majority at first straight away took the path of the biblical foundation that is rooted in disobedience to God. Death on the other hand proved to be a strictly contended subject, because though people agree over what sin is the cause of death seems has several answers to it. To give a feel of what the response on the causes of death was on the ground I will tabulate in terms of percentage form the perspectives given. About 10 percent of the people actually indicated that death was a result of sin in man, 80 percent said death is caused by diseases, illnesses and accidents while 5% came clearly that death is caused by misfortune.

The majority doesn't view death from any other angle or bigger picture but death comes through something, someone or other agents. Without speculation or conjecture we already see generally where the directions of the answers lead. There is therefore need for interpreting death in this community. Table 3 shows causes of death given by respondents.

Table 3: Causes of Death

| | | |
|------------------------|------------------------|-----|
| Death by sin | Biblical thought | 10% |
| Sickness and Accidents | General thought | 82% |
| Misfortune | Spiritual work/witches | 8% |

The general outlook on the question leaves much to be desired. The idea that sickness and accidents, which are both unfortunate events, are generally perceived to have a human causer and there must be a cause of misfortune. This is not usually on the level that we can understand but whatever happens has some spiritualistic cause. In the African tradition nobody dies just like that. Death usually has a human hand or spiritual cause in it.

In occasions where someone dies and mostly of causes known or even diagnosed by a doctor as having been a clinical disease or pathologically understood problem, people will still hold mysterious causes to the death. Some losing children to the deadly pandemic HIV and AIDS would even go to a witch finder to really know why the unfortunate circumstances are foreboding.

I officiated at funeral service of a church member who used his vehicle to move me from one place to other during my pastoral visitations. We had just separated ways with him and on his way home he bought vegetables which seemed to have been poisoned, or the chemical used on them was not completely expired. He went and ate the vegetables. I was informed the next morning that the brother was in hospital together with his family. A few minutes after seeing him there and discussing the problem he died.

At the funeral I preached and assured the mourners that, though it was not a pleasing event the Lord had allowed it and promised the resurrection. In our funerals

we usually have family elders giving a vote thanks and closing remarks, the uncle came forward and addressed the gathering by saying that, this was a very untimely death hence whoever was behind the death of his nephew was going to face a similar fate. He started by registering homage to the Creator and ended with a stern promise of himself exercising the vindication. So it comes almost naturally for the people in the constituency to think that something sinister caused by someone in the spiritual realm was done to destroy life.

Ancestral Spirits

On the issue of the Ancestral spirits or simply the whole business of spirits “*Mizimo*”, who they are and what they are all about. The responses are seemingly in this regard were positive in terms of numbers. This shows that most of the people know the identity of the so called *Mizimo* or ancestral spirits in the context of the Bible. The majority of the people interviewed indicated that the identity of the ancestral spirit were actually the Evil spirits impersonating those who are dead. On some instances even to mention that it is the Satan himself. “The presence of these spirits in the African society offers a serious challenge to the behavior patterns of the people on the continent and elsewhere because traditional religious practices permeate every aspect of life on the continent.”¹

What is interesting here is that in the other questionnaire answered in private a section of responses showed that actually they were mixed convictions about who these spirits really are. One answer showed that the spirits are dead people, or human beings who are in the realm of the dead. As to what the *Mizimo* or ancestors, do there

¹Adebari Adeolu. *Talking it Global*. Org <http://www/tigeb/express/panorama/article/html?> 10 July 2006.

was no answer and expressing ignorance. When the other survey came to verify the numbers out of 35 people who responded agreed that there are members who consults (*Mizimo*), ancestors actively. Among these correspondents who are unnamed 31 are members in good standing with the church because they are office bearers of the church.

The Question of Witchcraft

The question of witchcraft is a vital element in understanding the subject matter. What seems to prevail in the church is that the mind of the Christian is fully convinced on the subject of witchcraft. And from all the hundred plus questionnaires that we distributed, the feedback came in unison. This indicated that in terms of the knowledge of the existence of witchcraft all the members believe it exists. The next point is one the highest cause of worry for any member or church leader and may not just be a cause of worry, but on a positive side may be an eye opener.

Do we have witches and wizards in the church or those who are practicing some kind of spiritualism in their life? The answers were overwhelmingly positive. It was once again a unanimous answer, yes. There seems not to be one among those who were questioned that expressed uncertainty on the matter. The interesting thing again is that in few sections or areas of the church life was there a person willing to point someone straight to their face about the matter.

All seem to be sure about the matter but no one is ready to come out in the open to claim that they leave a double life, ATR and Christianity. One may ask how sure all these claims for such things are. While they may not be able to point fingers at someone, because of fear of the law of the land, out of the 33 people approached 20 said they had been victims of witches/wizards. It also shows that much as all attest verbally, none can prove that this is the case until the a person is brought in the open

by the prayer band. In an interview with the former pastor in the area he mentioned that in the area the problem was so great that both members young and old are all involved in the practice.

Death Rituals and Purification

Having alluded to the nature of spiritualism it becomes very important to briefly look at the way the Local people handled the case of death. Because our theoretical foundation found out that the issue of spirituality is directly linked to the understanding or misunderstanding of what happens at and after death.

This was an observation of the process to exonerate the spirit of the dead united to the ancestors and back to the house. Colson notes, “During the funeral, the house and the grave stand in opposition to each other and the flow of action between then structures the ritual. Life flows from the house to the grave, then as the funeral comes to an end it flows back to the house where a sexual union takes place anew fire is kindled, the inheritance of the *Muzimo* proceeds.”¹ It is also important to note that as far as this ritual is concerned, the spirit is still active and must be carefully ushered into its realm of *mizimoor* ancestors.

According Huntington and Metcalf “For the Tonga, as for many other people in this region of Africa this is initiated by an act sexual intercourse, through which fertility and sexuality are mobilized against death.”² It is also important to note that for some who may not accept to be married to the deceased’s kin could also undergo an alternative ritual called *Kucuuta*. *Kucuuta* is usually between the people of the

¹Elizabeth Colson. *Tonga Religious Life in the Twentieth Century*, (Lusaka; Book World Publishers. 2006), 192.

²Richard Huntington and Metcalf Peter. *Celebration of Death: Anthropology of Mortuary Ritual*. (London: Cambridge University Press.1979), 93.

same gender where they both have to be naked and sleep on top of the other person's body while making some pronouncements. They feared dreading the wrath of their dead husbands *muzimo*, and affine who might refuse to offer their children or would suffer punishment. Increasingly since the early 1990s due to fear of HIV and AIDS only the *kucuuta* form of purification is used.

The idea of ritual cleansing as can be termed from the direct translation of the Tonga word- *Kusalazya*. Still as observed in the introduction of this work many are the people who are said to practice these things but they would publicly deny any knowledge of it. In the latter questionnaire, out of 35 who responded 08 confirmed that they were widows/ or widowers and the following question was, were you cleansed ritually? Three said Yes but the other three said No and the other two left it blank.

To get the real idea the process of the ritual cleansing, I visited a funeral where they had at the end to cleanse someone who lost his wife. What they said was they were protecting him from the ghost of the wife. The spirit of the wife was said to come to torment the surviving husband in the night and according to those performing the act that a person who is not cleansed is at risk of running mad.

The person is subjected to sit on the grave as I saw it happening, on a sharp small stone and later they will make a shade while he sits using a piece of dark cloth. Under that cover they would then make effort to cut the hair in a ceremonious way. After that they would go in a single file into the bush far away only to come back in the village running very fast as on who is being chased by something say maybe bees. Then the person would go round his house several times before he goes into his house cover all over his body with mud.

In short they would by so doing have disoriented the spirits of the dead wife or appeased the wrath thereof. The mad cover is a tradition that they are still not sure about because they practice has been there for centuries but someone suggested that it a way of hiding from the wrath of the deceased. This is in an event that the person wants to remarry; this process would ensure that the person and the new spouse would live in peace. The most authentic way of cleansing was that the surviving spouse should have sexual intercourse with the close relative like a brother or sister or better still to marry them that would appease the spirits of the deceased. But in a quest to divert the disgusted practice by many section of the church the former seems to be most preferred.

Recently an old lady a leader of the Dorcus society looked for me and told me that she had been dropped from church membership. The reason was that she had lost the husband and had consented to the cleansing process. Barely two weeks after the ordeal she was already reporting that she wanted to be baptized again. When I asked her why she was ritually cleansed, she said in justifying her action, “I didn’t sleep with any one I just had to bath in the traditional herbs and some of the other formalities and don’t even know why the church dropped my name.” The fact of matter is that what happened in her mind was simply to protect herself from the ghost of the husband or to protect her from stigma of the other members of the church.

Practice and Age

According to church statistics, the growth pattern seems to be gravitating heavily on the youths. But this growth pattern still varies with what really exists on the ground especially in rural setting. This may be attributed fairly to the constant exodus of the younger members of society to find their fortune and lives in the city.

So reference to the fact of the matter was that age plays a vital role in the whole business of practicing spiritualism in the church.

In the village churches it is very common to have the elderly accused of witchcraft and sorcery particularly because of their large number and the mindset of those that still strongly feel insecure about their presence. According to the survey that we took the following seem to be the pattern. The elderly are usually numbered among those who cannot exist without such charms of witchcraft. In survey it was noted that out 100 people 64 said that the problem is prevalent among the elderly or the old while it is also true that the difference of that maintained that people of all ages are involved. More than that 78% of people in the church know someone they suspect of witchcraft in the church and family.

On the age of people among whom the practice is said to be most prevalent was the most elderly but this is a traditional thought but in the responses that were given to us indicated a very large younger spiritualistic following. While the former group is associated with traditional charms of witchcraft the youthful are increasingly associated with the explosion of Satanism and psychic behaviors.

The Rituals of Naming

The subject of naming and the naming ceremonies are still much respected in the area under study. What is very interesting is the fact that the issue of the name only seems to lose its hold on the person once they have reached a certain age. But it has a massive grip on the person from childhood. In our survey sheet the people who were named after their parents or forefathers/ parents or any person from their ancestral background were the majority in the responses. Out of one hundred only up to 25 five had not been whatsoever named after any of their either living or departed relatives.

In the issue of the names therefore it is relevant to conclude thus the naming still has great significance among the church members. The heavy weight of the name that a person carries is usually felt as it emphasizes on the behavior traits of the ancestor the child is named after. In the questionnaire it appears that the general response to the question of being visited occasionally or regularly by ancestors turned out to be negative. Almost all the responses' indicated that if that were to happen it must definitely have demonic influence. But in the same vain the interactive discussion on the subjected in the area brought out certain facts. One of the interesting ideas is the one were a young lady confessed having canal knowledge with the deceased parent on times more than one. Many are the times when church members come to the pastor and to the leaders of the church or prayer band with a plea for help with regard ancestral visitation.

Table 4 shows how in percentage terms the responses were to the first questionnaire from church members as reflected in the information above.

Table 4: About the ancestors

| | | |
|---|--|---|
| Who are the Ancestors | What is their Work | Named after Ancestors |
| Dead people - 20% | Some harm or help, to protect and to guide | Yes -75% |
| Demons and evil angels- 80% | Impersonate or harm deceive, tempt, | No -10% |
| Note: they have reasons for such belief | There are two kinds good and evil Angels. | Both ancestral and Christian or English 15% |

Summary of Findings Above

Tables 5 and 6 indicate in terms of percentages, the awareness of the church members and their active participation in the area of spiritualism. The details are already given in the earlier paragraphs of this chapter. As we see clearly that people are well aware of the problem of spiritualism such that up to 75% are named after ancestors, 20 percent believe that these are active dead people, 100% Believe that there are witches in the churches, and almost half of those who lose their spouses have been cleansed where cleansed proved the seriousness of the need to conduct this program.

Table 5: Spiritualists in church

| Ages of spiritualists | Wizards in church | Visit to witch doctor |
|-----------------------|--------------------|-----------------------|
| Old/ Elderly- 65% | YES- 100% Response | Yes -10% |
| Young or both- 35% | No –nil | No-90% |

Table 6: Ever cleansed before?

| Widows/Widowers | No. Out of 30 | Percentage |
|-----------------|---------------|------------|
| Cleansed | 3 | 50% |
| Not cleansed | 1 | 10% |
| Silent | 3 | 40% |
| TOTAL | 6 | 100% |

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

This project as indicted from the very onset has the particular interest to prepare the individual church member and as a united body of believers to understand the kind of problem at hand and to help them move from the dual allegiance. From the word “go” we have seen that in terms of percentage the members are affirmatively 90% aware of the problem at hand either consciously or unconsciously. Because no one has the willingness or courage to start a deliberate program to disarm the issue.

The program has a pedagogical approach to teach starting from the known to the unknown through small groups. These groups are a platform for easy and effectively execution of the ideas that was proposed from the groups and additional proposals from the study (see Table 7).

Table 7: Plan of project categories

| Elder Plan | Adults | Youth |
|---|---|--|
| Action: Training and awareness program | Middle Age, Elderly then young adults, gender both women and men. | Target: 10-39 years all the respective groups; before baptism/ Emphasis |
| Action; Visitation and counseling sessions. | Action; one on one basis, through visitation and group education | Lessons; fear syndrome the risky behaviors, to guard against spiritualists |

Elders (Church Leader)

The Action plan firstly involves the Leadership of the church specifically because they are the first contact point of the laity or the parishioners. Secondly they are the ones who will determine the process if the program succeeds or not. The elders were my target because of the above reason and also being that some were among the elderly who were accused of such vices it made a lot of sense. “The cause of God needs leaders who will lead by example, faithful and picked men are needed at the head of work.”¹

- There is need for leaders who are well trained C. Mkombe of Solusi University says. Acts 6:3 leader that are spirit filled who will say what they are able to do. 2 kings 2:3, also Acts 15:36-39. There must be emphasis on change in our institutions.

Sincere and God fearing leaders who will not mislead the followers

- We need preachers and teachers who are tactful since the traditional African world view is deep seated in the lives of people the change needs to be handled tactfully. In the letters bound for Africa Ellen G. White wrote; the wisdom of angelic agencies must be imparted to human instrumentalists else the door will be closed to the messages people need

¹Mkombe Canaan, *Manifestation, Church Culture and Spirits: Adventism in Africa*, ed. Kwabena Donkor, (Hagerstown, MD: Review and Herald, 2011), 157-159.

Adults

The adults will play a very important role because they are either the people concerned with the growth of the children in the fear of the Lord Or have the capacity to build corrective measure in their lives first then to the children. Adults will be put into groups of five on the subject, and will be in group of the same age and possibly gender for us to effectively help them easily identify with each other in the implementation.

Youths

Youth were the focus point in a big way because eventually they are the ones to end the constant dualism in the church of tomorrow. The fact that the church still records high levels of disloyalty to Christ can be attributed highly to the youth of yesterday who were indoctrinated to consults, fear, and serve the spirit

The Project Implementation

Elders

The Elders being the Leadership of church any given church create the foundation of any learning that must take place amongst church members. Thus to educate the Elders as the co-pastors played a very important part. First and foremost we made sure that we as the leaders of the church were settled on the subject to be implemented.

- a) *Honesty and confidentiality clause*; In an effort to reach maximum results the Elders before training where to commit themselves to the truth they have and the facts they had handle in the process. This is because at the grass roots there are some people who feel that even the elders are also practicing spiritualism secretly. The matter to be settled was to be clear that in the church there is spiritualism and some of the

members are practitioners. Honesty came in because leaders need not to brush aside the fact that this spiritualism is alive and big in the church and that denial would not solve the problem. Secondly confidentiality functions when the member opens up to confide in the leaders about the problem.

- b) Training on how to conduct counseling for people who are victims and those who actually are practicing. Leading the Elders first to know how to accommodate everyone, leading them to come to point where they cease to be afraid of spiritual attacks and existence in the world for victims and for the spiritualists to disown the double allegiance to both ATR and Christ but only to be faithful to Jesus Christ.
- c) The other part which is vital is the engagement of members in personal discussions At this point we asked the Elder each to recruit one or two members to go for visitation to couples, families and people who are staying alone to encourage them to pray and be aware of the deceit that the enemy has targeted upon the church.

Figure 2 and Table 8 show materials that were used in the training sessions.

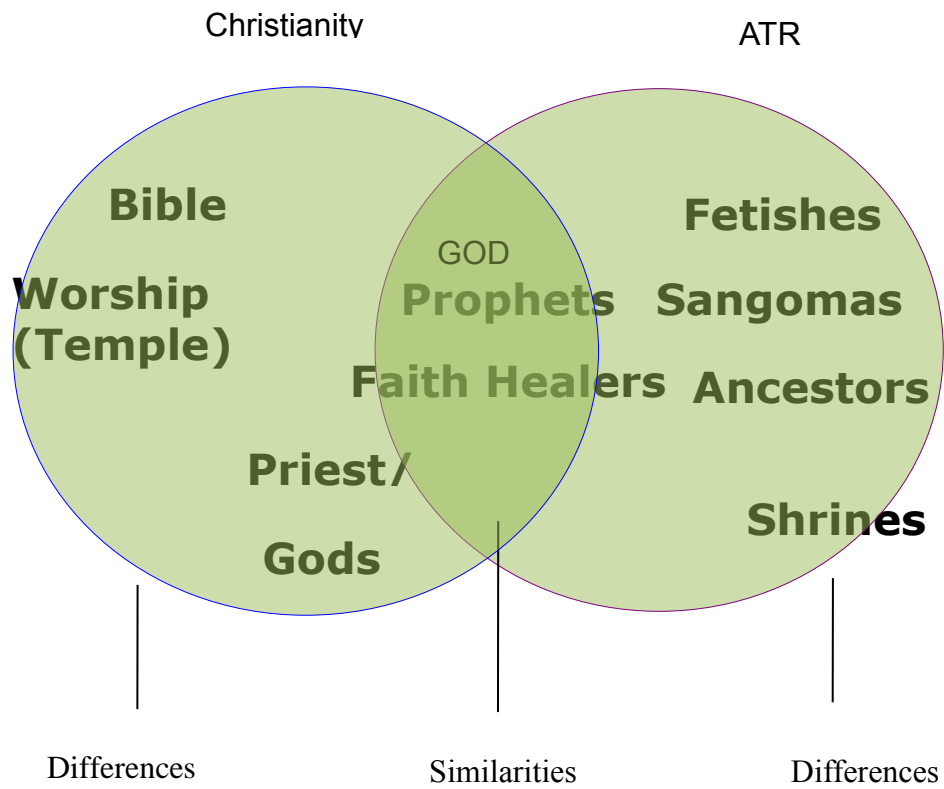


Figure 2: Clear distinction made between Christianity and ATR

Table 8: Comparison between Spiritualism and Christianity

| Spiritualism | Christianity |
|--|---|
| <p>God exists but is beyond our abilities to know Him or communicate with Him</p> | <p>God exists, and also He is beyond our comprehension is nevertheless knowable and he has made himself known to us through Jesus Christ and the Bible.(Heb 1:1-2)</p> |
| <p>Formal Religions are concerned only with the ultimate issues of sin and salvation; but animists offer power to cope with the immediate earthly needs.</p> | <p>The God of Christianity is concerned both with the ultimate and immediate issues. God desires to provide not only for future but also for the daily needs (1 Peter 5:7)</p> |
| <p>The spirits are seen to be intermediaries between us and God or as being representatives of God</p> | <p>The spirits are deceptive and they seek to take the place of God in our lives</p> |
| <p>The spirits are instruments of magic and have the power either to do harm to others or to bring benefits to ourselves</p> | <p>The spirits do have power, but our utilizing such power leads to bondage. God has demonstrated through Jesus that He is greater than spirits and magic for the one who is in you is greater than the one who is in the World 1John 4:4, see Ex 8:18, He has disarmed the powers and authorities col. 2:15, submitting to God brings freedom John 8:32-36</p> |

To bring meaningful change in society the education systems need to pay attention to the youths they have. For education to create impact it must begin early. So the steps that were taken with the youth are as follows:

- a) Close group discussions on the subjects the following subject, including the truth about Ghosts, where does sickness come from? Who are the Evil spirits? Is there any need to guard against association with spiritualist? And handling fear of the spiritual world.

- b) After dividing the youth in their different groups namely Adventurers, pathfinders, and Ambassadors and senior youths the subjects above listed were employed. Each one of the trained elders was asked to supervise the Group of their choice.
- c) At this point there was need for making sure that the groups we had were comfortable with the supervisor and that the supervisor was comfortable with them as well. For information this is so important because the youths have mixed feelings about other leaders of the church whom they suspect of practicing spiritualism. For us to have proper results we needed a mature person who will be forthright accepted by the group.
- d) Executing the program had first to take the brainstorming mode where all the members were allowed to say something about the subject matter and then later go into the actual learning in form of Interactive Bible study. The facilitators made sure that they were not preaching to the youths but that they are going through the bible truth together.

Adult Focus Group

The group of the adults will be faced on two fronts, firstly the gender and the later the age groups. Gender is a key element in this regard because women and men face many dissimilar challenges in life. We cannot succeed without respecting the respective groups according to how they become affected by the problem of spiritualism on a day to day basis.

1. Group of Women

Challenge that Women face; Women have numerous conspicuous challenges that drive them from their faith in God, to spiritualism. These may range from spiritual, to physical or psychological challenges (see Table 9).

Table 9: Challenges that Women Face

| Physical | Psychological | Sociological | Spiritual |
|---|--------------------------------------|---|---|
| Beauty of the face, body | Easily driven by emotion | Need be loved and accepted | Deficient prayer life |
| Lack of the physical needed for control | Suppression of the rational elements | Covetousness; endless appetite for things | Bible study, inability to relate to Bible |
| | Lack of patience to endure pain | Need for marriage /childbearing | Commitment to doctrine |
| | Phobia (inner - acceptance) | Lack of education | |

The focus was following the four key areas;

Physical; while we want our women to look their best the concentrations should never be the outside beauty but the inside. It is clear that the problems of the inside of the heart are great because from the general view of things the greatest numbers of demon possessed are the women. Hence the need to emphasize the need for concerted effort to curb the scourge.

The Timothy venture among the women has allowed them to see the need to emphasize the cleanliness of the Heart, to allow the presence of the lord to stay with the individuals. 1 Timothy 2:9,10 says that “likewise I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair or gold or pearls or costly apparel... then continues by saying, ‘ proper for women making claims of Godliness” *the motto is filth inside reflects outside.* The challenge of

the women also was in the area of lack of control because of the physical limitation of the males, thus would look for means to spirituality work underground to attack their foes. To this the women were encouraged in their groups to let God supervise their husbands by prayer.

Psychological: In the area of the psychological makeup of the woman we noticed that we had to build capacity to handle distress, emotions and disappointment and this meant that the women's sense of self-esteem would go up. This was handled in the groups as they were asked to be in groups of five. The discussion was on destroying desperation regardless of the sudden turn of events, and suppressing the area of self-pity in an event of death of the husband or the complete lack of one. The strength of the woman was very important because it meant that individuals would stand for their faith in times of trial

Sociological: The sociological aspect of the African who receives Christ has to be worked on seriously. Traditional Africans who embrace Christ are found at the cross road because of the communities where they come from. As seen in the preamble African world view is dependent on not what satisfies me, but what will be acceptable to all. Whatever happens to one happens to all. So if the person has a series of misfortunes it would mean that they have to comply with certain expectation of the masses. So the decision not to please the community means direct seclusion of a person.

Now to the women our attention was directed to the following in the area of social life, marriage and remarriage, child bearing, need to be loved and helped in daily needs, and grossly the general lack of tools for survival, that is education and skills. There our fell general buck once again in the support groups after the general

bibles study that we had on the subject. The group leader would discuss with the group member on Marriage and remarriage, child bearing etc.

Spiritual: the spiritual wellbeing of the women in the church played significant role. Much as there is the idea of dualism or religious concubine age among the Christians, we understand that Christ says darkness and light cannot dwell together thus we decided to embark on a rigorous encouragement of prayer and fasting meetings among the women. The women also proved not to have the knowledge of the scriptures when compared the men in the church. Thus with agreement of the leaders we agreed to embark on cell groups which would boost the spiritual temperature of our women.

The illiteracy levels of the church in this area particularly for women are alarmingly high. Only one in eight women can read the Bible at least in the Local language. This is on the more alarming because among the members of the church, most of our baptized members don't understand the doctrine because they can't really follow the discussions. It is also important to note that the as earlier indicated the women are way more than men in number.

2. Group of Men

Our approach towards men was very important because we asked them to be in groups according to ages. The subjects of the discussions are shown in Table 10.

Table 10: Discussions with men

| No. | 30-45 Middle aged | 45- Above- Elderly men |
|-----|---|--|
| 1. | The Men and wealth- connected to charms and cults. | Men with achievement, clinging to power |
| 2. | Fearing to die, self-defense against unseen foes | Frustration for the dreams not achieved. |
| 3. | Patience in Life-need for recognition and respect through promotions etc. | Comparison among peers and relative-building to completion and Jealousy. |
| 4. | Stigma from peers- friends and relative interaction and pressure | Holding on to tradition- the need to pass it on. |

Dealing with men is a rather difficult thing because of their reserved nature and concealment. But through group work some of these ideas came up and we followed through the groups and found out the problems.

The younger men who seem to be focused on wealth creation and providing for their families found this subject interesting. In the village the best way for one to easily get recognition as a man indeed is by what one has. If you don't have anything that you own it is difficult to command respect. This is usually in terms of the livestock especially cattle. The more you have the more it becomes evident that you will command respect among the people. The plan for implementation was for entrepreneurship seminar and general skills training

Project Evaluation

The many issues that were discussed from the groups targeted for the program, and the following were the observations. First and foremost we will focus on the looked in all the dimensions as we tried to work with leaders, men and women, and the youth in terms of achievements and the results that may be have been hard to realize.

Achievements

Leadership: leadership at this level played a very critical part in the people had their opportunity to ask in the Elders forum as opposed to putting leaders together with all the other members of the church at that level of implementation. There has also been a serious lack of leadership in the area of assertiveness with regard to helping members who are heavily steeped in the habits of vacillation between their former religions and the Belief in Jesus Christ. So the leadership played a key role in helping the church members make a personal decision to move away from the constants or occasional practices of rituals.

In terms of analyzing the problem of the area and the implementation of the program the most area of success with the Leadership was the willingness to move from the mind set of just watching members doing certain things to a place where they actively support the members in adverse conditions.

The other response that seem to a great success that the African traditional religious frame work is so strong as to support members of its community twenty four seven, and they stick together at all times in times of bereavements, in time of poverty, sickness and in happy times. During weddings they will be their even to provide material and social support to achieve certain things but unfortunately the Christian community came clothed with the western culture where the family is mostly nucleus family and the extendedness seems to be vague. So even when we meet as a church we are more independent than interdependent and the traditional family ties still have a strong hold on its members.

When someone is in problems we take it that they have to face the problem alone, as we even use the sentiments like “dare to be a Daniel dare to stand alone” when a member looks back to his or her biological traditional family they find more

comfort twenty four seven and throughout and they bear the embarrassments together and happy times together. The discovery is that, as much as the pedagogical approach is important yet also the practical part will yield better results. The discovery was that we need the guardianship principle of the book of Acts 2:1. "*They were in one accord,*" emphasis mine. The words repeated 2:42 they continued steadfastly in the Apostolic doctrine and fellowship, breaking bread and in prayer. Repeated again in the chapter 2:46 "And they continued daily with one accord in the temple breaking bread from house to house they did eat their meat with gladness and singleness of the heart."

The preaching and the praxis must make a nexus. The church support system must be strong, helping one another with means for life material, Social, psychological support. The book of acts confirms that the gap we have left for people to fend for themselves even in most difficult time has been left to wide even on members who are newly baptized. Being orthodoxy alone has often left the lee way for people to find alternative ways out of their predicaments.

The observations also show us something very important about spiritualism and the youth. Firstly through the discussions we discovered that the most of the youth were raised in the Adventist or another Christian church. Their connection from birth to the church does not give them safety in terms of hiding them from the face of spiritualism. This is not only true for the people who are still young but most of the elderly, who from birth were members of this or the other denomination of Christianity. So why is it that the problem still persists even after generations of worshipers in the families that make up these churches? The reality is that our approach to religion has taken a rather cold eye to these facts.

The youths have been thought to have a support system that is so civilized to sink so low as to practice any form of spiritualism. This has opened a door for them to find alternative support programs that provide them with such solutions outside the parameters of the church. So if the church can help the generations that are ahead to cope with the challenges of deficiencies it must pay attention to what is going on. It is through honesty and not denial that these practices exist and through a deliberate plan to teach the youth about the nature and activities that may lead one to lean on spiritualistic solutions.

The other achievement of this project is that all the target groups of the program for the first time on the subject were so open to engage into serious dialogue and gave out reasons why the problem still persists among the Christians in the area. The willingness cannot be underestimated in that this is the premise of the business of getting in the territory to combat the dual allegiance.

The Weaknesses

First and foremost the people are still living in fear of being discovered to be using the traditional charms and participating in the rituals, and thus it became very difficult to get outright conviction and conversions of people who are and would be immediately willing to vacate the platform of spiritualism into the area of strict Christian life style. So in a large way the methods of questioning must be revisited to reach quality responses that reflect the actual spiritualistic landscape in the area limitation of information.

The main area was perhaps time to actually witness if the members who went through any difficult crises would fall back on the rituals. Though there was a lot response in the most positive sense up to about 90% of the members in the various groups to own up and let go of the African Traditional Religion, there was still much

observation to be done. The yardstick to discover whether people are still in the practice is crisis, meaning sickness and death and further, not being able to have children and not finding someone to marry. Thus such situations are meant to be observed over a longer period of time patience.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

When we refer to the subject of spiritualism in the area of Chilanga Mission District and the surrounding areas the problem cannot be overemphasized. The concern raised in both scripture and spirit of prophecy with regard to the explosion of dependence of many people (members) on spirits has come to light particularly and clearly in the African traditional religious system of beliefs. This finds its true realization because we see clearly how it has continued to receive support even from the people who are claimants of pure Christian faith. This has been so basically attributing its hold to the Christian who seems at cross roads in times of crisis. There is an urgent need for members of the Church and the leaders to find viable ways and ideas to mitigate these challenges.

Conclusion

The focus that we had to look at included an attempt to establish the scriptural stand regarding the spiritualistic tendencies. The Bible has through the brief exploration put it explicitly how Spiritualism was prohibited in the times of the Children of Israel but also picking the code from the patriarchal times. It is clear that the lord will not share his allegiance let alone his being God with creatures animate or inanimate, or even spiritual in this context. There for it came out clearly in the studies that what are experienced today in Animism and spiritualism by many people are not the working of God but the enemies' deception. This is clear from Genesis three familiar spirits are born.

The realization that the problem was truly and evidently deep rooted among church members, who are deceived to still hold to the ancestral cult and Christian belief system called for an action for the rescue of the faith. Chilanga mission District which is not an exception with regard to the dualism was alerted to the problem. The project has proven to be a big step in the right direction with continuity and consistency on the part of the leaders, there is hope that many people will be saved. The ideas used with the responses resulting in the opening of continued spiritual growth and desire to be totally free from ATR ritual and practices.

Recommendations

1. The teaching methods must recognize the ATR as a major religion if not a world religion so as to inform the world of what it really is. As long as it continues to play its anonymous role in the most secretive way it will ever be a point of temptation for its former adherents and any African still in the African community, Christian or Moslem, Educated or not.
2. The Adventist theologian and leaders should find better methods of pedagogical approach to ATR. This is in view that the most of the teaching that has ever been there about African Religions has always been painted in the most negative way as suggest that there is utterly nothing good about it. My recommendation would be to consider it as a Positive Religion which holds the supremacy of one Creator God, as in Islam and Christianity. The reason for such a thought emanates from the many authors across the continent believe the supremacy of one God with the same qualities, such as creator, sovereign, custodian of all destinies, the one who is self-willed etc. The understanding

may not be in accordance to scripture but the direction to the knowledge of God must be recognized.

3. Points of comparison and contrasting should be well underlined. We have just discussed about God or Supreme Being among the two groups it is point to begin with. The major one in fact because Christians have the same name for God in the ATR or Leza (see Colson) on the Tonga of Zambia. This is not only true for the Tonga but also in many African languages there is no difference on the names of God in Christianity and ATR. The differences may come in the understanding of the nature, operation and will of God. This must be a major point of departure where the teacher must emphasize
4. Deceptions do not always mean that everything is a lie but starts with the truth and then a point of departure from the truth it. It should also be the same in the pedagogical approach that we must begin from the points of similarity namely God, spirits, Good and Bad etc then the Great controversy according Rev.13 makes sense to everyone. The real issue has everything to do with understanding and implementation of the knowledge that one has acquired in the Bible.
5. We should cease to be retributive in our corrective measure. Humans have a tendency to refuse to allow any form of harsh correction that brings them in the public reproach with regards to perceived negative behavior. Our censure for people who have long been in the habits of fearing and venerating ancestors, together with those who are directly involved in witchcraft sorcery, magic and consulting witch doctors all have created a defense mechanism that helps them to hide from embarrassment if found guilty.

6. While our disciplinary system may be a corrective solution for wayward members it should never be thought to be a punitive measure of man by man. Let the church develop a heart that will accommodate such peoples' weakness then help them see the ills of their vices. The member who has been found wanting in this area much as we would want to indicate to other members about his/her problem must never appear to be the witch hunting program in the church. There must always be a compassionate sense in those who work for these people who desperately need help. The idea that has been prevalent in many churches is that of being the watchdog or police and our attempts to correct end up being means to expose only and not back the lost soul to win.
7. From my observation, the way Christians handle the crisis of other Christians may have to change entirely. Our attitudes in a very profound way should change so as to create a lasting impact on the people that we lead. This is to say that if we cannot teach our churches to be very united on matters of community, brotherly love or help for the in need we have a long way to God in replacing the family bond. There is English saying that, 'A true friend is one who comes in when everyone goes out. Mostly in times of crisis the Christian family does not feel the responsibility over their brothers and sister. The ones who are the last ones to leave the funeral are traditional family members, and by so doing they have been given enough room to administer all their beliefs because the family of God is not there. Maybe we have underestimated the value of community in the ATR and if we to offer an even stronger front of family on the Christian side this is exactly what the Lord Jesus meant when He said, *who are my family?* and answering his own questions says *they are those who do the will of my father* and if any one does not deny hate his father, his mother his

sisters and brothers, wife and his children ,including his very own life he cannot be my disciple. If only the church will come to terms with the words of the Lord Jesus Christ we would begin to see how we have failed one another in our Christian walk. Africans cannot exist without interdependence that may not be in their blood but the system has proven it to be very true. We cannot claim to be Gods people and not exercise our love in the context of Africa. The western world has its own arrangement of the community which stresses on independence but that is far from the truth in Africa

8. The Elders and the leaders at all levels of the churches should know that the teaching of the word and the preaching is foundational. The implementation of the ideas presented must be done and led by the elders of the Church primarily because in the area they have the first hand information about what actually is taking place. The leaders must not shy away from the preaching that will build the church. Karl Barth in his long treatise on Dogma tics had this to say, ‘As preachers of the Gospel we have fallen short of our calling until we finally helped men view themselves before God in Jesus Christ.’¹ This is to say that leadership on both the higher organizations and the local church can find a place in respect to executing serious checks in the situation of membership lose through platform ministries. Teaching of our members of witchcraft must not be superficial but targeted with well-organized programs.

¹Arnold B. Come, *An Introduction to Barth’s Dogma tics For Preachers* (Philadelphia: The Westminister Press. 1963), 217.

APPENDIX A
QUESTIONNAIRES

Questionnaire 1

1. Are you a baptized member of the Church SDA Church?

Yes No

2. Do you hold any positions in the church?

Yes No

3. Are you male or female indicate if male or Female (F&M)

M F

4. Do you belong to the following age group (above or below 20)

20- 20+

5. Have you held any leadership position in the church?

Yes No

6. Do you believe there are witches in the world?

Yes No

7. Have visited any Traditional healer in your life?

Yes No

8. Are there are Christians who are consult spiritualist?

Yes No

9. Have you used protective charms before?

Yes No

10. Are you a widow or widower?

Yes No

11. If yes, where you ritually cleansed *kusalazigwa*?

Yes No

12. Have you experienced witches before?

Yes No

13. Do you think there are witches in the church?

Yes No

14. Do you fear the witches in and out of the churches?

Yes No

15. Do you know someone accused of having such charms?

Yes No

16. Any one in your family who may have such charms?

Yes No

Questionnaire 2

1. What are the causes of death in Human being?
.....
2. What are the components of life, what does it take for a person to be called
“living”?
.....
3. What is sin?
.....
4. Where does the spirit go after death?
.....
5. What does the spirit do when they are gone?
.....
6. Who are the spirits MIZIMO?
.....
7. What are the functions of the spirits MIZIMO?
.....
8. Who do the spirits resemble?
.....
9. Does witchcraft exist in the World?
.....
10. Do we have witches or wizards in the Church these days?
.....
11. Are you named after you ancestor grandfather or mother/or any departed
Elderly?
.....

12. Do you have both the “Christian’ name and the Ancestral name?

.....

13. Among which ages are witches usually found?

.....

14. Is it ok for a spirits of your relative who are dead to come and protect and to guide you?

.....

15. What would be the problem if they constantly visit you?

.....

16. What can happen to you if your wife or husband dies and you are not ritually cleansed?

.....

17. If your child has been bewitched who should you see for help?

.....

18. If medicine in herbs was given for the Garden of Eden, is it ok to get some for protection from evil spirits or spiritual attacks?

.....

19. If people are really dead who then do people see after the person’s likeness?

.....

20. What do you think is the best way to help person who is practicing spiritualism?

.....

21. How can you help the pastors to help those who are witches or wizards.....

APPENDIX B

THE ANALYSIS FORM

Chilanga mission district

| NO | QUESTION | YES | NO | TOTAL/ |
|----|--|-------|------|--------|
| 1 | Are you a baptized member of SDA Church? | 36 | nil | 36 |
| 2 | Do you hold any position in church? | 29 | 06 | 35 |
| 3 | Are you male or female? | 19 | 13 | 32 |
| 4 | Do you belong to the following age group? | 20+27 | 20-7 | 34 |
| 5 | Have you held any leadership position? | 30 | 05 | 35 |
| 6 | Do you believe there are witches in the world? | 32 | 03 | 35 |
| 7 | Have you visited any traditional doctor before? | 15 | 18 | 33 |
| 8 | Are there Christians who consult spirits (<i>Mizimo</i>) | 27 | 06 | 34 |
| 9 | Have you used any protective charms before? | 05 | 30 | 35 |
| 10 | Are you a widow or widower? | 05 | 31 | 35 |
| 11 | If yes have you been cleansed ritually, <i>kusalazya</i> ? | 03 | 30 | 33 |
| 12 | Have you experienced witches before? | 20 | 14 | 34 |
| 13 | Do you think there are witches in the church today? | 20 | 13 | 33 |
| 14 | Do you fear witches in and out of the church? | 08 | 27 | 35 |
| 15 | Do you know someone who is accused of charms? | 25 | 08 | 33 |
| 16 | Any one in your family who may have such charms? | 21 | 14 | 35 |
| 17 | When your friend is terminally ill find a w. doctor | 14 | 19 | 33 |

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