

**WITCHCRAFT ALLEGATIONS UPON
ELDERLY WOMEN:
A PASTORAL CHALLENGE**

By

**Armstrong Nkosann Kwakwari Submitted in partial
fulfilment of the requirements**

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Supervisor Prof. M.J. Masango

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DECLARATION

I Armstrong Nkosann Kwakwari, declare that this dissertation, which I submit for the Degree of Masters in Practical Theology at the University of Pretoria, is my own work and has never been submitted by me for a degree at this or any other University. All the sources I have used or quoted have been indicated and acknowledged by means of complete references. Within the text

Signed: _____ Date: _____

Supervisor: _____ Date: _____

DEDICATION

This work is dedicated to my mother, Mavis T. Kwakwari, umaMqwathi, Dikela, Noni, Ntswayibane. I am who I am because of her efforts, not forgetting my late father Meshack M Kwakwari, Mosia, Tshele, Motubatsi.

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KEY WORDS

Witchcraft

Witches Elderly

Women

Minister

Traditional healer

Throwing of Bones

Chief

Village

Rector

Allegations

Pastor

Priest

Father

Definitions of these key words are found on page 13

ACRONYMS

MP- Mpumalanga

KZN- Kwa Zulu Natal

CODESA- Congress of democratic South Africa

ACSA – Anglican Church of Southern Africa

SPCA – Society for the Prevention of Cruelty to Animals

POWA – People Opposed to Women Abuse

SUMMARY OF THE RESEARCH

Title: Witchcraft allegations upon elderly women: A pastoral challenge

This research was prompted by the gruesome killing of elderly women within the very communities they live in. Elderly women are falsely accused due to lack of knowledge and education in these communities. Focus will be on why are elderly people victims of brutal killings in their societies. Furthermore, the study will be looking at empowering societies in understanding the stages of ageing and health challenges related to this topic and to educate and create awareness that will change the attitudes of the communities as far as elderly women are concerned.

Communities need to be educated, to understand that there are neurological illnesses that are challenging our elderly people when they grow old such as Dementia and Alzheimer's. People suffering from these illnesses often have memory loss and disorientation. Sometimes this can be so severe that they would even forget names of their own children. In some instances, they would get out of their homes as if they were taking a walk, but fail to know the direction coming back home, and consequently that is how they get lost.

For those that are living with them and taking care of them, it becomes a challenge, as they are unable to follow a conversation. Most African people do not understand these life changes of the elderly, when they happen, they are quick to judge and label them as witches. A stigma that is grossly rejected and punishable in the African society. This study will endeavour to develop a pastoral model that will move elderly women from the shameful position they find themselves in. Wimberly states, "The sense of mission and purpose in life is a central distinguishable factor in moving forward in life despite rejection." (Wimberly 1999: 42).

In the African context, so much value is put on the elderly people where they are seen as a source of experience and wisdom, their rejection is the same as rejection of ancestors. According to the researcher, this is closely related to a biblical teaching that says "Honour your father and your mother, that your days may be long upon the land which the Lord your God is giving you." (Exodus 20:12). This is proof enough that elderly people should be respected in their communities.

In conclusion, the researcher is of the view that pastors, priests and ministers cannot stand and fold their arms whilst the elderly are being killed in the very communities they live in.

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CHAPTER 1

1.1 TOPIC

The introduction and research background

1.2 DEFINITION OF TERMS

Witchcraft: The practice and belief in magical skills and abilities exercised by solitary practitioners and groups.

Witch: a person thought to have magic powers especially evil ones and practices sorcery or acts of witchcraft.

Elderly Women: 80 years and above.

Minister: A member of clergy.

Traditional healer: Practitioner of traditional African medicine.

Throwing of Bones: An African therapeutic way used by traditional healers to diagnose (to sniff) causes of death or sickness.

Chief: A leader or ruler of a people or clan.

Village: A group of houses and associated buildings situated in rural areas.

Rector: A priest in charge of a parish in an Anglican Church.

Myth: A widely held but false belief or idea.

Sangoma: An African traditional medicine practitioner who is believed to be able to communicate with ancestors, and through them instruct and give advice to heal, social disharmony and spiritual difficulties.

Traditional medicine: Alternative medicine discipline involving indigenous herbalism and African spirituality, typically involving diviners and herbalists.

Rectory: Housing that a church organization provides for a minister or priest to live in, mostly conveniently close to the church.

Footnotes:

“I” will be used referring to researcher.

(Asterisk) * refers to pseudo name(s) used by the researcher.

1.3 BACKGROUND

For the researcher, it has never been easy to grow up in the Village of Indwana in the Eastern Cape, mostly because, the researcher's father was a traditional healer, and this led to many people frequently visiting the researcher's home. As a result, many children mocked the researcher about this issue and it made the researcher to lose some few friends. The positive side was that, some people came back to thank the researcher's father for healing them, although the negative part was that some people would not be cured at times, but would get worse, due to many reasons such as the incorrect usage of prescribed herbs. Some people would take an overdose of prescribed herbs and begin to suffer complications. The researcher's father would be blamed for that, more especially when many died. This process caused the researcher's family to be isolated and rejected by some villagers. The researcher then grew up with a stigma of being a son of a man who caused illness and death to other people. The researcher has been able to suppress his internal feelings for the past 20 years, but little did the researcher know that the above similar experience would emerge later in his life. A good example is that which happened in 2014 when the circumstances of a young man's death, in Limpopo were seen as un-natural and unbelievable.

1.4 INTRODUCTION

A young man named Batista Masoleng* committed suicide, because he was taken out of his mother's medical aid fund and he did not understand the reason behind that. This, he did out of fear and ignorance. In South Africa, it is normal that once a person is over the age of 21, he/she has to be removed as a dependent from his/her parents' medical aid fund. The sad part is that Batista* never got to know this process thus he took it personally and decided to take his own life.

The community members called a mass meeting in which a traditional healer was specially invited in order to find the possible cause of death and those behind it, as the community suspected that Batista* had been bewitched which led to him committing suicide.

The Traditional healer honoured the invitation, he came and therapeutically threw the bones in a bid to sniff out those behind Batista's* death. After throwing of the bones,

he associated the death of Batista* to a woman and a man, whom he did correctly identify or point out at that time. The situation became tense, and one could feel death around the corner. Tempers were high, lots of anger emerged among villagers.

In an African context, what the traditional healer did was a pastoral therapeutic way of establishing the cause of Batista's* death. Unfortunately, for an unknown reason, some frustrated people from the crowd pointed at Mrs. Maokeng* an 84 year old elderly woman who was present at the meeting as one of the alleged suspects.

Mrs. Maokeng* is an elderly woman who lived with her granddaughter. Recently she started doing things that her community did not understand. She would wake up in the early hours of the morning, singing and talking alone whilst preparing to do her garden, wearing a torn old blanket around her waist. Sometimes she would raise her hands and cry like an owl, then suddenly bend down touching the ground like someone who had lost something of value.

In other instances, she would open her gate, go to her neighbour's yard, and just stand there in the garden. She would sometimes talk as if she was in a conversation with somebody yet she was alone. When the owner of the house came out, she would run and cry claiming that the owner wanted to attack her. The saddest part of it was when she would take her black cat and run into an open veld and spend hours alone with the cat not wanting anybody to approach her.

The Chief of the village - Mr. Dan Paile* who was also present at the meeting, tried his best to intervene, but his effort to stop the reaction that was emerging failed. He then warned the angry crowd not to take the law into their hands, but the crowd ignored him. Their anger led them to walk towards Mrs. Maokeng*s home who when seeing them coming, ran and went to the deceased's home, which was just opposite her house. Her intentions were to plead with the family for her name to be cleared against the allegations made by the community. She requested that Batista's* family should make the community understand that she had nothing to do with the death of their son. Unfortunately the angry mob had followed her, and was thirsty for her blood.

The worst happened when as she was pleading, a petrol bomb was thrown at her house. Mrs. Maokeng* immediately ran back to her house in order to rescue her belongings. Whilst inside the house, the crowd closed the door and tied its handles with wires, so that she could not escape the house. The crowd was screaming saying "bolayang moli" which literally means 'kill the witch' no one could protect her. When anger rules it is difficult to think properly. Lerner has this to say about anger "When we finally do "blow", we may then confirm our worst fears that our anger is indeed "irrational" and "destructive"."(Lerner H. G. 1985: 6).

As the flames gained momentum, her screams of agony gained her no sympathy. She died a painful death. This shows how the environment in which people live can induce them to be a violent society.

The granddaughter was among the villagers experiencing this kind of anger, and witnessed the evil act against her grandmother, she could not believe that the neighbour's who attended the same church with her grandmother would let her die in this manner.

This incident raised lots of questions, let alone traumatising her. When she saw her home in flames and hearing her grandmother screaming, she ran in fear of her own life to the researcher's rectory for refuge. This was one place where she felt she could be protected.

The researcher sat down and listened attentively as the emotional girl was relating the sad story of her grandmother, when suddenly the door flew wide open and three elderly women came in with their hands on their heads crying "help, help, they want to kill us too, they say we are also witches". This incident made the researcher to lack a way of pastorally caring for them. The researcher kept asking himself, how does one pastorally care for elderly women who are accused of witchcraft? The only thing, the researcher could do was to provide shelter.

In the past, old age was respected and honoured. We have a belief that says "Morirri o moswueou ke lehlohonolo", which means white hair brings blessing to young ones, because of wisdom and experience. All this behaviour led to Mrs. Maokeng* being pointed out as a witch who killed Batista*. One will understand the anger that led to

violation of her human rights. Unfortunately, issues like Alzheimer's were not known or loss of memory was not part of the community's understanding.

The reader should note that, it is a common belief in the village of Shimawusa that those who own cats in the community practice witchcraft, hence, Mrs. Maokeng* was targeted. Among African people, when a black cat crosses the road before you, it brings bad luck; as a result, a person will turn back and take a different road.

It is the researcher's view that the death of Batista* and the lifestyle of Mrs. Maokeng,* who was his neighbour, were connected by the community, and that led to conclusions that she was practicing witchcraft. One can also understand how myths like the above led them to take action in order to get rid of evil in the village.

The researcher then concluded that the allegations of witchcraft levelled against elderly women are a pastoral challenge. The reader, who is a South African, will know how the Limpopo Province is facing the challenge of elderly people who are killed after having been accused of witchcraft. The researcher found this to be a problem that needed pastoral intervention as a number of questions came to mind.

1.5 PROBLEM STATEMENT

It is unfortunate that the evil and misfortune that is incapable of rational explanation is attributed to witchcraft. Most individuals who are stigmatised and victimized as witches are elderly women. The community is not even analysing mental problems faced by elderly people. The myth of witchcraft dominates among certain villagers. An educational and pastoral methodology needs to be developed, in order to change this kind of violent action. William and Mary are right when they say "People are aware and do accept the fact that a person has died of a known illness such as malaria, HIV/AIDS, heart disease or natural death, some people will still seek a metaphysical answer." (William and Mary 2001: 476).

In such circumstances, there are always questions that are unanswered such as:

- Why are elderly women victims of witchcraft in our African society?
- How could our societies be empowered to understand the stages of aging?

- How can the church reconcile a society that is in conflict with elderly women due to beliefs?
- What programs are available to pastorally care for elderly women who are accused of being witches?

1.6 RESEARCH GAP

In trying to respond to the questions that were raised by the community, in relation to witchcraft incidents, the researcher then began to research for ways which could help pastorally to care for such victims, and be able to answer the above questions. That process would hopefully educate and change the violent acts within our communities.

Most authors have dealt with the issue of witchcraft, but they are not focusing on the impact of ***“Alleged witchcraft upon elderly women”***. Niehaus in his book *‘Witchcraft and a Life in the new South Africa’* dealt with alleged witchcraft upon men. Luckson was accused of bewitching his own son. This issue has now become part of our violent act. (Niehaus 2013:152).

Ashforth in his book *‘Witchcraft, Violence and democracy in South Africa’* states that people resorted to violence in taking the law into their hands, in the name of mob justice by burning, killing the alleged witches who were predominantly women. (Ashforth 2005: 247).

While these actions are happening, there is a lack of communication amongst the ministers, traditional leaders, Councillors, elders, community leaders and with community at large. People are neglected, and as villagers or community members, they then begin to create a way of dealing with the alleged witches.

One can say, they have found a violent way of dealing with the challenge. The question is, can this action be regarded as pastorally caring when in it, so much evil is occurring? In the researcher’s view, violence can never be used to care for victims. The research will attempt to help to come up with therapeutic healing methodologies, which will help elderly women as well as the violent communities.

1.7 METHODOLOGY

Qualitative methodology will help the researcher to enter into the trauma experienced directly by affected families and victims. The researcher is aware of the violent acts of the community. This process will focus on elderly women.

It is very crucial that this research employs Gerkin's model of caring and shepherding the flock from his book titled "*An introduction to pastoral care*". This model of caring and shepherding confronts the issues of justice and advocates caring for the victims that find themselves experiencing violence to such an extent that they become homeless and helpless. This model will therapeutically assist the vulnerable. It will also encourage ministers who will be shepherding the victim's families by reminding them that there is a need for the pastors to listen and give guidance to the affected.

Gerkin's, prophetic shepherding model reminds the pastors that, they have an important role to play as pastoral care givers, mediators and reconcilers, especially when such unfortunate circumstances occur in their communities. The researcher is reminded of what Gerkin says: "We need to carry with us the balance that our Old Testament Israelite ancestors struggled to achieve among the functions of pastoral leaders as priests, as prophets and as the wise guides of the people". (Gerkin 1997: 79). This process will help the ministers to enter into a new journey with traumatised elderly women. Gerkin is helpful in facilitating entering their traumatic experience.

Pollard, also encourages the shepherds of the flock to enter into the world of those that are affected with the aim of deconstructing and reconstructing their situation. He will help the ministers to reconstruct the life of those who are violated and abused. This is where Pollard will be helpful through his methodology of Positive Deconstruction. His Method helps us enter into the lives of those who are violated, so that we can reconstruct their lives with them. These two methods will be dealt with in chapter two. At this stage, the researcher would like to pay attention to the core factors that led to this concept to be researched. In that case therefore, the question is, what is it that the researcher want to achieve?

1.8 AIMS AND OBJECTIVES

1. The main aim is to use the methodology of Gerkin and Pollard in order to work pastorally with brokenness amongst the lost flock in the village of Shimawusa.
2. To equip church ministers in order to pastorally care and address the situation of witchcraft within the society.
3. To educate and create awareness that will change the attitude of the communities regarding the health changes and deformation of elderly women.

1.9 LIMITATIONS OF THE STUDY

- The research will be confined to the village of Shimawusa near Mooketsi in Limpopo.
- Researcher's limitation might be based on the people who are afraid of being victimised by the perpetrators, as one interviews them.
- Researcher should get permission from the chief of the village.
- Some community members might be afraid of being identified as sellouts.
- The researcher will interview the adults only, in particular those families that have experienced this kind of violence.

1.10 PRELIMINARY CONCLUSION

This chapter has dealt with the issue of witchcraft, especially among elderly women. Background stories were shared, and the research methodology that will be used, the problem statement was outlined, questions were shared, aims and objectives of the study were highlighted and limitations as well as the way of pastorally educating, community, ministers, families, chiefs and villagers were exposed.

In the next chapter, the researcher will navigate the three methodologies, which he will use in order to unpack the topic of **Witchcraft upon elderly women: A pastoral**

challenge.’) Gerkin’s and Pollard’s methodologies have also been alluded to in this chapter, earlier on. A qualitative method is now brought in as a method that will help the researcher to allow victims and perpetrators of violence against elderly people to share their experiences through interviews and case studies.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 QUALITATIVE METHOD

The Qualitative method is a process, which utilises the careful gathering of information and an inquiry of aspects in social life especially among the broken people of God. The researcher chose the qualitative method because it will assist in understanding people's experiences in real life, their pain, suffering, and their belief systems.

This method is well known in the generating of data that is primarily in the form of words through interviews, seeking of answers to questions, collection of evidence and producing findings that were not determined.

The Qualitative method deals with people's feelings, thoughts, beliefs and their actions. It is also a narrative and a descriptive methodology whilst quantitative methodology is statistical in its nature. Feelings and thoughts of the affected families will be considered and be given attention. Qualitative research stresses meanings in context rather than in numerical measured data. (Poole 2009: 24). The researcher employed qualitative research methodology in order to address the issue of witchcraft allegations levelled against elderly women until death.

Most qualitative research operates from the perspective that knowledge is situated and contextual, therefore, the function of the interview is to ensure that the relevant contexts are brought into focus so that knowledge can be produced. In view of the above nexus, the study finds solace in the qualitative research methodology. The complexity of the nature of the study may suggest more interaction between the observer and the subjects, to excavate the sought knowledge about the phenomenon under investigation.

Dezin and Lincon state, "Qualitative research is a multi-method in focus, involving an interpretative, naturalistic approach to its subject. This means that the qualitative researchers study things in their natural settings, attempting to make sure of, or interpret phenomena in terms of the meaning people bring to them." (Dezin and Lincon1998: 3).

The researcher concurs with Dezin and Lincon as the meaning of witchcraft in our African context has a lot to do with culture, values, environment and events of that particular village or township setting. The interpretation of all characters is different from one village to the other as people interpret things differently. The interpretation of lightning striking in Shimawusa - Limpopo differs from the interpretation of lightning striking in Boksburg Gauteng.

“Qualitative research is a process of careful rigorous inquiry into aspects of the social world. It produces formal statements or conceptual frame works that provide new ways of understanding the world, therefore it comprises of knowledge that is practically useful for those who work with issues around learning and adjustment to the pressure and demands of the social world.” (McCleod 2001:3). The above quotation will be helpful in researching the problem faced by the researcher.

The Qualitative research method includes participant observation, direct observation and unstructured or intensive interviewing. This process will help the researcher to evaluate anger and violence towards elderly women.

The researcher is of the view that the family of the deceased elderly woman and her friends were traumatised by the incident they witnessed. They felt that the law had failed them, because no one had been sent to jail and criminals were roaming around the streets. The chief knows the killers who burnt Mrs. Maokeng* inside her family home. The failure of the chief and police to act made victim’s families to believe that the justice system only works for those who can afford lawyers. In this country, their hope is only with the church where they received refuge.

They said they expected the chief and his relatives to care about the well-being of the people and their dignity but it was not the case at Shimawusa. Instead it is them the victims who fear for their lives, because they suspected that the chief was working closely with the perpetrators. They learnt that the very chief is influenced not to allow Mrs. Maokeng**s remains to be buried at the community burial site. This issue is causing more trauma to the family and some members of the community. The researcher is of the view that healing of the family is delayed because there is no closure, as the remains are still in the mortuary. Cleansing, which an African family ritual is done after the burial, has not happened because her body is not yet laid to

rest. This is another aspect that affected the community let alone the family. The reader needs to understand that once the chief makes pronouncement against any person, that person will not be allowed to be buried in the community cemetery. In other words, you are no longer regarded as part of the members of the village. In a western worldview, you are banned, yours is to find refuge in another village or country. In African worldview, the village cannot settle down as in our culture Mrs. Maokeng's* spirit is still roaming about and that is a bad omen for the village. At this instant the number of participants to be interviewed in the village of Shimawusa is growing and surely will bring new information into this research on roaming spirits.

The researcher has no doubt that, only qualitative methodology will be of help to gather this important information. To do this, two aspects of qualitative methodologies were exploited:

1. Participatory learning in action
2. Participant observation

2.1.1 PARTICIPATORY LEARNING IN ACTION

This is an approach whereby one works for and with people with an emphasis on participation and empowerment. In order to use this approach, one needs to believe that everyone, no matter his or her status, wealth, education, gender and age, has important knowledge and experience, they can share. This approach also looks at the importance of sharing their thoughts and experiences, through this process of sharing more knowledge is built, and developed, in this way participants learn from each other. Mucherera teaches leaders that, when there are gatherings facilitated by elders, everyone must be given a voice, a chance to share and contribute or the opportunity to ask questions. (Mucherera 2009: 110).

In view of the above, the researcher's view is that the affected family should have been given a chance to tell their side of the story before the brutal killing of Mrs. Maokeng*. This may have created a spirit of pastoral care, not only for villagers, but also for the perpetrators as well as for the victims. A pastoral caregiver would have entered their space and pastorally cared for them.

The reader is now introduced further to the shepherding method of Gerkin, which will

help us to journey with all stakeholders of Shimawusa to ease their pain, and hurt as wounds that might have healed are re- opened through the questions and answers method which is a tool of qualitative methodology.

2.1.2 PARTICIPANT OBSERVATION

Participant observation is characterised by an extended period of intense social interaction, between a researcher and the members of the social group in the milieu of the latter. (Swinton and Mowat 2006:137). The researcher recognised that it was only through engagement with the family, community members, chief and the perpetrators that this issue could be addressed. Observation was, therefore, useful in the evaluation and analysis of data in this community.

2.2 SHEPHERDING METHOD

The method of caring that Gerkin employs, focuses on the individual as well as the Christian community. Gerkin's approach values and acknowledges the individual and family. It also addresses each member's need as an individual accordingly. He embarks on a shepherding model of caring ministry which assumes and gathers momentum: "With the coming of Jesus, who, according to John's gospel, identifies himself as "the good shepherd", the shepherding image takes its place as a primary grounding image for ministry." (Gerkin 1997: 27).

Clebsch and Jaekle define pastoral care as "the ministry of the cure of souls, or pastoral care, consists of helping acts done by caring persons, directed towards the healing, sustaining, guiding and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns." (Clebsch and Jaekle 1964: 8-9).

Gerkin alludes that the motif of a shepherding leader is most clearly captured in the imagery of Psalms 23, here the Lord God is depicted as "*the good shepherd*" who leads the people in the path of righteousness, restores the soul of the people, and walks with them among their enemies, and even into the valley of the shadow of death. (Gerkin 1997: 27). Pastoral care requires ministers that are called to the ministry of Christ to do the same, in caring for God's people.

The researcher's choice of Gerkin's methodology should by now be clear to the reader

in that it best suits the confusion, pain, hurt, anger and hopelessness to all who live in Shimawusa. Pastors and ministers are required to come in and walk with the community as God would do or did when He walked with the Israelites.

God declares His own assumption of the shepherd's role over Israel, saying "I myself will search for my sheep and will seek them out, as a shepherd seeks out his flock when it has been scattered abroad, so I will seek my sheep and will rescue them". (Ezekiel 34:11-12). The killing of elderly women who are accused of witchcraft challenges most of the South African provinces, and these incidents happen at night whereby the perpetrators are not easily identified. These incidents challenge caregivers, in journeying with victims as victims fear to come out in daylight to get help from caregivers. Victims lock themselves in their homes and die with pain.

Shepherding will not be complete if caring is left out, because both shepherding and caring work hand in hand in the ministry of God. Ministers ought to act and bring harmony amongst our communities, providing what's needed. The traumatic experiences shatter relationships, trouble and terror reigns. In such instances and pastoral care is summoned to emerge for reconciliation, healing, sustaining and guiding the individuals and broken community.

Gerkin states that "pastoral care is in the center of the dialogue between the Christian story and life stories suggests that its most fundamental caring purpose is to facilitate the process of connecting life stories to the Christian story and vice versa. (Gerkin 1997: 112).

The reader will see that both Gerkin and the researcher understand the great shepherd, who is Jesus Christ. In the researcher's mind a befitting story is that of Jesus Christ when He tells his disciples "I tell you the truth, I am the gate for the sheep" in a few verses further down Jesus goes on to say, "I am the good shepherd. The good shepherd lays down his life for the sheep". (John 10: 7 and 11).

The above took the researcher back to his childhood when he was taking care of his father's flock in the village of Indwana. His father instilled in him that as a shepherd, 'you cannot sleep in the house while some or even one of the sheep is not in the kraal'; that alone, taught the researcher, who is now the priest that, the main responsibility of a shepherd is to ensure the wellbeing of the flock of God. That is

pastoral care.

Ministers need to be equipped and trained by the church in order to meet the pastoral care needs of the congregation and community. As Africans, we have embraced the concept of Ubuntu, as we believe “*Umntu ngumntu ngabantu*” a Xhosa phrase that means a person is only a person through his or her interaction with other people. (Again, you need to check the formatting as you jumped a page again.) This simply implies that one must be hospitable, compassionate and kind towards others. One demonstrates that “*ubuntu*” just by the way he or she greets others. People that have Ubuntu values are open and always available to assist others when the need arises. They are able to affirm others, make time to talk and listen to them without feeling threatened from hearing other’s challenges and successes.

There is always this self-assurance that no matter what happens, I belong to the village, which nurtures and care for me out of love. The Ubuntu concept reminds me of what Mbiti is saying, “*I am because you are – you are because I am.*” (Mbiti 1986: 85).

The church and all pastoral care givers must courageously take responsibility in breaking the silence and lack of courage to face the fearful killings of the alleged witches. This issue of killing witches must be outdated that needs to be addressed in order to provide care for the families, elderly community and perpetrators who are traumatised.

The Gerkin shepherding skill is to empower the people and offer care for those who were being neglected by the powerful within their communities. Gerkin shares a great illustration about the monks of the desert, in particular St Francis’s of our heritage, who were better models of the good shepherds than were the Gregory the greats, who used their pastoral authority to control and direct. (Gerkin 1997:81).

Gerkin highlight the following four modes of care for any pastoral care giver who is a good shepherd:

- Guidance
- Healing
- Reconciling and
- Sustaining

Gerkin says that these four modes of care have been interpreted in the recent past and carry a primary connotation of wise care of the individual or, as appropriate the family. (Gerkin 1997: 25).

The reader should note that these are the same elements of caring that Clebsch and Jaekle mentioned earlier on. Gerkin's shepherding model, which concerns itself with protection of those who are victims of the uncaring practices of their society seems to be specially developed for the community of Shimawusa. What lacks in that village is the shepherd who takes the flock by means of presiding over or guiding, directing and leading the flock. These three responsibilities always blend in a faithful biblical shepherding ministry. They furthermore find manifestation and identification in the three roles of prophetic, priestly and wisdom models of the caring ministry, which informs Gerkin's shepherding model. Understanding primary grounding image for ministry as applied by Jesus the great shepherd, image incorporates not only the wisdom expressed in certain of the parables and sermons on the mount. Not only has his priestly leadership in relationship to his followers, but also elements of prophesied such as are found in the story of Jesus cleansing of the temple and his confrontation with the Pharisees and Sadducees. (Gerkin 1997: 27). (Is this a direct quote? It should be in inverted commas?)

The researcher understands of an imaginary figure that suits the kind of a shepherd defined above by Gerkin, Clebsch and Jaekle is that of Bishop Desmond Tutu. The article by Cowel titled '*Bishop Tutu saves man from crowd*' captures a story of a man who was nearly incinerated by an angry activists' crowd, accusing him of being a sell-out during the apartheid era in South Africa. Fortunately, Bishop Tutu went and stood between the man and the crowd, by God's grace he managed to calm down the situation. (See Appendix A).

What was remarkable was his choice of words that were full of wisdom. He said the following words to them:

"What they are about to do undermines the struggle". (Cowel A: 1985 July 11. Bishop Tutu saves man from crowd. New York Times. Retrieved from <http://www.nytimes.com>). Those were the words of wisdom, from a shepherd who stood up to give guidance (Shepherding mode of caring for the flock from Gerkin) in a

very volatile and volcanic situation.

He then went on to say to the crowd: "Let us not use methods in the struggle that we will be ashamed of" (Cowel A: 1985 July 11. *Bishop Tutu saves man from crowd*. New York Times. Retrieved from <http://www.nytimes.com>). With these words, he priestly immersed as Jesus Christ did amongst the Jewish men who wanted to stone a woman who was caught in adultery. (John 8: 1 – 11). His utterances, managed to calm the crowd and sustained (Priestly mode of caring for the flock- Gerkin) peace throughout the funeral service.

Closing his address to the crowd he said: "Our country is going to destroy itself unless we sit down and talk" (Cowel A: 1985 July 11. *Bishop Tutu saves man from crowd*. New York Times. Retrieved from <http://www.nytimes.com>). Little did we know that his reconciliatory (Prophetic mode of caring for the flock - Gerkin) and prophetic words would lead us to CODESA, which ushered us to the Democratic South Africa.

Gerkin says that the understanding that pastoral care always involves a response to human experience is central to the tradition of care. (Gerkin 1997:21). The challenge with Gerkin's methodology is its emphasis journeying with the flock and taking care of it. It doesn't unpack the condition of the flock that is to be cared for and be shepherded. It gives a picture of a flock that is well, physically, as the one to be shepherded, and leaves out flocks that are not well spiritually and mentally. The responses he mentions as experiences might not give us a guide to the best pastoral care that is needed.

The researcher to buttress Gerkin's shepherding model, because this deconstruction model is excellent in entering the space of the flock, used Pollard's deconstruction methodology. Pollard, therefore, allows caregivers and ministers to deconstruct and reconstruct the worldview of all the stakeholders of Shimawusa* in relation to the way, they deal with elderly people who are alleged to be practicing witchcraft. What is this positive deconstruction?

2.3 POSITIVE DECONSTRUCTION MODEL

Pollard described positive deconstruction as the process of helping people who are comfortable with their current non-Christian beliefs, to think again about them and possibly to become uncomfortable with them, so much so that they then want to find

out about Jesus. (Pollard 1997:13)He then continues to say that it is an attempt to help them discover the inadequacies of the ideas they have adopted. (Pollard 1997: 44). He then referred to this process as positive **deconstruction**, which he divides into two distinct elements - Positive and deconstruction:

1st Process - Positive

Pollard says “the process is positive because this deconstruction is done in a positive way - in order to replace it with something better. There are none of the negative connotations that are sometimes associated with the branch of literary criticism known as deconstructionism, but rather a positive search for truth.” (Pollard 1997:44).

The researcher’s understanding is that, when the ministers and pastors begin to work with the Shimawusa stakeholders their approach should be positive to such a degree that even when they are to criticise, it should be done in a positive way to find the truth. In a way that is not judgemental but acceptable.

2nd Process - Deconstruction

Pollard says “the process is deconstruction because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyse it.” (Pollard 1997:44).

The researcher is definitely worried by the beliefs of the people of Shimawusa. He finds comfort with this approach from Pollard, as he believes that the beliefs of the people of the Shimawusa need to be reviewed and analysed and perhaps the results will save the elderly people who are allegedly accused of being witches and are killed.

Positive deconstruction is a process of deconstruction which means that it helps people to deconstruct (take apart or break down into pieces) what they believe, in order to look carefully at the particular belief and analyse it.

He introduces four elements for entering into the lives of people through his method of evangelism.

2.3.1 ELEMENTS OF POSITIVE DECONSTRUCTION

The process of positive deconstruction involves four elements and these are:

- Identifying the underlying world view;
- Analysing it;
- Affirming the elements of truth which it contains and (Need to check formatting as jumped a page again)
- Finally discovering its errors. (Pollard 1997:48).

This process is needed in this project as a way of entering troubled souls in people's lives. This process needs one to understand his or her worldview. This problem causes people to violate others, as happened in the village of Shimawusa when elderly women were violated.

- **Identify the worldwide view**

Most people seem unaware of the worldview they have absorbed, and which now underlines their beliefs and values. That is the reason why most people find it difficult to articulate a worldview, some express a belief or live in a certain way, without knowing or even thinking about the worldview from which their belief or behaviour derives. (Pollard 1997:48). The researcher needs, therefore, to carefully look at the different range of worldviews, presented at Shimawusa, and to try to match them all. The elderly women, youth, chiefs and pastors worldviews need investigating so as to be able to help them create a common worldview of their society. The next process helps us to continue reflecting deeply on their worldview, and the worldviews of Shimawusa as they influence our pastoral care issues.

- **Analysing it**

Once we have identified a particular worldview, we can now start to analyse it. We enter this process by asking:

- Is it true?
- Is it coherent?
- Does it correspond with reality? And;
- Does it work?

These questions will help the granddaughter of Mrs. Maokeng*, community members and the elderly women who still live in fear of being killed. We will then wrestle with the issue of confronting the true situation we are facing. It is essential that we use all four of them in analysing a worldview and a worldview must pass all four of these questions to be true. Analysing the worldview we look for elements of truth to confirm

and discover errors. (Pollard 1997: 55).

- Is it true Mrs. Maokeng* killed Batista*?
- Is the traditional healer sniffing, coherent with reality?
- This bone throwing act, does it work?

Are all stakeholders of Shimawusa sharing the same worldview, if not what other underlying worldviews are there? As Pollard says above, and the researcher aligns self with him, in the truth presented by the situation at Shimawusa, what errors are discovered in it? Can it be affirmed?

• **Affirming the truth**

It is very crucial that we affirm the truth in other worldviews even though we do not subscribe to them. In other words, the people of Shimawusa think that they are holding the truth by burning elderly women as a way of getting rid of evil powers and that worldview of theirs must be tested. In other words truth must be affirmed wherever it is and knowing that ultimately all truth is God's truth and all worldviews contain elements of truth to a certain point. Once we fail to affirm the truth, people will not listen to us. Avoid judging them as this will delay open communication and pastoral care, but in affirming truth, we also need to look at errors found.

• **Discovering the errors**

When analysing a worldview using the third criteria of truth, we are attempting not only to affirm truth, but, also to discuss those errors, as we journey with them. It is a prerequisite that the worldview be identified, it is necessary to analyse it, it is valuable to affirm the truth it contains. Lastly, it is vital that its errors be discovered, as it is only then that we shall be able to help people see this error for themselves, so that they become uncomfortable with their current worldview. (Pollard 1997: 56). The above structure will help us to work with the traumatised and depressed grandchild of Mrs. Maokeng*, who lost everything. Only Batista's* mother knows the reason why Batista* committed suicide, and she did not tell the truth, and this derailed the healing process in the community.

The researcher is of the view that all stakeholders' worldviews on the matter should be tested through these four steps and in the process, errors will be discovered. He further says that the process is deconstruction, it helps people to deconstruct (that is

take part) what they believe in order to look carefully at the set belief and analyse it. It is positive because this deconstruction is done in a positive manner in order to replace it with something better. Pollard uses an example of two motor cars of same year and model and where both were old. He took each and dismantled it into pieces like a vandal child. After carefully analysing all the parts in front of him, he then identified those parts from both motor cars that could still be used to build one better motor car. This is his concept or theory of positive deconstruction. To do positive deconstruction in human lives and challenges, Pollard is of the view that we cannot find something if we do not know what we are looking for. As a result, we have to search for the reason why elderly women, who are accused of witchcraft, are killed? The community want to blame the elderly for all the adversaries that they are faced with whilst old age is no longer regarded as a blessing in our society.

Jesus in one of his gospel – parables uses a simple act to affirm truth from a group of Jewish men who are gathered around a woman whom they alleged was a whore with the intention of stoning her to death. The very men wanted Jesus to condone their act and they got stuck when Jesus said to them” *Whoever of you has no sin, let him throw the first stone*” suddenly readily raised arms were dropped down. (John 8: 1 – 11).

2.3.2 EXPLORING POLLARDS POSITIVE DECONSTRUCTION

In order to understand the concept of his worldview, one has to unpack his way of entering into the worldview of others by journeying with them by understanding where they are with the above in mind, let us now unpack his process.

Pollard is of the belief that if we are to reach people, and help them, we need to understand their “worldview”. The term worldview has recently become a buzzword among many Christians but do we really understand what it really means? In fact the term appears to be used in two rather different ways which could be characterized as bottom up and top down. (Pollard 1997:31). Worldview means, a personal conclusion of an individual, as he/she perceives the world to be, in response to fundamental questions about it.

2.3.2.1. THE BOTTOM – UP WORLDVIEW MODEL

The bottom up world view is used to describe the conclusion that a person comes to

after looking at the world, and asking the most fundamental questions about it. The following questions will illustrate the process better, “*Who am I?*” “*Where am I?*” “*What’s wrong with this world?*” and “*What’s the remedy?*” Everyone asks these questions sometime and in some way in their lives, then they take the answers derived from these fundamental questions and combine them to form their worldview. By using the questions, it will help us to pastorally care for victims of alleged witchcraft. It will open up a way of working with them.

The stakeholders of Shimawusa will have to respond to similar questions as the above in relation to allegations of witchcraft and killing of elderly people in that village.

- Who am I – One who burns people
 - One who accuses elders?
- Where am I – In the village of peace or war
 - In a village of love or hatred?
- What’s wrong with – Shimawusa?
- What’s the remedy – How can solutions come to Shimawusa?

Opposite to the bottom-up worldview model, this is also a top-down worldview model.

2.3.2.2. THE TOP - DOWN WORLDVIEW MODEL

Pollard makes a point that the other way of using the term “worldview”, is not to see the model as the conclusion at which people arrive, but rather as the point from which they start. In this definition, a worldview is not a view of the world, derived from particular answers to the fundamental questions, but rather a way of viewing the world, which brings about those particular answers. (Pollard 1997:32). Thus, according to the use of the term, people will give particular answers to the fundamental questions because they hold a certain worldview, rather than holding that worldview because they have given a particular answer to the fundamental questions. The researcher, connected the above ideas with people of Shimawusa village, who were holding a worldview that the elderly women, were witches, and they then decided to brutally douse Mrs. Maokeng* with petrol and burn her inside her house. This view is held by some villagers, which made the above incident to leave her grandchild

vulnerable, depressed, isolated, and fearing for her life thus becoming hopeless. This troubled soul needs pastoral care intervention. This process led us to use a positive method of caring.

2.4. PRELIMINARY CONCLUSION

Chapter 2 whose foundation is based on the introductory story presented in chapter 1 on an incident that happened in the village of Shimawusa. This is the very story that created the researcher's problem statement, which is the essence of this research.

In this chapter, the researcher navigates the story and its problem statement, so to find tools to use to assist the researcher to find the solutions.

The researcher applied three methodologies to get to the solution. These methodologies assisted the researcher to unpack the topic academically and scholarly.

The first applied methodology was Gerkin's methodology, which is the shepherding methodology that is about caring for the flock. In this case is the community of Shimawusa.

The second methodology, brought to buttress Gerkin's, is Pollards Positive Deconstruction methodology, whose aim is to rebuild a worldview of the community.

However, both methodologies could not expose the researcher to real experiences of the Shimawusa community.

This is where the researcher then brought in the third methodology, which is the qualitative methodology. Qualitative methodology assisted in gathering information, which was vital to the topic that was being researched 'Witchcraft allegations upon elderly women'. This third methodology uses interviews and case studies that make it a suitable methodology to reveal the deep thoughts and feelings of the victims and perpetrators of witchcraft allegations in the Shimawusa village.

In the next chapter, the researcher will focus on the title 'witchcraft allegations upon elderly women: A Pastoral Challenge' with the aim to make the reader understand

what witchcraft is and the causes of witchcraft allegations in communities.

CHAPTER 3

LITERATURE REVIEW ON WITCHCRAFT

3.1. INTRODUCTION

The researcher who grew up in the village of Indwana* (as alluded in the first chapter) where his father was a traditional healer, can easily recount. The researcher grew up in an environment of traditional healers, traditional medicine, Sangomas, witches and witchcraft. Therefore, the researcher has a sound knowledge and awareness of his topic, which is 'Witchcraft allegations upon elderly women'. Furthermore, by virtue of being a religious minister in the Anglican Church, he has come across and intervened in many cases referred to him by his congregants on the subject of witchcraft. One such case is the one that is referred to in chapter one based in the village of Shimawusa. The following is another such story of the researcher being directly exposed to witchcraft in his ministry.

It was in July 2012 when St Mary Magdalene Diocesan Guild was taken to a weekend retreat by its coordinators in Mpumalanga. During the retreat, one of the coordinators wanted to talk to the researcher and his colleague (also a religious minister). The coordinator confessed that she was carrying a portion of harmful herbs given to her by elderly women who recently invited her to join them as witches. The coordinator was supposed to use this portion of herbs to harm the young girls who attended the retreat. This was her first test and initiation to the witches' cult. The researcher and the colleague shocked as they were, quickly advised the coordinator to follow them.

They led the coordinator to a distant forest that had a rivulet flowing parallel to the retreat centre. On arrival at the rivulet, they instructed the coordinator to do as they said. They told her to join them in a prayer of confession and forgiveness. The coordinator who was an elderly woman burst into tears with her hands wide open and her eyes up to the sky, and shouted, "Lord I am a sinner, and have mercy upon me." At that time, the researcher and the colleague interceded on her behalf to God. After prayer the coordinator who was still wearing a full mother's union uniform, took out the portion of herbs from her breasts covered with a blue plastic bag and wanted to hand it to the ministers, who suddenly jumped a meter or two away from her shouting "don't

| give it to us, but you must do as we shall tell you". The ministers then stood

the steeper side of the river, from the side where the wind was blowing told her to go down closer to the rivulet, open the plastic bag that had the potion and pour it into the rivulet so that it could flow away with the stream. At that moment, the coordinator was shaking and saying, "I am sorry, I am sorry, I hope that the potion has not caused any harm to the young girls". Little did she and the other coordinators know that two days after the retreat, a member of the St Mary guild, who was at the retreat, would die of an unknown cause.

The researcher and his colleague went to the deceased family for condolences and later attended the funeral of this young girl, but they never disclosed nor shared what they have experienced at the retreat. Even today, they deeply buried in their hearts the possibility that the St Mary member could have been bewitched.

The researcher has many of these stories to tell as the reader will understand the existence of battles between the Holy spirit and evil spirit, darkness and light, good and bad and tradition and modernization. The researcher even though been exposed to so many tendencies of witchcraft and tradition, still fails to understand what witchcraft is?

3.2 UNDERSTANDING THE CONCEPT OF WITCHCRAFT

Throughout the ages, witchcraft has been a challenge of humanity. It has affected almost all countries and people at some stages of their history, and in certain countries, it is still the same. It is a universal human problem and is recognised as such by Africans. Several scholars have dealt with the issue of witchcraft. They articulate it in the following way.

Wehmeier and Ashby define witchcraft as the use of magic powers, especially evil ones, the concept of witchcraft therefore refers to the use, by some people of evil magic powers to harm or cause misfortune to others (Wehmeier and Ashby 2000:137). This means, to them, they regard witchcraft as "the supposed power of a person to harm others by occult or supernatural means." (Wehmeier and Ashby 2000:137).

They then further say a witch (one who practices witchcraft) is a "woman who is believed to have magic powers, especially to do evil things. In stories she usually wears a black pointed hat and flies on a broom stick" (Wehmeier and Ashby (2000: 137).

On the other side, Khunou defines witchcraft as “a satanic spiritual power practised by thousands of people, knowingly or otherwise, in order to advance the kingdom of Satan.” (Khunou, M, 2001, Break the demonic chain through Jesus, Sowetan 25 August, viewed 04. February 2012, from [http:// www.citypress.co.za](http://www.citypress.co.za)).

Parrinder makes the following statement about witches. “The witch is generally thought to fly at night from her sleeping body and feed on the soul of her victim who thereupon sickens and dies.” (Parrinder1971:61). Kritzinger holds almost the similar description of witches’ practice saying that it amounts to the most horrendous act of destruction of another human being – feeding on his or her soul. Kritzinger also describes the African witch in almost the same way (Kritzinger 2004:180).

Evans-Pritchard has this to say about witches, he “they perform no rite, utters no spell, and possesses no medicine. Their act of witchcraft is a psychic act. He further believes that witches act- witchcraft is a substance in the body of witches, a belief which is found among many in central and West Africa.” (Evans-Pritchard1937:21)

Leek says, “The most unexplained fact about witchcraft today is that it is a religion with a serious schismatic problem.” (Leek 1971:14).

The above are some of the definition of witches and their practices – witchcraft by western scholars. The African writers define witchcraft as a term used more properly and broadly to describe all sorts of evil employment of mystical power, generally in a secret fashion. African societies do not often draw the rather academic distinction between witchcraft, sorcery, evil magic, evil eye and other ways of employing mystic powers to do harm to someone or his belongings. Generally, the same word is used for all these English terms, and the same person is accused or suspected of employing one or more of these ways of hurting members of the community (Mbiti 1991:197).

According to Kgatla there are two categories of witches, namely day witches and night witches. A day witch is any individual who acquires the ability to use evil magic or spells from some expert, with which ability he/ she tries to kill his/her identified prey with or without cause. (Kgatla 2000: 149).

3.3 CAUSES OF WITCHCRAFT

The researcher has found that most scholars and authors seem to agree that there are different reasons behind the practice of witchcraft. The sad part is that in most of these reasons their main purpose is to harm and destroy another person. Some of the reasons are the following:

3.3.1 JEALOUSY

The researcher reviews jealousy as a feeling of insecurity that leads one to envy others status and possessions. The main aim is wishing to be better than the one that you are comparing yourself with. The researcher is reminded of a number of people who consulted his father as a traditional healer, who came and asked for herbs to deter others to progress or succeed in life. When told there is no such a medicine they would get angry and vow not to let their competitors to be better than them. Evans-Pritchard has this to say about jealousy” Jealousy is not good, because of witchcraft; a jealous man may kill someone” (Evans-Pritchard 1937:110).

The researcher recalls a story of two women who were both married to the same man; this is what we call in African culture, ‘Isithembu’. The first wife was almost eight years in the marriage without children, and the second wife was married for three years and already had two children. Before the birth of these children, the two wives were very close to each other, to such an extent that in the village they were thought to be sisters rather than being married to the same husband. Their differences started when the second wife became pregnant with the first child, and their visits to each other’s huts, going together to town, laughter as they were taking their daily strolls to the village market ended. The family and the husband started noticing how they grew apart and when he asked the second wife, she told him that this was just a phase and it would pass as time went on. As the second wife was under the impression that this would pass, little did she know that jealousy was growing at the heart, mind and soul of her sister ‘first wife’.

On the third trimester of her third pregnancy, the second wife fell so ill and the doctors could not diagnose the real cause of her illness. They warned that this was not good for the baby as it might lead her to not carrying the child to term. In the community,

there were rumours that the older wife had bewitched her. One of their friends told her that her sister was complaining that their husband was not treating them the same. He treated the young wife as special because she could bear him children and she could not. The friend said that she said it with such spite and jealousy in her voice. Some of the elderly women in the village, as they came to visit the young sickly wife, tried to warn her to be careful of her sister, as they thought she was not taking this with a good heart and believed that she might be the one doing harm to her.

Due to the failure of the doctors to find the cause to the illness, the husband then solicited a witchdoctor who indirectly confirmed the elderly women's gossip that the younger wife was bewitched by the older one. This is what jealousy could do to families, relationships and to friends. Once one party is threatened and feels treated unfairly, it is possible for that party to develop jealousy and act on it. That is how witchcraft comes into play.

Sebald concurs with the other authors who state that jealousy could be the cause of witchcraft, he says, "The victims always were neighbours or relatives of the person doing the witching and never strangers or persons far away. The witch usually focused on persons she hated, had quarrelled with and whom she was envious. Vice versa, accusers and victims usually defamed based on similar sentiments – hate and envy. This observation agrees with what has found in other cultures." (Sebald 1978: 134).

The story that relates directly to the one above is that in the book of Genesis of Leah and Rachel in the Bible it says "When the Lord saw that Leah was less loved than Rachel, he made it possible for her to have children but Rachel remained childless" further down it says "But Rachel had not borne Jacob any children, and so she became jealous of her sister and said to Jacob "Give me children, or I will die" (Genesis 29: 31 & Genesis 30: 1). Niehaus buttresses this; he says, "Because competition for a husband's affection was most intense when co-wives lived on the same residential stand, most polygynists built their wives 'homes in different village sections. Wives dreaded the prospect of sharing a husband." It further down says, "Suspicious of witchcraft arose from enmities between co-wives, women constantly feared that their dissatisfied co-wives could resort to witchcraft. A 'ngaka' said that she thought polygamy should be outlawed, because it frequently leads to witchcraft. When a man marries, two wives problems immediately start. If one of his wives gets

angry she won't tell him, but she'll ask others for advice. These people will give 'ditlhare'. "Witchcraft allegations were most acute when co-wives contested the estate of their deceased husband." (Niehaus 2001: 105).

All the above stories and references confirm that jealousy may result in witchcraft, which in the end may result in the death of innocent victims. The researcher differs with Niehaus when he says polygamy is the cause of witchcraft, but understands his worldview, which is Western and Eurocentric and tends to be anti-African tradition and culture. Many polygamy families are living in harmony and in peace. Therefore, this indicates that in the absence of jealousy, polygamy is not a threat to families and society. Our forefathers practiced polygamy and were able to fend for all their different houses they owned and where the wives stayed. Oral history and stories told by our elders affirm that our grandfathers who had many wives were great respected community leaders who could manage well their families with different households, they were able to spread and allocate their wealth fairly amongst their wives, and that made the element of jealousy not to crop up and destroy their families through witchcraft and other means. The researcher is convinced that witchcraft can be a direct product of jealousy. Jealousy which many a times starts with competition.

3.3.2 COMPETITION

Witchcraft can be a result of ones wish and willingness to be a winner in a particular situation. This is closely related to the above, which is jealousy. A person goes as far as using illegal, ungodly and unethical means of achieving something. All the time one who does so sees him or herself as the best and others as inferior. Explaining this Niehaus says "witchcraft accusations also expressed resentment against persons who had inherited or attained positions of status at the expense of others."(Niehaus 2001:111). The researcher views this type of completion as negative competition.

Niehaus speaks of this negative competitiveness when referring to soccer clubs of Green Valley who placed bets on their teams out of jealousy and wished to be the best winning team. They also employed 'dingaka' and used 'ditlhare' to enhance their chances of success and to deter their rivals. In the process, players would

sustain mysterious injuries, which would be attributed to witchcraft. (Niehaus 2001: 110). He further states that even the leaders of established churches, even branded so heretics as witches in Green Valley. He says, "It was widely rumoured that the minister of the new church, which had seceded from the ZCC, kept a snake to heal, and to enrich, the members of his congregations."(Niehaus 2001:110).

Competition is rife in South African football clubs, especially the two rival football clubs which are well known and highly supported. Whenever these two soccer clubs meet, it produces good football, quality skills and drama. No, South African does not know tension and emotions that arise around a Soweto derby. The level of competitiveness between these two football clubs has caused broken relationships, tension in boardrooms and unfortunately loss of lives. In the past, the most popular rumour was that the owners were said to buy referees just to make sure that their clubs didn't lose in the field of play. It was in November 2015 that another rumour was confirmed in the world of football. That was the usage of witchcraft in this competitive sport of football. The coach of Kaizer chiefs was captured on social media entering the field prior to the game as if they were to view the field. To the amazement of more than 50000 football followers, the coach was seen throwing herbs on the field moving from one point to the next. (See appendix B).

This is testimony enough that competition can result in one team, whose main aim is to win regardless of all odds, turning to using 'muti' to reach their goal. In some football games, lightning has struck a player who was running to score a brilliant goal. The reader must understand that this happened during a non-raining thundering season. Some of the players will die on spot or be injured severely to an extent that they leave this sport. Some even crippled.

Around the concept of witchcraft in competition, there is what is called competition curses. Ankarloo and Clark states that a group of imperial curses against athletes was deposited in a well in the Athenian Agora, directed against the wrestler Eutychnian and others. The majority of these curses falling into this category are the distinctively roman circus curses dating from the 2nd century AD onwards. (Ankarloo and Clark 1999: 33).The reader will understand that even in the earliest time witchcraft in binding spells and curse tablets was used in tough sporting competitions. Casting tablets are inscribed pieces of lead usually in the form of small, thin sheets, intended

to influence, by supernatural means the action or the welfare of persons or animals against their will. (Ankarloo and Clark 1999:3). This again shows how witchcraft interferes with different sporting codes around the world.

3.3.3 CONFLICT AND HATRED

One gentleman comes to minister's office to report that one member of the church mans' group has promised to deal with him after an argument aroused in a meeting. He tells the minister that he is scared for his life because this member is well known for practising witchcraft in his community. The priest then called the other member in order to reconcile them. After reconciliation, the one suspected of using witchcraft said to the one who first reported, "you must thank father, you are going to wake up deaf tomorrow."

Conflict and hatred have been the main causes of witchcraft in our communities. It is a known story that if you dare fight with a Ndebele man he will send lightning to strike you while both of you are thousands of kilometres from each another.

Azande is mentioned by Evans-Pritchard saying, "An action or feeling that is bad is socially deplorable and condemned by public opinion because it may lead to witchcraft." (Evans-Pritchard 1937:110).

During the apartheid era the white regime created a sparking of conflict between Zulu speaking people and other community members who were a mixture of Tsonga, Sotho Ndebele, and Xhosa and so on. Most Zulu speaking people were forced to flee to the hostels where they were many as groups. This resulted in no-go zones, for example Zulu's were not allowed to be seen in the community, regardless of the fact that hostels were within the communities. And on the other side non-Zulu community members were not allowed to go to the hostels even if they had relatives in the hostels. It is alleged that Zulu's were supplied with arms by the South African Defence Force, and the other parties were going underground armed by the ANC military wing 'Umkhonto we sizwe'. This conflict was said not to be of granites and guns alone. Witchcraft was also applied in this conflict and hatred.

The researcher, who is a Xhosa speaking man and a pastor or a minister as

mentioned before, once found himself cornered in the community by a group of members who decided to go to a witchdoctor who was to give them protection against the Zulus who were rumoured to be planning to attack the community that day. The researcher and other community members were taken to an old building. On their arrival, they found a woman who was identified to be a witchdoctor, dressed in funny clothes full of dead animal skins. The woman asked, "Did you get the hearts?" As he handed them to the witchdoctor, the leader commented, "We managed to kill four "inkabis" (strong Zulu men who are well trained to kill) who were from Kwa Zulu Natal going to the hostel to support their members in the attack that was to happen". It is then that the researcher realised that these hearts given to the witchdoctor were human hearts. The witchdoctor, cut them into small pieces and mixed them with some herbs, and told each member to eat the pieces as that would help them to be invisible when the Zulus attacked and bullets wouldn't kill them. The researcher shocked and amazed began to vomit even before he ate and they had to take him back home. Even today, he cannot believe the level of witchcraft during that era in South Africa.

Niehaus quotes a well-known Northern Sotho proverb "a witch does not have a horn" (moloji ga a na lenaka). This proverb means that a witch's identity is never obvious, and we cannot observe a witch with the naked eye. It also warns against accusing someone of witchcraft when one experiences conflict. Whilst it is true that in Bushbuckridge people relate envy to witchcraft rather as they relate motive to a crime, the presence of envy is neither necessary nor sufficient. Not all envious people are perceived as having the ability to perpetrate harm. Moreover, witchcraft can be a motiveless crime. Any convincing accusations demand further evidence. Therefore, the anthropological argument that social tensions are the prime determinant of witchcraft oversimplifies matters. It distracts from the polysemy of witchcraft beliefs and underestimates the faculty of mystical beliefs to alter people's life worlds as well as the capacity of these beliefs to alter people's concepts of their own experiences.

What Niehaus speaks of in the above paragraph, has been very common in our South African communities. Many people have been accused of witchcraft due to conflict with neighbours. A simple example of a dog going to the neighbour's yard looking for food in a dustbin and making it to fall down, would cause conflict between the neighbours accusing each other of witchcraft. These conflicts at times will lead to

revenge.

3.3.4 REVENGE

In some instances witchcraft is a result of one paying back a bad act with a bad act. Someone who has been offended going out to seek black magic to retaliate against his enemy. Niehaus in his book *witchcraft and a life in a new South Africa* says that “until the 1960s villagers frequently consulted ‘doctor-witches’ (dingaka- baloyi) to take revenge for the death of their close relatives. These ritual specialists treated the corpse with a portion called ‘letšwa’, which allegedly caused the killer to die in a similar manner to that of his or her victim.” (Niehaus 2013: 137).

The researcher was made aware of these witchcraft revenge practices through a congregant who passed on. On the day of burial, which he was presiding on, the family requested that the coffin be opened. Two elderly men of the family pierced four sharp knives and needles through the corpse and left them there. As they were piercing they uttered the following words “Mshengu, Tshabalala, guquka u thathe le mimese ubagwaze nawe nje ngoba ba ku gwazile” literally this means Mshengu* our brother wake up from the dead, take these knives and needles and go stab those who stabbed you.

Evans-Pritchard says, “in Zandeland all misfortunes are due to witchcraft, and all allow the person who has suffered loss to retaliate along prescribed channels in every situation because the loss is attributed to a person. If he is known, he is sued in the courts; if unknown he is pursued by punitive magic. When this person is absent (ran away) notion of witchcraft provide an alternative objective. Every misfortune supposes witchcraft and every enmity suggests its author.”(Evans-Pritchard 1937: 113-114).

The retaliation that Evans - Pritchard speaks about is so rife in our South African communities, especially in Kwa Zulu natal. Family wars in that province are so rife that our government seems to be doing little or nothing about them. It is common that one could wake up in the morning with a newspaper story saying, “Family of 7

slaughtered

in Kwa Zulu Natal” gunned down, stabbed and axed to death. The reader is referred to read a story that will make him understand how serious the issues of revenge are. (Appendix C) This is not the only story; there are many others in the South African media.

Leek states the following in relation to violence and revenge “But man seeking out man in a constantly recurring Cain and Abel fashion is terrible and difficult for me to understand. I think people get so fear-crazed and distorted in their own lives that anyone who is different must become for them the whipping boy for the sicknesses that are in the society. In earlier days, there were festivals that made allowances for these traumatic occasions in men’s lives; one of these was Mardi Gras now celebrated almost exclusively in New Orleans. In primitive countries, there are remnants of surviving dances in which one member of the tribe takes on the burden of sin for the whole community. They turn on him, often whipping him, sometimes killing him, and so their guilty conscience is purged because someone else has chosen to take on the blame for the crimes of his own society.”(Leek 1971: 39). Leek further says, “Black magician today is becoming more and more sought by revengeful people, he will promise destruction, generally in return for money or special services. I have known people who have been to Satanists and being quite happy once revenge has been promised, maybe there is a strange psychology behind this, rather like people enjoying playing monopoly with play money. But the person whose feelings can be assuaged by a promise of destruction, in time becomes more demanding, so that after a few years even small petty strife such as is found in most families .”(Leek 1971:33).

What Leek is saying is exactly what is happening in the Province of Kwa Zulu Natal. Many families become the whipping boys of the society. Many men and women lose their lives in a Cain and Abel fashion due to witchcraft and revenge

3.3.5 INHERITANCE

In the introductory story of this chapter, the researcher touched on the fact that the coordinator stated that elderly women invited her to the witchcraft cult. The

researcher is made to reflect on a ritual, which takes place after a wedding ceremony within the Xhosa tribe when welcoming the new daughter in law. In that moment the daughter in law will be taken by the elderly women privately to give her the words of wisdom, on how to keep her marriage intact. Unfortunately, during that ritual negative inferences such as these will be uttered “Xa ungumtshatikazi ufika emzini kuthakathwa ungabuzi, nawe u thakathe.” This literally means, when a young woman arrives to her husband’s home, where the in-laws stay, and finds that the mother-in-law practices acts of witchcraft, she should not ask questions but follow suit.

The researcher views such inferences as some of the contributing factors that make many young women to practice witchcraft. The reader must understand that these young women may not differ with the advices given as that might be deemed being disrespectful.

Baroja lists the various arts that are a witch’s pride, such as the ability to call down the moon from the sky with her chanting, to make waxen figures move, to invoke the spirits of the dead, to make love filters all the skills, in fact, mentioned time and again by earlier and subsequent writers. He further says that the magic arts are passed down from one generation to the next. This transmission of knowledge about witchcraft would also explain why certain parts of the ancient world enjoyed a particular reputation for magic. (Baroja 1961:27-28).

The researcher understands and agrees with the fact that witchcraft could be inherited from family members, friends or any other associates who practices it. In such cases, ritual initiates are held to handover the practice to newcomers. At some point, this would happen with the newcomer aware or unaware that he or she is being schooled to take over from the elderly witches.

In a village nearby the researcher’s home, an elderly man was known to have passed over his snake that he used to make him to have the biggest flock in the village of Indwana. It was a well-known rumour in the village that the snake had to be fed with blood of the heart, from the member of this man’s family. Today all family members and some relatives of this man have passed on because all in the family inherited this ritual of witchcraft. Only the walls are there to tell the story.

Evans-Pritchard has this to say on witchcraft and inheritance” witchcraft is not only a physical trait but is also inherited. It is transmitted by unilinear descent from parent to

child. The sons of a male witch are all witches, but his daughters are not, while the daughters of a female witch are all witches, but the sons are not. (Evans – Pritchard 1937:23).

It has been a common trend in the African culture that parents would like their children to follow their example. Many of them are teachers whose parents were teachers and some nurses whose parents were nurses. These indeed put a lot of pressure on our children, whilst our parents view it as inheritance. On the other side to differ with parents in African culture is an abomination. Parents arranged even marriages between young adults. In essence young people were expected to become who their parents wanted them to be. Those who refused to listen to the family would threaten and say they would have bad luck or nothing in their lives would ever go right. All these rejections would push many young people to yield to family pressure thus some would even practice witchcraft.

The researcher is convinced that inheritance plays a major role in our society. The researcher recalls the story of Nhlebo* whom his father called whilst on his deathbed. The father's last words to his son were saying that he would like to handover all his shops and livestock to him on condition that he also inherit the snake which is to be fed by human brains each year. The young man wanting not to dishonour his father's last wishes, and seeing the possibility of being rich, agreed to the conditions. This led him to inherit not only wealth but also his father's witchcraft.

Witchcraft seems to be a culture if not a custom in our society. Leek says "This is part of our heritage; it has gone full circle and appeared again. Society, seek almost unto death with itself, may wish in time to blame some faction for all its ailments. This time the victims should not be witches. We can only take our insurance against this by constantly making known to the public the distinctions between black magic and witchcraft as a religion."(Leek 1971:77)

3.3.6 GREED AND ENVY OF RICHNESS

The above paragraphs show how greed and richness can lead one to the practice of witchcraft. The poor sons of the man mentioned above also wanted to have many sheep. They were not satisfied by the inheritance of the flock only but took over the

acts of witchcraft in the name of greed and richness.

Leek has this to say “if you look around and see a man honoured above others, and esteemed, do not be carried away by appearances or be envious. This may be the path that he has to follow in this incarnation, for all men are alike or equal and consequently each must trend his own path. It is better to function well as a homemaker and be a good one, spreading love and care within a family than to have delusions about being a film star before you know all the hazards on the road to being a film star. The point is, go along with your chosen route without envy in your heart and spirit.” (Leek 1971: 107).

The researcher is of view that the sons and daughters of the rich sheep owner could have chosen and followed their own paths; perhaps the village of Indwana could be boasting of soccer stars, musicians, and doctors and other known careers and trades of our lifetime. Nevertheless, because of greed and envy of richness they chose the route of witchcraft which just like in the case of the father led them to death.

Greed, envy and riches have played a major role in perpetrating acts of witchcraft, especially in rural areas of South Africa. In the village of Letwase*, Mr. Sekhubane* had two well-known wholesalers that supplied the villagers with all their needs and requirements for daily living. His wholesaler was flourishing until he decided to establish other wholesalers in the other nearby villagers. In these new wholesalers, he placed his siblings and children to run them. This did not auger well with other small shop owners of what is called ‘iwenkele’ in the nearby villages. The owners only managed to only stock basics for the people. Items such as bread, milk, tea, sugar, matches, candles and paraffin only. Some of these small shop owners would purchase their stock from the very big flourishing wholesalers of Mr. Sekhubane* and he knew about it. When Mr., Sekhubane* took this step to open other wholesalers in the nearby villages, small shop owners complained to their chiefs arguing that he was greedy. The chiefs tried to intervene but Mr. Sekhubane* argued that it was a free market. This led people to start to disrespect Mr. Sekhubane* to such an extent that they distanced themselves from anything that had anything to do with him in the village. This being in response to what they termed as him being greedy and envious.

One small owner in the nearby village told him that if he dared open a wholesaler in his village he would lose all. This sounded as a threat but indeed, it happened. After six

months of Mr. Sekhubane* having started to spread his wholesalers, he rolled his truck and died instantly. From that time, all his wholesalers closed down one by one as customers declined and his sibling and children began to fight for shops and could not manage as he did. Evans- Pritchard clearly states that “If you are greedy people will not invite you to partake of their meals, and your neighbours will often make subtle allusions to this failing in your presence and jests at your expense when you are absent, so that you will be ashamed. Similarly, a man who is mean will become a target for the wit of his neighbours and will be unpopular. But the main objection to these shortcomings is that they are both the origin of witchcraft and the drive behind it, and if you ask a Zande why they are bad he will reply that they are bad because they led to witchcraft.” (Evans- Pritchard 1937:110-111). If the rumour in the village is true that Mr. Sekhubane’s* death was caused by being bewitched by one or some of the small shop owners, then this supports what Evans-Pritchard alludes to that being mean and envious can lead to other people with the same interest to bewitching you with the fear of losing what is theirs. The element of greed, envy and richness is clearly demonstrated by the above story.

Azande further says “Death has always a cause, and no man dies without a reason’ meaning that death results always from some enmity. The strongest of men die from witchcraft due to ill will. Hence the aphorisms ‘they hate the elephant and it will die’, and ‘they speak ill of the elephant and it will die’. It is witchcraft which kills a man, but it is un-charitableness that drives a witch to murder” (Evans-Pritchard 1937: 111).

The researcher concludes that some small shop owners from the neighbouring villages, affirmed that they colluded together to cause Mr. Sekhubane’s* death

3.3.7 FAMILY DISASTER

It is saddening to see how some children are left wondering and wanting after the burial of their parents. Luzuko* in the village of Nkandlana* could not find peace after both his parents and three siblings rolled with their family car over a mountainous road and all died instantly. After the funeral, he could not cope with the grief and trauma that engulfed his being. He was advised to seek help from a sangoma, who informed him that the accident was not of natural causes and his family was bewitched. He then felt he wanted to bewitch whoever bewitched his family. He was given herbs to

use and that is how he got trapped into being a witch himself.

According to Evans-Pritchard “in every case witchcraft is the socially relevant cause”, he further says death leads to consultation of oracles, magic rites and revenge (Evans-Pritchard 1937:73).

In rural areas of South Africa, the outbreak of HIV and AIDS was once perceived as the work of witchcraft. Disaster caused by this disease led many families to go and solicit from the witch doctors the possible causes of death. Niehaus mention an example of this situation in his book titled “witchcraft and the life in South Africa” he has this to say “the situation in Bushbuckridge was a little more complex. Villagers were of the opinion that a person died either of witchcraft or of AIDS, and they did not believe that witches could actually send AIDS. However, there were often fierce disagreements over whether AIDS or witchcraft was the cause of particular deaths. Outsiders and neighbours were more inclined to mention AIDS, especially when gossiping in private spaces. Unrelated elders had few scruples in attributing the deaths of younger people to wild, irresponsible sexual conduct (Stadler2003b). But insiders and kin often attributed the very same deaths to witchcraft.” (Niehaus 2013:163).

The above are some of the major causes of witchcraft, but there are many that were not mentioned. It is possible that they will come in the following chapter when we do interviews.

3.3.8 CHILDISH EXCITEMENT AND ADDICTION

Educationalists and psychologists seem to agree that children learn well through play, experimenting and being copycats of their adults. To children any action that is exciting, magical or ‘abnormalish’ draws their attention quick and with lots of interest on their side. Unfortunately, many of them have learnt bad habits and act in that way. To give an example many boys openly confess that they learnt smoking from elderly brothers, friends and even from parents. When asked how, they say I was fascinated when I saw my uncle pulling smoke from a cigarette with the mouth, hold it for few seconds then release it through the nostrils without opening the mouth. To many children that is how they started to smoke. Besides childish excitement and addiction,

there is some power linked to smoking “old and strong boys smoke, not mama’s baby”.

Smith in his book relates the story of Peter Geschiere as follows “In his groundbreaking work and modernity, Peter Geschiere conveys the idea that witchcraft in Cameroon is a form of power. He describes the thrill his informant Meke experienced when he found himself stranded with Geschiere in a forest, where invisible witches were believed to flourish. According to Geschiere, Meke was excited because he was close to power. Meke, Wataita and many other Kenyans find the idea of witchcraft terribly exciting, and they describe the practice as an addiction that gradually hardens the practitioner, who eventually feels no remorse in killing people. Rather, with each murder the witch feels pride and a thrill at this testimony to his growing power. In the process of bewitching, then, the witch ultimately sacrifices his own humanity, but many innocent others are sacrificed along the way. (Smith 2008: 15-16). The reader is then made to understand that whilst the child is playful, excited and wants to experiment a lot is being learnt, copied and practiced It is then that the child becomes addicted.

Many unfortunately learn witchcraft through play, excitement and being experimental. The researcher, who is now a minister confesses that if it was not for his mom’s Christian influence, he would have followed his father’s footsteps and became a witchdoctor too. The researcher shares, that when the father was away from home, he and friends would go to the father’s healing hut and play with his father’s bones, herbs, and beads. The researcher would be the one who acted the father’s role of a witch doctor. When the mother realised this, she sent the researcher to go and stay with an uncle who was a strong Christian and one of the leaders in the church.

Nkosinathi* whom the researcher delivered from being a witch and from evil spirits is a true witness who learnt witchcraft through play, excitement and addiction. He said to him, it was when he observed his granny who used to climb a broom, fly through the thatch roof of their hut, where they slept. The granny always thought Nkosinathi* was asleep. This did not frighten Nkosinathi*, but amused and excited him. After watching the granny for a year, he decided that this was one magic he would like to experience. He shared this with other boys but none of them believed him.

It was one Easter evening when the granny was at church that Nkosinathi closed the door of the hut, took granny’s brooms and other items for this experience, and did exactly the way he saw his granny doing. Nkosinathi* was off in flight up through the

roof. The granny was fetched from church, to come and see her grandson who was a witch. Nkosinathi* was accused of witchcraft, so was brought before the village chief. All he said to the priest was “I was playing!” Unfortunately Nkosinathi* got addicted to this and today he is counted amongst the well-known powerful witches of his village.

There are a number of cases of young men who get into the addiction of smoking dagga and drugs, which later on develop satanic tendencies and end up by killing their own parents and drinking their blood. This is witchcraft at its worst. Young men and women would go as far as using witchcraft to turn or convert their friends to all sorts of things and this would be done through play. Baroja states “witches would turn themselves into dogs, birds or flies, the better to carry their deeds they would shrink their bodies to enter houses and use the entrails of the dead to make their spells. These spells would frequently be used to attract men or women to whom they had taken a liking and they generally avenged themselves savagely on any who resisted their attention, although at times they were satisfied with turning them into frogs, beavers or lambs for long or short period of time, and with urinating on the faces of any terrified individuals who happen to see them carrying out their evil deeds” (Baroja 1961:28).

The researcher does not doubt that the same people especially young ones enter the world of witchcraft out of play, excitement and experimenting. Not knowing that in the process knowledge is being passed onto them and they are learning.

3.3.9 WITCHCRAFT CONSCIOUSLY TAUGHT

Teaching is defined in an English dictionary as the art or profession of a teacher, whilst educating is defined as to impart knowledge by formal instruction to a pupil.

It is sad that whilst teaching or educating are words that in the real sense are positive and should bring life to anyone coming across its path, that not all teaching is positive and brings life to the society. Teaching a child or a person to do wrong things, bad things, or destructive things is also teaching. Even though this might not comfortably make sense to others. The researcher wishes to hastily caution the reader to the fact that teaching and learning of wrong and bad things, has negative consequences. Leek adds on to say “also the danger in teaching witchcraft today is that we are in an age when everyone wants everything instantly and is not prepared to wait or go through a guru system of teaching, which is regarded as so important.

Correspondence causes flourish and may do some good in basic teaching, but the personalised teaching of a few selected students can only attain the fulfilling for witchcraft and its involvement with life. Because of this inability of witches to give the guru style teaching on these intimate bases, many interested students are misled from their original thoughts and become involved with black magicians”(Leek: 1971: 76) Ankarloo and Clark say according to Acts 7vs22 “Moses had been taught the whole wisdom of the Egyptians, and he was powerful in words and deeds. ’This probably means that, among other things, Moses was in the eyes of the early Christians a great magician in the Egyptian style. Having lived in Egypt for a long time, it was assumed that he was initiated into the art of Pharaoh’s magicians. The same story circulated about Jesus among Jewish opponents. ” (Ankarloo and Clark 1999: 115). This emphasises that even godly magic is teachable like witchcraft; difference is the purpose that the teaching is done for. Evans- Pritchard allude to the fact that witchcraft or witchdoctors are taught, he states that as far as his observation shows “it is usual for a youth to express his desire to become a witchdoctor to a senior member of the cooperation in his district and ask him to act as his sponsor. Therefore, in speaking of the manner in which novices are taught, I shall have in mind this transference of magic from a witchdoctor to his youthful apprentice. I have, however, sometimes seen boys less than sixteen years of age, and even quite small children of four or five, being given medicine to eat. In these cases, it is generally father or maternal uncle who wishes his son or nephew to enter the profession and commences to train him from his earliest years“. (Evans – Pritchard 1937: 204-205).

The researcher wish to remind the reader that based on the definitions given in chapter one, it must be noted that there is a thin line between witch and witch doctor. In both positions of witches and witchcraft, there is healing that must take place. Evans-Pritchard says, “Each witchdoctor imposes a different set of rules on his pupils, so that one may include a wider range of tabooed actions than another and insist more strongly on their observance.”(Evans- Pritchard 1937: 220). He further sates that “it is not surprising; therefore that one of the most important rites of their initiation consists in handing over witchcraft phlegm from teacher to pupil? If you question a witchdoctor on this point he will explain to you that the witchcraft of witches is one thing and the witchcraft of witchdoctors another thing. The latter is an analogous substance to the former, but one is a product of medicine, the other a hereditary physical trait. The one who is directed to the protection and healing of

humankind, the other is intent upon their distraction. Witchcraft phlegm of witchdoctors is derived from a *ranga* plant which, when eaten, forms a substance in their stomachs that can be expectorated and swallowed by initiates. Kamanga described the swallowing of *mangu* thus.”(Evans- Pritchard 1937: 225).

It is now clear that a number of young people learn witchcraft from being taught or initiated by elderly experienced witches. Whilst in stressing the element of teaching, Leek states that “of course, there are many fine people who desire to be initiated, some of them in an advanced state of spirituality, and for these the path seems naturally to be made much easier. They meet the right people or person at the right time, when they need them, they absorb quickly all the complexities of ritual, and they do not have any feeling of doubt in the days immediately before initiation. Many enthusiastic persons progress well to the final moments, when they realise that there is no compromise between witchcraft and any other orthodox religion. One cannot be half a protestant and half a witch; it is a choice of total acceptance or nothing. In all the teachings, the essence is of a clear escape from delusions. Witchcraft promises nothing except a way of life in this world; it certainly does not promise power, or a pile of gold. But it seems to help to make the karmic path a bit easier, because no problem is without a solution and the disciplines and tenets of witchcraft do aid in the finding and acceptance of solutions” (Leek 1971: 105-6). Therefore, it is consciously taught, so one cause of witchcraft is because of teaching and initiation.

Teaching of witchcraft was enhanced by the formalisation and initialization of it formally and informally.

- Formally: G B Gardener had a school in which nudity was practiced, he called this a school or company “Ancient craft Limited” (Leek1971: 14).
- Informally: in South Africa, there are provinces well known to be the training centres of the witches. Bushbuckridge in Limpopo Province is one such place. In the Eastern Cape, in theTsolo district, there is a dam called Bijolo. This dam is known to be the headquarters and training centre of all witches in Eastern Cape if not in South Africa. It is said there is no skill and trade that is not found in Bijolo, There are police, doctors, teachers, lawyers and others. These are trained skilled, and qualified professionals killed and brought to Bijolo to enhance witchcraft.

3.3.10 FEAR AND PROTECTION

The researcher's aunt, who was a matron, stayed with her husband and only child, daughter Qhawelam*. This was a highly respected family in the Vutha section of Denelton Township. The husband was a superintendent in the town council of Denelton. Many children of the close neighbouring families envied this affluent, rich and well-to-do family. One weekend when the family was on vacation, young boys who were playing football in the street chased a black cat that was crossing the street. This cat ran into this families' yard, but as the boys enhanced their attack, throwing stones at the cat, the poor person found a window that was opened enough for it to squeeze inside the house and save itself. Unfortunately, some of the stone did hit the cat severely on the head, apparently the cat died on top of the bed of the families' daughter. A week after the family comes back and found a black cat on top of the bed; they even forgot that they left the window open. They shared the story with friends and family and some of them advised them to consult a witch doctor on this matter.

The witchdoctor apparently advised them that their house was not protected, that the cat was sent by witches, and fortunately they all were not in the house, if there had been anyone this cat was going to kill him/her at night. The family was then required to cleanse their home from the dark cloud of evil that was hanging above them. From that day this well respected and admired family never stopped using herbs claiming that they were protecting themselves. Evans - Pritchard states that even Azande had to protect themselves from bad dreams. Here again I must emphasize that it is not a nightmare as we understand it against which they take precautions, but it is against witches who may attack them while they are asleep.

Certain magic whistles may be blown to frighten away witches. In addition, everyone has body-medicines (ngua kpoto) of one kind or another. Shortly after birth, the father of a child chews up medicines and spits them on the body of his son, and later when he grows up the son does it on him or into an incision made in his skin. These body-medicines are believed to give general protection against witchcraft, and are especially valuable for giving a man some immunity while asleep. Magic whistles are perhaps even more effective. A witch comes to your homestead to eat the soul of your body, but on his way smells the medicine as a dog smells things and he knocks his foot against a stump of wood on account of the whistle and returns home"(Evans-

Pritchard 1937: 145).

Witchcraft is closely associated to faith. Once you accommodate it a little or accept just a small seed of it into your heart, mind and soul, it can grow to take over your lifestyle. The simple issue of dreams, spoken of by Evans-Pritchard above, may bring so much misery and fear to one's life or family life. Further, on Evans Pritchard states that, for at sowing time men protect their crops against witchcraft and possessors of bad teeth. If they partake of the first fruits of a food crop, for it is the eating of first fruits that does the greater harm. A man digs up some of his groundnuts, leaving the main crop garnered. With these, his wife makes a pasty flavoring to accompany porridge and he invites a few neighbours to partake of the meal. Should a possessor of bad teeth partake of it the whole groundnut crop in the gardens may be ruined. Since there is no means of knowing who are possessors of bad teeth people trust in the protection of magic, attributing this to a fear of possessors of bad teeth and will then abstain from partaking of the first fruits of their neighbours 'crops. These medicines are considered at the same time to have a productive action, causing ground-nuts, eleusine, and maize to give forth abundantly."(Evans- Pritchard 1937: 57).

3.4 MYTHS AROUND WITCHCRAFT

The researcher has stated earlier on that he grew up around a witchdoctor and, therefore, that exposed him to witchcraft. His father used to tell him about many myths that the people who consulted him believed in. Leek says "to make the mistake of thinking that black magicians do not exist today is one of the most foolish of all premises. I would say that the dark forces are gathering at a much greater rate than ever since the Middle Ages. They also have the advantage of being much more organized."(Leek 1971: 67).

The researcher wishes to advance the fact that it's not easy to identify or observe myths on witchcraft as witches seem to have the power to do anything. The world of witches seems to have so much power especially to those who practice it and to those who protect themselves against it. For those who don't believe in witchcraft they will stay not believing on the fact that witches fly at night using a broom.

To a scientist and a non-believer of witchcraft, the above statement sounds like

nonsense. One myth on witchcraft that the researcher recalls told by his father who was a witchdoctor is that, in villages where witchcraft is rife and witchdoctors are highly active it is said that any bad or sad event that occurs is attributed to witchcraft. A simple death of a mother who suffers from cancer is witchcraft. A young man being injured on a rugby field of play is witchcraft. A person that becomes involved in an accident due to the driver being fatigued or drinking and driving is witchcraft. Evans-Pritchard has the following to say, "We saw earlier how witchcraft is a participant in all misfortunes. When a person is ill or his undertaking has met with failure it is said *Pani Nagbera*, 'his condition is bad', which means that he is under a cloud or is doomed. A man wakes up feverish and he knows that his *pa*, his 'condition', is bad, a man operates the oracles, which refuse to work properly, and in their refusal he sees evidence of evil influence which is, as it were, attached to him at that moment and which he has brought to the oracle, thereby contaminating it; a man is in disfavour with his prince and he thinks that this is due to witchcraft having made his 'condition' bad; and a man who has experienced a nightmare knows that his 'condition' is bad. In such cases 'his condition is bad' simply means that witchcraft around and about him causing ill fortune." (Evans-Pritchard 1937: 99 - 100). Evans-Pritchard confirms that which does the researcher say. The worldview of those who live a life associated with witchcraft will always differ from those who live a life more associated with a scientific worldview or Christian faith based worldview. This means that what is myth to the one worldview may not be myth to the other. Worldview. Nürnburger in his book "The living dead and the living God", has this to say about myths "Myths are narratives that give tentative meaning to recurrent experiences of a more general and mysterious future. They use metaphors to express the ineffable. Metaphors are inevitable and invariably taken from daily life which in Africa is communal life."

"This is one reason for the fact that things, animals and spiritual powers all assume quasi-personal characteristics in traditionalist mythology. Metaphors should not be confused with 'empirical' or 'ontological' reality. Nor do myths form a coherent system of meaning. Their function is precisely to point towards the ineffable that lies beyond empirical reality. A myth that is found all over Africa, for example, says that in 'ancient times' (the typical beginning of a myth) the Supreme Being sent the chameleon with the message of life to the human being, then relented and sent a lizard with the message of death. People die because the lizard overtook the chameleon. Of course, the Supreme Being does not literally "send", and animals do not literally

'carry messages'. But a profound awareness of the mysterious cycle of life from birth to death is embedded in the myth."(Nürnberg 2007: 30) The researcher agrees with what Nürnberg is saying in that myths are also there to explain, interpret, and give tentative meaning to any event that is shocking and unfamiliar to a particular community. Unfortunately, myths have no root source, which one could follow for authenticity.

The researcher's other view is myths work well in highly emotional events or distress. If one's family of eight gets involved in, an accident and all die. . Often the road where this accident took place happens to be a busy road, known as a high accidents zone. Out of emotions, it is easy to ignore the "high accident zone" sign and believe anyone who would say that that spot has a ghost that kills people – the spot needs cleansing by witchcraft. Myths are closely similar to mob psych, they are both easily believable. There are many who dismiss witchcraft not viewing it as myths but as superstition. Ankarloo and Clark mention Lucian as one of those when, he says "Lucian was born about the same time as Apuleius (c. 125 AD); he died after 180 AD. Like Apuleius, he travelled from city to city, giving lectures. He had studied philosophy but did not belong to any particular school, though he sympathized with the Epicureans, because they fought superstition under all disguises. Superstition is, indeed, one of the recurrent themes of Lucian's writings. It appears, for instance, in a devastating satire on the fraudulent founder of a new religion. (Ankarloo and Clark 1999:140). Those who follow Christian faith are one group that views witchcraft and witchdoctors workings as superstition. The emotions the researcher touched on are mentioned also by Baroja, he says" the magician, and to a still greater extent the sorcerer or the witch, are expelled by their emotions and desires to work themselves into their part, rather like actors on the stage, except theirs is a deeper involvement. Dramatization is essential. " (Baroja 1961:29). The researcher finds it difficult to dismiss witchcraft and witchdoctors as those involved in drama thus differs with Baroja.

3.5 CHURCH AND WITCHCRAFT

The church has never accepted the existence of witches and the good works of witchdoctors. The church says that these are superstitions and nothing else. It is never clear whether church dismisses these today or it's in denial. Baroja say "if the name 'witches' exists, it is because there really are such things, and if their flights are referred

to, then those flights really take place in the air around us; if tales are told of the ability of witches to change themselves into animals, it is because they have really been seen to do so, and even been wounded in their animal form.”(Baroja 1961: 58). The researcher understands this to be saying if there is resurrection that someone must have died and woke up again. In that case both worldviews do exist. John of Salisbury is quoted in Baroja as dismissing witchcraft by saying “‘who can be so blind as not to realise that this is the deceit of the devil?’ It must be remembered that those who have such experiences are but a few poor women and ignorant men with no real faith in God”. (Baroja 1961:63). The reader would not be surprised if that in Africa there is what we call dual belief, i.e. people who follow both Christianity and witchcraft ways of doing things.

Actually, witchdoctor ways and church have some common items, symbols that they use, e.g. the cross, and candles. In witchcraft dreams play a major role whilst also in the religion we know of Daniel and Joseph who dealt with dreams. Baroja has this to say about witchcraft and Christianity “In witchcraft, Christian symbols and values are always used in an inverted form. Whereas in Christian ritual the blessing is given with the right hand, witches use the left hand when making their spells. The devil guides them in the form of a dog, folks, or even a man to places where there are unsanctified animals or where no cross, or images or Virgin and Holy Water exist; places, in fact, which are suitable for witchcraft because of the very absence of Christian symbols, since at the mere mention of the name of Jesus all spells lose their power. “Church leaders who at night are practicing witchcraft or consulting witchdoctors whilst by the day they carry the cross and read the bible have also affirmed (Baroja 1961: 148) .The relationship between Christianity and witchcraft. Niehaus says, “The leaders of established churches also branded some heretics as witches. It was widely rumoured that the minister of the new church, which had seceded from the ZCC, kept a snake to heal, and to enrich, the members of his Congregation.” (Niehaus2001:110).

The researcher as an Anglican agrees that in their church they do use things that to a non-Anglican or non-Christian person worldview might be concluded to be witchcraft, for example, the incense that is burnt. How is that different from ‘*impepho*’ used by witchcraft to drive away evil spirits?

3.6 WITCHES OPERATIONAL STYLE

There is a popular rumoured story that says the reason witches are caught in the early hours of the day is that the one who picked them up with the broom delays to come back. This confirms another rumour that says, witches go in groups at night, as they have teamwork. Evans-Pritchard says, “witches usually combine in their destructive activities and subsequent ghoulish feasts. They assist each other in their crimes and arrange their nefarious scheme in concert.”(Evans-Pritchard 1937:38). He further says “it is also said that a witch may not kill a man entirely on his own initiative but must present his proposals to a meeting of his fellows presided over by a witch leader. The question is thrashed out among them.” (Evans-Pritchard 1937: 39).

Their style of operation is similar of Sangomas in our townships or villages, they always move around in groups of more than one. This means teamwork is important to them. We all know that it is difficult to fight against a gang if you are alone, the researcher imagines how it feels a victim to have a group of witches over you whilst asleep. The collaborative approach to a victim is also explained by Evans-Pritchard, he says “they go to bewitch that man whose ‘condition’ is bad. That witch who hates him goes with a company of witches to his dwelling place. They dance around his hut. That witch who hates him opens his door, in witchcraft-struggle carries him off his bed, and throws him outside. All the witches collect around him and worry him almost to death. When each witch has seized part of his flesh they rise and return to their meeting-place.”(Evans-Pritchard 937:35).

3.7 VICTIMS OF WITCHCRAFT

Moving away from their collaborative style of approach, we now look at how they attack their victims. Evans-Pritchard says, “a witch does not immediately destroy his victim. On the contrary, if a man becomes suddenly and acutely ill he may be sure that, he is a victim of sorcery and not of witchcraft. The effects of witchcraft lead to death by slow stages, for it is only when a witch has eaten all the soul of a vital organ that death ensues. This takes time, because he makes frequent visits over a long period and consumes only a little of the soul of the organ on each visit, or , if he removes a large portion, he hides it in the thatch of his hut or in a hole of a tree and eats it bit by

bit. A slow wasting disease is the type of sickness caused by witchcraft. It may be asked whether Azande considers the consumption of the soul of an organ leads at the same time to its physical deterioration. They are certainly sometimes of this opinion. Witches also shoot objects called *ahu mangu*, things of witchcraft, into the bodies of those whom they wish to injure. This leads to pain in the place where the missile is lodged, and the witchdoctor in his role of leech will be summoned to extract the offending objects, which may be material objects or worms and grubs." (Evans-Pritchard 1937: 38). The above quote from Evans-Pritchard is scary and shows how cruel, mean and violent witches are to their victims. They are not different from a gang that would attack a woman, strangle her, rape her and stab her to death, leaving multi wounds in her body. Like a gang story, Sebald says, "witchcraft never struck at random. The victims always were neighbours and relatives of the person doing the witching and never strangers or persons far away. The witch usually focuses on persons she hated, had quarrelled with and of whom she was envious." (Sebald 1978:134). This means that one can also assume that they even rock down their victims, to make sure that the victim is in a powerless position and in an environment that suits them to attack. Sebald describes this as follows, "One of the most insidious consequences of the witch-hunt is the psychological effect it turns to have on the victim. During many witch trials, the accused person suffered a complete reversal of identity. When the hopelessness of the situation became evident and pain and frustration unbearable, he surrendered the old identity and adopted the one imposed by the persecutors." (Sebald 1978:207).

3. 8 GENDER ISSUES AND WITCHCRAFT

The researcher recalls that most people who consulted his father, who was a witch doctor, were men. Most of them laid their allegations of being bewitched by women. Actually out of 1:10 ratio whenever witches are caught it could be a man. Sebald is one of the writers who express gender related issue of witchcraft. He says, "Some writers suspect a special kind of hostility operating in witch accusations. It is in the issue of misogyny wholesale animosity toward women could conceivably be vented by accusations of witchcraft. Wolfgang Lederer sees this motive, veiled as it might be, as a significant component of the Genesis of historic witchcraft. He believes that

men tend to oscillate between love and fear of women and pleads for an end to the ancient hostility and the beginning of reconciliation. This plea is long overdue, for the oscillation goes back at least to the 15th century when erudite men debated not merely the role of women in the black art but their essence as creatures.” (Sebald 1978: 191). In defence, of women the researcher’s view is that because women were

- c. left at homes whilst men went to work, they had enough time to be idle and then end up creating mischief;
- d. Women might be using witchcraft to defend or protect themselves from abusive, muscular, strong and aggressive men; thus, they attack them as a group of witches.
- e. Women are said to easily believe than men in the African culture.

To support this statement, there is a view amongst Xhosa men that the outbreak of nongqawuse cattle killing (Mtuzze 2003: 10) would have not had happened if the white colonial settlers had approached men. In the researcher’s mind comes another factor that is observed, most churches have more women than men. Indeed, it is said women easily believe. The researcher is shocked by Ankarloo and Clark’s statement levelled against women. He says, “The curse tablets raise a number of important issues for gender in the ancient world, as will already have become apparent from our treatment of erotic curses. Women’s names appear frequently in the tablets alone or with those of men (witness the frequency with which ‘women’s names’ are noted in SGD). Women are often present even in tablets that appear to address disputes entirely between men, in that individuals in the tablets are often identified not by their father’s name (patronymic), as was usual and proper in the ancient world, but by their mother’s name(matronymic).” (Ankarloo and Clark 1999: 60-61). There is no doubt that within witchcraft there are serious underlying gender issues. Being the researcher, it is not easy to address them, as this could be a dissertation in its own.

WITCHCRAFT AND DISEASES – ESPECIALLY HIV/AIDS

The researcher feels this chapter cannot close without knowing that witchcraft has caused a lot confusion that resulted in great loss of life in South Africa. This happened in 1990s when HIV/AIDS broke out as a major killer disease in our country, if not in the whole world. The following story is a testimony. Zoleka* was married to Lungelo* and they both had three children, meaning this was a family of five. When Zoleka*

gave birth to their last son, she was diagnosed as HIV/AIDS positive. The doctors advised that her husband and children must be tested too. Tests were done and all were found to be HIV/AIDS positive, although at this stage none of them showed signs of illness. Lungelo* husband to Zoleka* refused to accept the results and the fact that his family was HIV/AIDS positive. He then decided to consult a witchdoctor who told him that they were all bewitched by a woman who Lungelo* was in love with before, and promised to marry her but left to marry Zoleka*. The witchdoctor gave Lungelo* herbs to use claiming they would cleanse their bodies from any cell of HIV/AIDS. The witchdoctor advised Lungelo* that for them to live healthy he must protect himself and the family from the previous girlfriend.

This is one of the stories of HIV/AIDS disease that led many people to practice witchcraft and be advised by witchdoctors they consulted. Many people were desperate then as even doctors were struggling to prevent this giant disease that took many lives day and night. Niehaus, actually argued that whilst witches could not send HIV, they were perfectly capable of creating 'artificial AIDS': that is, a witchcraft –induced sickness that mimics the symptoms of AIDS. In this manner, he said, witches took advantage of the pandemic and used it as a shield to mask their nefarious activities. He suggested that Khaulemu, who was a herbalist from Malawi, together with Jonas and Roniah.

Mathibela might have bewitched the residents of their neighbourhood.” (Niehaus 2001:164). Africans do have this worldview of diseases being caused by evil spirits (witchcraft). Mbiti states that the “the Sukuma – Nyamwezi peoples believe that there is a dangerous spirit (or monster), *Simungala or Ilimingala*, who keep boxes with evil and destructive contents. One of the boxes “contains dangerous diseases and with a little push of its lid out comes smallpox and other epidemics”.”(Mbiti 2012: 154).

This is one disease that actually brought about many myths around it, which are related to witchcraft. It is common knowledge that witchdoctors in our country advised their clients that to cleanse themselves of the HIV/AIDS they must have sexual intercourse with virgins.

Men were told that if they could sleep with a virgin HIV/AIDS will disappear in their bodies. A number of young school girls were victims of this as men raped them. The witchdoctors advised their clients to go and kill an albino-person and bring certain parts of their bodies as these would be used to produce an herb that cured AIDS.

Many of these myths around HIV/AIDS disease and witchcraft are new in our country.

3. 10 COMMON CHARACTERISTICS OF WITCHCRAFT

The researcher in his research process has identified that both in the Western and African culture there are common characteristics that are associated with witchcraft. The researcher mentions a few as there are many, for example, brooms, animals, dead people and voodoo dolls. It is puzzling how some of these items mentioned above are used to characterize witchcraft. Some of these examples are elaborated below to make the reader understand the concept of their usage.

3.10.1 BROOMS

It is in the village of Bushbuckridge where the communities believe that if ever you drive in the early hours of the night you must be careful of the traffic of the flying witches. Children in this area have many stories of how they saw their grandmothers flying at midnight on a broomstick.

Ankarloo and Henningsen state that “the common people understand by ‘sorcerers’ those who have the power to fly through the air at night-time to remote places where they worship the devil and abandon themselves to intemperance and lust.”(Ankarloo and Henningsen1990:42).

Baroja alludes to the fact that witches have principle meeting places, such as parishes, chapels, churches, private houses and under the trees. To arrive at those places they use broomsticks to fly through the air. He further states in this book that it is plain that the judge does not doubt the realities of flights and movements for a moment. (Baroja1961:161-162).

3.10.2 ANIMALS

In the practice of witchcraft, there are certain animals that are commonly used by witches in their witchcraft acts. Some of these animals ended up being disliked in different communities, in as such that the owning these animals was easily associated with witchcraft. Perhaps that is what happened with the old lady Mrs.

Maokeng* in the village of Shimawusa who owned a cat.

Niehaus says, “Many features of witches indicate a symbolic affinity with animals. As babies, witches have the ability to cling to walls like bats. They also believe that cats are not inhabited by darkness and easily move at night. Some birds are capable of flight.” In his book other animals identified by people as used for witchcraft are snakes, baboons, owls and cats (Niehaus 2001: 48).

Niehaus shares a story of a cat that was once found next to a river snared. The cat was speaking saying “Hle, ntesetše hle, ke sepele! Ke nyaka go ya gae. Hle, ke sepele, hle! (Please, let me go, release me! I want to go home! Please, release me!)” (Niehaus 2001:48).

Evans-Pritchard affirms the usage of animals in witchcraft when he states the following that “there are nocturnal birds and animals which are very definitely associated with witchcraft and are even thought to be servants of witches” (Evans-Pritchard 1937: 50) he also mentions bats, owls and jackals that are universally disliked are considered to be very unlucky.

The researcher is reminded of when he and his friend were from a night Virgil; they saw a big burning on the road far away from houses. None of them as boys said anything to each other until a week later. When they all shared the story with their parents they were told they were lucky to have never said a thing to each other and ran away, as that coal is known in the village to be a snake that is used by one of the greatest witches in the village.

11 FAMILIES THAT EXPERIENCED WITCHCRAFT

This is a true story of a lady whose family was bewitched: A traumatic and painful experience started when Nomasomi* received a phone call from an unknown woman who refused to identify herself. She told Nomasomi* that she is in love with her husband. Nomasomi* then confronted her shocked husband Wiseman, who did not deny the accusation of the affair. As weeks went by Nomasomi* started receiving life threatening calls and text messages that caused her to be depressed. The same woman who initially called Nomasomi*, kept calling and on one phone call told

Nomasomi* that she would see things if she does not allow Wiseman to go out with her, and must stop insulting him when he comes back from seeing her. As the evil spirit began troubling her, she began experiencing unexplainable attacks.

Indeed, one day as Nomasomi* entered their bedroom, she noticed that their bed was partly burning. She screamed and her children who were sitting outside came running. They put out the fire with a hose pipe and called their father who was also outside with his brother when the incident happened. He came in with his brother and when they witnessed what had just happened they were both shocked by the incident.

As the children were cleaning the bedroom, since Nomasomi* was still in shock and could not do anything, they noticed some strange writing on the headboard, it was written, "The worse is coming" (see appendix D). This began to traumatise the whole family. Nomasomi* quickly decided to phone her friend's mother and explained what happened in their house. The friend's mother's response was this that "this looks like vutha" (fire that starts without being lit by anybody) Nomasomi* did not know what the old lady was talking about because she had never experienced that before. Surprisingly her brother in law and husband were also suspecting that it was "vutha".

As they were all still shocked by that incident, one of the daughters came inside the house running, saying one of the pillows is burning again, everyone rushed outside and found the pillows on fire, yet they were sure it was not burning before (see Appendix E). Small fires continued to erupt as they kept on putting off some fires Nomasomi* was also surprised by the burning plastic bucket in the kitchen. While still surprised by the burning things in the house, she started noticing that something was tearing her clothes in her closet and throwing pieces on the floor. As these incidents continued happening she noticed that there was something writing on her whole body. She would not feel it until somebody else noticed the writings (see appendix F and G). It was a black stick substance that was used, and the writing was on the furniture, floors, windows and car

These incidents happened for about three days, and the friend's mother was advising them on what to do. Nevertheless, on the fourth day the friend's mother came with her pastor who anointed the house with holy oil, sprinkled every item in the house with salt water that he prayed for. Pastor Gilroy also told Nomasomi* and family

to light candles every night and recite Psalm 31 together. They were also told that whenever they see strange things around the house they must curse them in the name of Jesus.

The pastor told Nomasomi's* husband that he must leave the woman she had an affair with or else he, Nomasomi* and the children will burn to death. The pastor also told the husband that, he must expect an evil war from the concubine, but must keep on using holy oil, salt water and pray in Jesus name. After two weeks, Nomasomi* doing what the pastor instructed, burning of items in their house stopped. However, they were all still wondering how a fire could start without being lit, even the husband was shocked. It is known in most of our villages and communities that a person is able to bewitch another by causing fire to erupt and burn items. As alluded to before others are able to cause illness, send lightning to strike or cause accidents through traditional medicine.

The researcher is relating this true story, which the owner gave permission to be told, as the aim is to emphasise that witchcraft cannot be just dismissed as superstition, it does exist and there are many stories that can be told that are a witness to its existence. (Appendix H) Reflection based on this story is that witchcraft does exist and must be addressed. The church, especially mainline churches must come out and help its followers, address their concerns and fears experienced in life. The church must address earthly issues, and not always make an excuse with prayer. This causes damage to those who seek healing

3. 12 PRELIMINARY CONCLUSION

There is so much one can write about in this art of witchcraft, from both Western and African culture. Both worldviews are similar in differing and elaborating on witchcraft. Some of the things mentioned in the story of the village of Shimawusa attest to this factor, for example cats are mentioned a lot in relation to witchcraft and also the old lady Mrs. Maokeng* had a cat. The concept of witchcraft has also to do with belief and superstitions. There is a thin line in between. In that case witchcraft is not easily dealt with through law, Leek says "I must emphasize that in witch craft we have complete tolerance of all other religions; most witches have at some time in their lives studied several other religions. In this we are in complete agreement with the

constitution of America, which professes to give very one the right to follow his own religion. Let us at least feel that we can partake in these. We can withstand provocation to retaliate if we are conscious of our total acceptance of reincarnation. Some of the most fanatical members of other religion may one day have to go through incarnations as witches, if they are to evolve spiritually to a point where spirituality is placed above materialism.”(Leek 1971: 156-157), this is an indication that witches believe that it is their constitutional right to practise witchcraft. There is a view from witches that suggest that witchcraft is nothing else but religion, Leek says, “in fact and in popular belief, black magic is anti-social, rejecting all normal values and loudly proclaiming the opposite as accepted values. Black magic, having no special religious rights of its own, takes those of another religion and inverts them, while witchcraft does indeed have its ancient religious rights, which are steadfastly maintained. Most witches which who I am acquainted with are not interested in the rights of another church, except from curiosity, and are certainly not looking around for churches and graveyards to violate or holy water to steal. Sacrilege and reserved symbols are part of black magic; witchcraft has enough symbols of its own.”(Leek 1971:68).

There is no doubt that between witchcraft and religion there is tension and that tension spreads to our communities thus we have victims and perpetrators. In the process, innocent casualties are found, not to mention fear of those who stay or live in the environments. The village of Shimawusa is one such environment, where due to beliefs and superstition a person is burnt to death with her house (Appendix I).

In approaching this challenge of “elderly people alleged to be witches,” the researcher’s view is that pastors and ministers would need to be very careful with how they enter the space of the affected that are:

- Elderly people (Victims)
- Witches
- Community
- Women (gender issues)
- Indirect victims (the granddaughter).

How ministers would be able to deal with this issue depends on their approach, as there are other issues to be aware of, such as those below that could be problematic:

- Fear to point witches
- Lack of evidence
- Lack of legal approach based on human rights and justice.

NB. Especially in our South African environment where it is those who claim to be religious and follow Christianity who make people eat snakes and rats, it is not witches. If one has to bring the issue of rights, democracy and rights to practice your religion freely then Leek has this to say, "Right-mindedness must also be linked with our ideas of free will, enabling man to make his own decisions whether to follow good or evil. The progress of man's life will show to what extent he has developed, used his free will, and followed his conscience. We see right-mindedness as the positive and continued search for good, despite barriers and hardships, which may make the way through this life something of a disaster cause. It lies in the refusal to use power for power's sake and in a wanton manner or for harm against another man. Power is only to be used for the positive forces of good, such as helping yourself and others to attain a harmonious life."(Leek 1971: 58). The question then is, are all religious believers, be it witches or believers in God, to always be in a state of right-mindedness. As Leek says that in these beliefs there is a power issue, which all believers be it witchcraft or Christian faith are seeking.

The final view of the researcher on the issue of elderly people being alleged as witches is that its solution would come from the very stakeholders of Shimawusa and other participants who have experienced this. The research in the next chapter embarks on a qualitative research method, and applies it through interviews questionnaires and

case studies, to get into the heart and depth of the topic, so to be able to come up with sound, well informed scholarly recommendations and findings in chapter 6.

CHAPTER 4

CASE STUDIES AND INTERVIEWS

4.1 INTRODUCTION

In this chapter, the researcher will deal with specific case studies of different people who have been part of this research by sharing their stories in relation to 'witchcraft allegation upon elderly women'.

The following are different people who were sampled from different communities such as Shimawusa who shared their experiences through case studies and interviews. In each category of sampled individuals, there were questions that were asked which they were required to respond to.

4.1.1 CATEGORIES

- **Elderly women who have been victims:** these are stories of women who have been accused of witchcraft in different provinces or regions of our country inclusive of Shimawusa.
- **Families of victims who are the grandchildren of accused elderly women:** these are families whose grandmothers have been accused of being witches and dealt with by communities in a very harsh manner.
- **Families of victims who claim to have been bewitched by elderly women:** these come out in this study as complainants against elderly women whom they claim bewitched them.
- **Members of community who pronounce verdict on these accusations:** these are general community members who gather to deal with any issues or matters that affect their community
- **Social worker:** This is a Government representative who deals with elderly issues in a particular area. For him/her to do this he/she has to go through university studies, they are called social workers and deal with issues of the aged.
- **Village chiefs:** these are elected by the community to lead and govern them through experiences; they sit as judges over community disputes.
- **Police:** These law enforcement people serve the community and arrests those

who break the law and commit crime.

- **Care givers of the elderly:** these are community unemployed individuals who commit to care for elderly people who are neglected by their families
- **Children as victims:** these are children who when neglected by their parents or their parents have passed on are looked after by their grandparents who later the community accuses of witchcraft
- **Priests from mainline churches:** These religious leaders are referred to as ministers, fathers, and reverends.
- **Pentecostal priests:** these are spiritual leaders from Pentecostal churches
- **Pastors :** these are Christian leaders who are spiritual heads of charismatic churches
- **Traditional healers:** these are persons in a primitive society who uses long-established methods and traditional medicine passed down from one healer to another to treat a person suffering from various illnesses and situations.
- **Witch-doctors:** these are people in some societies, for example in Africa, who are credited with powers of healing ailments believed to be caused by witchcraft, divination, and protection against the magic of others.

All the above stories and responses to questionnaires will bring out the depth of the challenge of accusations of witchcraft against elderly people. These, the researcher believes will bring reality of the problem that the researcher was confronted with when Mrs. Maokeng's* granddaughter entered his study room/office reporting the burning of her grandmother by the community. It is out of these case studies that the author will be able to enlist findings and recommendations as guided by the methodology of Gerkin and Pollard as discussed in chapter two.

The reader will now going be exposed to community people's experiences about witchcraft allegations against elderly women.

INTERVIEWS

Seven people have been interviewed – based on their personal experiences of witchcraft in relation to elderly people they, volunteered to participate.

Doctor: Local medical doctor whose practice is at the Shimawusa village.

Police officer: An elderly former policewoman who used to serve the community of

Shimawusa

Social worker: Mr. Fikile Nkosi*, a social worker in the Eastern Cape who stays in a village that is highly superstitious and where witchcraft is practiced.

Woman: A young woman who witnessed the murder of 7 family members who were killed in Natal

Teacher: Teacher/ Educator from the village that is close to the village of Shimawusa.

Family Member: A member of Batista*'s family, who requested that no photo of his must be taken and wished to remain anonymous.

Sangoma: A Sangoma from QwaQwa, a region in Free State who volunteered to be interviewed.

4.2 CASE STUDIES

Because of the complexity of this topic the author is bound to have a number of different role players of the community whom the study categorized as above so as to make sure that fair and broader experiences of villagers or community members was covered as evidence of the impact of witchcraft in their lives.

CASE STUDY 1

4.2.1 ELDERLY WOMEN WHO ARE VICTIMS

The researcher would like to remind the reader about a particular incident that happened whilst Mrs. Maokeng's* granddaughter was reporting about the burning of her grandmother by the community who were accusing her to be a witch. It is stated on page 17 of the research that at that point in time three elderly women came into the office crying "help help they want to kill us too, they say we are also witches". They also told the researcher that they could no more have any pets in their houses, the minute they have a cat, the community kills it, and they even killed their dogs because they claimed that they used them to practice witchcraft. They were crying tears in front of the researcher seeking for his help.

One of these elderly women related a sad story that happened two years back when she was also accused of bewitching somebody who was knocked by a car and was paralysed and they claimed that she was the cause because when the accident happened, she had just crossed the very place and they believed that because this person crossed after a witch, that is why he got knocked by the car. She says luckily for her, the driver of the car and the family stood by her side because they noticed that their son was wrong and he was drunk to have crossed in front of the car.

Reflection:

- Elderly women don't have the strength to stand against a crowd of energetic community members, they can't even argue with them. They then seek refuge in the church as Christ said "come to me you who are heavy laden, I will give you rest."
- Elderly woman are associated with witchcraft because of their friendship with Mrs. Maokeng* not because of any facts.

- The question is what the priest is going to do to defend and protect these women.
- The question is, it seems it is common for elderly woman to be accused of being witches. What is the church's response to this?
- The fear and trauma these woman feel also needs to be attended to.

The researcher hopes that final findings will address issues raised by elderly woman accused in their community of witchcraft.

CASE STUDY 2

4.2.2 FAMILIES OF VICTIMS WHO ARE THE GRANDCHILDREN OF ACCUSED ELDERLY WOMEN

The researcher wonders how Mrs. Maokeng's* granddaughter managed to witness the burning of her grandmother. When the granddaughter related to the researcher, she says, she did all she could to stop the community, until another woman pulled her and said be careful, they will burn you too. It is then that she ran to the rectory. The child was crying as she narrates the story. If the reader could read on page 17 the story says besides witnessing the burning of her grandmother she also witnessed the burning of the only home she knew, a place where she grew up since she was a child, and the trauma that she had to undergo was unimaginable as she stayed emotional on the very page.

In another incident that happened in another village, Lungelwa* tells the story of how her grandmother was hanged with a rope in a forest by men who found her in the forest as they were hunting. When she told them that, she went there to gather wood, they then said you can't gather wood alone, where are the other women? Only men can walk alone. If you are found walking alone as a woman, you are a witch. When she couldn't explain they decided to hang her in that forest claiming her to be a witch who killed their cattle. These are the stories that are faced by elderly women in many villages of South Africa.

Reflection:

A feeling of wishing you had power to stop something and yet you are rendered powerless – this is the situation of the granddaughter.

Traumatic experience of witnessing a person you love in pain and crying for help and yet you cannot help.

- How would this child forgive and forget this incident is another milestone?
- How would the church, pastors and priest help to heal and reconcile with the community?
- Is she going to rebuild the house, move on with life?

Grand children, families, communities are losing elders, people with knowledge and wisdom due to lack of knowledge on ageing.

- Will the pastors and priest be able to address granddaughters' questions?

The impact of these killings on grandchildren is also a great concern.

- How would the pastors and priests approach the community so as to change their perception on elderly woman?

The researcher is of the view that a healing programme is needed for these grandchildren. On the other side community palavers are also needed to address these issues.

CASE STUDY 3

4.1.1 FAMILIES OF VICTIMS WHO CLAIM TO HAVE BEEN BEWITCHED BY ELDERLY WOMEN

Failed to intervene when Mrs. Maokeng* came asking their help to clear her name within the community. At no stage did they seem to have believed her, and that shows that they took the side of the community. That is how Mrs. Maokeng* have to be burnt in her house.

In one incident that happened in another village in the Eastern Cape, involved two children who were friends from very close families. As they were playing the children got into a fight, and out of that fight, one of them was killed and the family whose child was killed took the body to a sangoma to find out how their child could be killed through a fight with fists, since there were no beatings, stabbings or shooting. The sangoma said the boy who killed their son, was wearing a cloth in his arm that was given to him by his grandmother. That family out of pain and anger moved straight to the other boys home and found the grandmother. They then dragged her joined by community members and drowned her in a nearby dam. All that happened in the wink of an eye, they were singing songs, chanting slogans 'she is a witch, she is a witch' and that is how the old lady died. It is very common that families, out of minor or petty differences in a community, will then accuse one another of witchcraft, and action is taken, and mostly it's resulting in fatalities.

Reflection:

The researcher acknowledges that there are other victims here or another family in pain, that of Batista who is dead or of the bewitched person.

Many people who are bewitched are dead, blind, crippled and some are mentally ill. At this point, it is not a matter of belief or not. The fact is a person has died mysteriously

- Who is to blame?

When you are emotionally hurt and in pain, it is easy to believe any seed of an idea planted in your mind. So hurting families are quick to forget of being misguided.

On the other side of the story a family might be believing that their loved one is bewitched and burning and someone alleged to be the cause of death consoles them. At times it a fair revenge or punishment carried out.

Communities are broken down. Mistrust grows and there is no working together.

The researcher may not be able to deal with this, as this seems to be a separate special research.

CASE STUDY 4

4.2.3 MEMBERS OF THE COMMUNITY WHO PRONOUNCE VERDICT ON THESE ACCUSATIONS

The researcher and co-researcher went back to these villages with the following questions:

- a) What experience do you have to pronounce over these accusations?
- b) What evidence do you consider to make your pronouncements?
- c) How do you know if the accused person is innocent or guilty
- d) How do you separate the incident from petty differences among families that can lead one labelling another one as a witch?

When the researcher and the co-researchers questioned some of the community members, using the four questions, one community member or more stated that, when people were accused of being witches, normally, there had always been a rumour in the community that they were witches and their neighbours knew them very well because they started to bewitch their own neighbours first. They even stated that these old ladies had got tendencies of doing funny things in the community. Even their dressing style made one suspicious of them being witches. One man who is a community member in Kwamashe* community says how they identify witches is that, when they call them to answer for themselves, they always look down with their eyes falling deep into their bones. This man further on said they have a tendency to move up and down the street standing and talking alone, and these are the signs that they used to consider when concluding that these people were witches. Some of them had animals that they didn't treat as animals but as children and these animals, were those that they sent to kill people.

In our villages, there has been a rumour that the witches themselves speak out and say, as they do witchcraft and who they do it with. The community members believe, therefore, that these are the reasons that are put forward to prove that people are witches, some when they beat them; they then confess to be witches and also give names of other witches.

Reflection:

- It is becoming a culture that does not want to stop ignoring law enforcement and justice systems, then the community takes law into its hands Is justice failing the communities?
- Kangaroo courts were popular in 1980 in South Africa. Many of those were called “sell out” and spies were sentenced in these courts then.
- Mob psych plays a role here, emotions are high and quick solutions tend to be the easiest way out. This leaves elderly people being labelled as victims,
- Serious lack of knowledge on changes undergone by elderly people. There is a need for empowering the community on stages of ageing.
- The very courts are used to settle scores and paying of revenge.

The researcher will bring out findings and later recommendations. Confession of some village members is a concern too as this fuels violence

CASE STUDY 5

4.1.1 SOCIAL WORKER

On the 13 March 2017, the researcher requested a social worker who is specifically assigned by the department of social development to focus on elderly people in one of our local regions.

Ms. Khwezi*, starts by defining that her role is to guide, train, develop and see to implementation of health and social policies of the department as far as the elderly people are concerned. She explained that it involved elderly people in their different environments: those staying alone in the communities, those staying with children or families, and those staying in old age centres or homes. Khwezi* says both families and communities for many reasons such as mostly reject elderly people:

Facial defects they exhibit such as wrinkled faces that look funny with inside falling eyes. She also mentioned the smell of their body and clothes as they depended on others to bathe them

Loss of eyesight that makes them to easily go to a wrong place other than the one he/she wanted to go to.

Body change, dry skin all over, with wrinkles. Mostly they bend in their walk.

Due to age, tend to also wear old clothes such as, to wear few clothes they favour. At times always have covered selves with blankets and wear handkerchief or a hat.

They at times have loss of memory and tend to speak to themselves

All these elements and others lead the communities that lack knowledge of elderly people to label them, call them names such as witches and this is prevalent amongst black people. That is how some end up being victimised and killed by their families or communities. Khwezi* states that some are raped by young boys who find them alone because children left them after accusing them of witchcraft. Some of the diseases they suffer from add to them being seen as witches e.g., Due to age some cannot walk so they crawl like babies. Communities take this as a sign of being a witch. Also due to loneliness – longing to be with grandchildren they end up having many pets

that they treat as grandchildren. Families and communities don't accept this as normal growing stages but conclude that these are acts of witchcraft.

Reflection:

There are social workers who focus on elderly people.

Elderly people do suffer pain of rejection by their families and communities.

Physical changes are some of the reasons that make them to be easily accused of witchcraft.

Illnesses and diseases they suffer from are not understood, and then they end up being accused of witchcraft. Illnesses such as loss of memory and Alzheimer.

The Social worker does not seem to be working with churches, schools, communities and its leaders to teach educate and empower them on stages of ageing and its challenges. This is what the researcher should elaborate on as one of his aims.

CASE STUDY 6

4.1.1 CHIEF

Chief Paile*, a 63 year old man is the chief of Shimawusa village. He echoes that more than 10 people have already been burnt, killed and abused after being pointed out as being witches in his village. He believes that these allegations are sparked by family differences and misunderstanding. He does admit that those who are mostly accused of witchcraft are women than men. At times, her own children accuse a grandmother to be a witch. The chief say it is worse when you are an old lady, who stays alone and staying with cats. The community calls such people witches and they eliminate them. The decision of what to do about witches is given by the people, the very people who act out of anger and emotion. Mob psyche mentality plays a major role. Chief Paile* says that villagers don't want police so they want him to judge on the evidence they give and judge in their favour.

He says the villagers claiming that old people say it is a centre of witches burned down an old age centre that was in the township. The researcher would like to remind the reader that the position of chieftaincy is depended on elections. Therefore, many chiefs find it difficult to facilitate the arrest of the killers of these old women.

Reflection:

The village chief is powerless. This from the theological point of view reminds the researcher of Jesus Christ in front of Pilate who could do nothing to serve him. The Chief himself fears the mob consisting of his own villagers. The chief is favoured to judge – not police because the community knows that out of fear he makes judgement that suits them.

Actually, the chief has no power over an emotional angry mob.

CASE STUDY 7

4.1.1 POLICE

Sergeant Khuzwayo*, tells of his experiences as a law enforcement officer and as a person who is to apprehend criminals. He says one day he was called to come and arrest an old man whom the residents found on top of the roof of a house where the father of that house has just passed on after a very short illness. This old man of 91 years was crying and talking to the deceased saying “why did you leave me, I can’t bewitch these people alone, and you know I can’t ride the broom alone, we both killed our wives and used them as zombies, now that you gone how do I deal with these two women alone, come back, come back, come back”

On arrival sergeant Khuzwayo* saw this man on top of the roof. Fetched him and took him to his home, which was in the same street as the deceased man. The old man told sergeant Khuzwayo* of names of people they killed to use as zombies in their witches place. Some of the names mentioned, Sergeant Khuzwayo* knew and in reality some died mysteriously.

Sergeant Khuzwayo* confessed that much as he heard this from the horse’s mouth, he couldn’t arrest and charge the old man as there were no criminal cases opened on the dead people mentioned. The doctor’s report stated cause of death as natural or accidental. No witnesses could be found to confirm the old man’s confession. He himself even being a police man, feared for his life, family and children so refused to arrest the man. Sergeant Khuzwayo* confirmed that such cases are thrown out of the court by judges due to lack of evidence. Testimony of witchdoctors is not scientific enough to warrant sentencing.

In the village of Cala in the Eastern Cape, police with a bucket full of men’s private parts recently caught young women. When standing in front of the judge that asked the prosecutor if amongst the men who are in the court, there are any of them who was missing private parts, if there were any let him stand up and accuse them of bewitching him and stealing his private parts. No man who was in that full court was prepared to stand so the case was dismissed.

In many cases, the community resorts to kangaroo courts or what we call street courts that based on caregiver and social worker facts on case study no and not many elderly people are found guilty and often get capital punishment. It is rare to find an accused of witchcraft that has won the case and was freed. Most are said to be caught and killed. Unfortunately, it is more women than men who are victims of being alleged witches.

Reflection:

A lot needs to be done in our country around this subject of witchcraft such as

- Revise our acts and law
- Police need to be guided and empowered on how to deal with witchcraft
- Special courts need to be established to handle these cases

The minute communities can see that those who practice witchcraft are brought to book; killings and burnings of their houses will subside. Communities take action because they see police don't act.

CASE STUDY 8

4.1.1 CARE GIVER OF THE ELDERLY

Thokozile, an unemployed engineering graduate decided to volunteer as a caregiver in her community. She wakes up every day to go wash, feed and clean house of elderly people who stay alone. Thokozile tells a story of Mamzongwa* a 96 year old lady whose children left her alone and vowed not to visit her until she could agree to be solved and stop bewitching them and their families. This was after both daughters in law had miscarriages at birth. Thokozile* says Mamzongwa* always related this story with pain, hurt and anger that was deep seated in her heart, then tears would then follow. Thokozile* tried to convince the children to come visit their grandmother but all promised to come after she was dead when they would cleanse the home before coming in with their children. Thokozile* stated that Mamzongwa* was old so she said things that at times made no senses and had no meaning. Even things she did were funny and alarming. To give an example, she would wake up at midnight and go to a neighbour's house wearing a nightdress only, then ask them for tea. It is said, even the community had joined the children in accusing Mamzongwa* of being a witch and this ma their lives as caregivers to also be suspected and kept at a distance by the communities they served.

Reflection:

The caregiver as the closest to these old people experienced a lot on their behalf

- Rejection
- Victimisation
- Name calling
- Being mistrusted
- Loneliness

Actually, the caregivers were also suspected of witchcraft because of their association with these elderly people.

4.2.4 PRIEST AND PASTOR'S CASE STUDY

This research was also conducted, the pastors and priests, as they are the shepherds of the flock, play a major role in the communities they live in and serve. They are generally respected and looked upon as spiritual leaders of society.

The following questions were presented to pastors and priests:

- Briefly introduce your church and focus.
- Do you do specialised ministry and were you trained for it?
- Do you believe in the existence of witchcraft?
- Have you ever in your ministry directly or indirectly experienced incidents of witchcraft?
- What skills, empowerment or development teaching was given to you and other leaders to prepare you for caring for elderly people?

Three pastors or priests were sampled to respond to the above questions in two to three paragraphs each. The sampled priest or pastors were from:

- Anglican Church – mainline churches
- Baptist and resurrection church of Jerusalem - Pentecostal church
- Zion- Lion of Juda church – African Independent congregational church
- Praise and glory worshippers Christ mission – Charismatic church

4.2.9.1 ANGLICAN CHURCH PRIEST

The researcher, who is an Anglican priest, was confused in that it was the first time in his 15 years ministry to be confronted with an incident like that of Mrs. Maokeng*. The researcher stated that the Anglican Church has pillars, which are: Tradition, Faith, Scriptures and Reason. These are marks of making an Anglican an Anglican. What is common in all Anglican Churches is the Word (Bible), the sacraments, Liturgy and Episcopal structure.

In the Anglican Church those who become clergy are not trained for specialised ministry, it is up to a person to develop himself and focus on a particular ministry, but that is not formally recognised by the church structurally. The researcher states that in their training the issue of witches and witchcraft is never touched, taught or even discussed in any way. It is dismissed as superstitions and beliefs.

The researcher earlier on stated in chapter one page 15 that his experience of witchcraft was through his father who was a witchdoctor and that it was not directly experienced by him. In the church circles and amongst colleagues who are other priests it was very rare that this issue was discussed. This actually made them not to know what to do when confronted by issues related to witchcraft. In the event of elderly women being victims accused of being witches, each priest used common sense to respond as there were no special programmes related to ministering to elderly people and the challenges they faced.

4.2.9.2 BISHOP REV MARIBA'S*: CASE STUDY

Bishop Rev Mariba* is a founder and head leader of the Christian community family church in Etwatwa, Far East of Daveyton. He also owns and runs a bible college for those who feel called to be priests. The church is founded on two pillars, which are vision and mission of Christ, their main source is the bible only. Bishop Rev Mariba* said that it was him in his church who dealt with specialised ministry needs such as healing and anointing.

He boldly stated that he did acknowledge the existence of witchcraft, and he has had a number of incidents where the witches attacked members of this church. The response and intervention of his church was to empower the congregation with the word of God, guide them to relevant scripture to defend them from witchcraft attacks.

He said his teaching to people is that if you have accepted Jesus as your saviour and Lord, were saved and born again you became a target of the evil spirits such as witchcraft.

In their church, they have elderly people but because they are born again and spread the word of God, they don't have challenges of being accused as witches. He concluded by saying witchcraft had power over those who believed in it instead of believing in Jesus Christ only. He also admitted that elderly people were neglected by communities, families and even by the church, because they were no more making a meaningful contribution to the church and this is sad

CASE STUDY 11

4.2.9.3 PASTOR DODO 'S' CASE STUDY

Pastor Dodo thanked the researcher for allowing him to volunteer in his research paper. He is a Pastor at Grace and joyous bible church, which was established in 2001, the church has 10 branches, 15 pastors and two senior pastors. The church is solid in bible study, praise, and worship. The pastors are born again Christians who specialise in the healing and deliverance ministry.

The church does believe that the evil spirit has its soldiers of sin and some of these are witches that are all over to attack and kill the weak children of God. Witchcraft exists and is fighting the Holy Spirit. In their church, they believe in driving away evil spirits sent by the devil upon innocent children of God. They declare the word and deliver bewitched people through Jesus' blood. They sprinkle water on people who need cleansing, lay hands and anoint with holy oil those who are delivered. Pastor Dodo claims that witches are nothing to them, whether young or old. When elderly people share their problems with the pastors and they receive assistance. Those who are suspected to be witches are also assisted for they repent. As a church they don't involve themselves in politics and community affairs, those have nothing to do with their church.

This research notes that the three pastors who took part in this research were from different churches with different backgrounds. It would then be interesting to see recommendations from the research after reflection.

Reflection:

- Mainline churches don't take witchcraft seriously – dismiss it as a superstition.
- Mainline churches have no specific caring process for elderly people
- Pentecostal churches claim to have power to drive evil spirits away
- Charismatic churches believe word and prayer can deal with witchcraft
- There are no convincing programmes by all churches to intervene in cases of witchcraft. Yes, pastors are also human and live in fear.

CHAPTER 5

HEALING

5.1 INTRODUCTION

The interviews conducted in this research indicate that there is a lot of wrong that is going on in our communities on this topic of “Witchcraft allegation upon elderly women: a pastoral challenge.” It is clear that brokenness has become part of life. Pain, suffering, tension, and suffering are, all glued in communities. Not all institutions of the society by no means seem to be closer to finding a way of dealing with certain social ills, such as elderly people being victims of witchcraft.

Russel in his introduction from his book “The aging experience” claims, “Most old people don’t describe that way. Given a questionnaire which asks them if they think of themselves as young, middle aged, or old, the majority of people over 60 opt for ‘middle aged’. Quite a few of the rest, including those in their 80s and beyond, select ‘young’.” He goes on to say, “This tells us about the subjective experience of aging? Does it mean old people fail to see their wrinkles and grey hair? That seems unlikely. Does it mean, as a few researchers have suggested, that old people avoid the *label* ‘old’ as a means of distancing themselves from social category encrusted with negative stereotypes of uselessness, decrepitude? This is closer to the mark. I believe, however, that there is more to it; that the term ‘old’ simply does not mean the same thing to older people as it does to the rest of us.”(Russel1981: 7)

The researcher thinks that there are reasons that lead elderly people describe themselves as part of the younger generation. The researcher believes that treatment and accusation against elderly people by their own community and families could lead the very old people to reject their stage of aging and prefer to be categorized within a younger generation. Old age these days goes with stigma and victimisation; our elderly are no more respected and held up high as a source of knowledge and wisdom for the younger generation. Russel says, “Most gerontologists identify the central problem of ‘integration’. Increasingly, they argue, the aged are becoming segregated from the major structures and processes of modern society. Thus, a major goal of public policy towards the aged should be to ‘reintegrate’ them.” (Russel, 1981: 12).

The researcher echoes Russel's view that any programme for healing depends on the integration of elderly people in all programmes of society and institutions.

Many old people end up running to the church for acceptance and accommodation of their stage of life. The church unfortunately is, itself, struggling to find a pastoral caring programme to deal with its aging members with more than only prayer and fellowship. Lack of specialised ministry such as ministry for aging is in different ministries, this is the same picture with ministry of youth, divorces and other ministries.

This chapter is, therefore, going to go back to its aims and objectives and address the issue of healing, as well as proposing effective action and programmes that could help to address the issue of elderly people being killed by their own people – accusing them of witchcraft.

In the village of Khunou* a young girl of 21 years of age died after eating lunch at a local wedding she attended with her family. The girl was also pregnant. In addition, old lady who was at that wedding was later identified and accused of having poisoned and bewitched the young girl. Reasons to accuse her were that she was seated at the same table with the girl and it was known that the old lady and the given family were not in good terms for a number of years. After some few weeks the girl and unborn child were buried, The boyfriend who was to be a father decided to go to this old lady's house, got in by force and raped the old lady. When arrested, he said, "I want my girlfriend and my child." Moreover, repeated these words until he was sentenced to a mentally ill persons' prison. The inability to interrogate and investigate witchcraft killings, especially of elderly people, and their effects destroys societal relationships and progress in those societies.

There is no doubt that stories such as the one above, case studies and interviews in this research indicate that healing is needed in our communities especially those affected by this phenomenon.

5.2 REFLECTING ON AIMS FIRST

In chapter one, the researcher stated the following aims as aims for his study.

1. The main aim is to use the method of Gerkin and Pollard in order to work

pastorally with brokenness and lost flock in the village of Shimawusa.

This aim suggests, therefore, that Gerkin and Pollard's methods are to be used.

a) In the village of Shimawusa, brokenness, hurt, pain, division and mistrust are terms that describe that community. Relationships are broken and destroyed hence anger and revenge is the order of the day. The research is influenced by a particular worldview of most villagers of Shimawusa* that strongly believes in witchcraft as an existing phenomena, and have concluded that it is their responsibility to eradicate it in their village at all cost. The Shimawusa people need to be moved from their stand, position, and worldview that seem not to heal them but fuels continuity of destruction and pain rather than ending it. Pollard's methodology is useful in addressing this challenge.

b) When hope and faith are lost by the individual or group the tendency is to lose focus and direction. In such cases, people are directionless and begin to find their own solutions to their problems. On Moses' journey with the Israelites to the Promised Land, we learned that at a certain point, Moses went to the top of the mountain to consult with God and pray. The Israelites felt Moses was gone for too long. They felt deserted thus begun to create their own gods using all sorts of things. This confirms that in society the absence of leadership from institutions and organs can distract followers from the right course. Gerkin's methods need to be used here to bring back good shepherds who can lead the village to the correct means and ways of resolving their problems.

The above will be achieved through using qualitative data found in case studies and analysis of interviews.

2 Equipping church ministers in order to pastorally care and address the situation of witchcraft within the society.

The key issue here is for the servants of God to understand what pastoral care is in theology or ministry. Wimberly aligns pastoral counselling or care to be an idea of attending to the relational personal needs of people. (Wimberly 1999:7). Healing and intervention teams can, therefore, not sit in an office and theorize on this challenge but must be visible on the ground and practically work on solutions with the people not for the people. Gerkin's method is to be used to pastor the villagers carefully. In

establishing the healing intervention Gerkin says, “Pastoral care practices that, on the other hand, emphasized discipline and the authority of the pastoral leader to set and enforce behavioral boundaries for members of the community, and on other hand, emphasized the pastor’s role as reconciler and healer of the wounds of the people” (Gerkin1997:30).

Gerkin further says the priest, and the pastors who are going to Shepherd the Shimawusa village need great wisdom and a thousand eyes to examine the soul’s condition from every angle... The priest, therefore, must not overlook any of these considerations, but examine them all with care and apply all his remedies appropriately for fear his care should be in vain.... If a [person] wanders away from the right faith, the shepherd needs a lot of concentration, perseverance, and patience. He cannot drag by force or constrain by fear, but must by persuasion lead [the person] back to the true beginning from which he [or she] has fallen anyway (Gerkin 1997: 31). To educate and create awareness that will change the attitude of the communities regarding the health changes and deformation of elderly women the researcher here will develop programme for empowering Shimawusa villagers. This could easily be done by involving other institutions of learning and agents of change in our communities not leaving out non-Governmental organisations.

It was therefore essential for the researcher to write this chapter with his mind focused on the original aims and objectives of this research and narrow his ideas to reach the intended results.

5.3 POLLARD’S PROPOSED HEALING METHODOLOGY

The following is the proposed healing methodology or programme that the researcher advises be used in the village of Shimawusa:

Positive deconstruction:

The researcher has to choose a small team that will go with him to Shimawusa with the objective of going there to positively deconstruct their beliefs, acts and strategies on dealing with witchcraft.

Pollard says to positively deconstruct is to take what is there, break it into small pieces or particles, study each particle or piece on its own, analyse by selecting pieces that are of value and worth. In using to rebuild what was deconstructed. Pollard in own words says “Positive deconstruction he uses to describe the process of helping people who are currently comfortable with their non-Christian belief to

think again about them – as possibly to become uncomfortable with, so much so that they then want to find out about Jesus.”(Pollard 1997:13).

In adopting this method, the researcher suggests that the healing team has to go to the village of Shimawusa and:

- i. Find out the people who seems to be comfortable with their methods of dealing with alleged witches by burning them
- ii. He also describes that these acts are non-Christian; indeed killing is unchristian and condemned by the bible, Exodus chapter 20 commandment no 13 states that “thou shall not kill”.
- iii. The people will be led to rethinking their ways of dealing with witchcraft.
- iv. They will be made to feel uncomfortable with their ways until they seek the solution from the Lord Jesus Christ.

Using palaver gatherings or storytelling was found by the researcher as the easiest pilot form to apply positive deconstruction. As villagers will be invited to come and share their experiences on witchcraft. It is during these sessions that they will begin to see that their narrations are not comfortable stories to be told, as they are painful and hurting to those who have been victims and loved ones. In sharing experiences, Shimawusa villagers will begin to heal. Mucherera calls this narrative a pastoral counselling approach (Mucherera 2009: xi). He claims that this is an old method of healing among indigenous people. Problems are shared in palaver. Palaver being an informal gathering usually for sharing family, community or group settings.

The researcher intends to conduct the following groups or palavers in Shimawusa

- Elderly people alone
- Families of the elderly people
- Villagers who carry out acts of burning
- Community leaders institutions
- Lastly, a palaver of all as community stake holders.

It is in these palavers that behaviours and actions that look easier, attractive and comfortable to them will be tested, in palavers questions could be asked so to bring out comfortability e.g.

- How would you feel when old to be accused of witchcraft?
- How would you feel seeing your loved one being burnt?

Pollard warns that the team that is to do positive deconstruction in these palavers must enter the space of all Shimawusa villagers with respect and dignity

Wimberly supports the idea of palavers, he calls it storytelling. He has this to say, “in addition to retelling the old their lives” (Wimberly 1999: 15).

5.3.1 PRAYER AND EVANGELISM

5.3.1.1 STEP 1: PRAYER

Biblically we read about many circumstances and situations where people prayed for their different predicaments. Many as one weapon that can change things have viewed prayer. It is in the bible where we read of Hanna who could not bear children, but she began to pray and God answered her prayer and gave her a son. Pollard makes a reference to Paul from the book of Colossians chapter 4 verses 2 – 6. It teaches us about prayer. Key things are that:

1. We should pray for opportunities to talk to people about Jesus.
2. We must pray that we may proclaim the mystery of Christ, His word and keep opportunities
3. Pray that I may proclaim it clearly, as I should (Pollard 1997: 16 – 17).

The pastors, priest and intervention team at Shimawusa have to centre their intervention on prayer. Ask God to give them time, opportunity, strength, wisdom, knowledge, calmness, humbleness with the villagers. Sonti in his Master’s thesis says, “at all times the pastor should direct participants to the centre which is Christ, whom, through him all things are possible.”(Sonti 2016:83).

5.3.1.2 STEP 2: EVANGELISM

Pollard brings the issue of evangelism when dealing with people whom you intend to counsel or assist in solving their challenges. He says we must be wise in the way you act towards outsiders; God calls us to be wise, to use our brains. (Pollard 1997: 17). Pollard further states that “evangelism is not easy, particularly in today’s culture, and if we are serious about reaching people with the gospel we must be serious about reaching people the gospel we must be serious about applying the brains God has given us to difficult, complex issues.”(Pollard 1997: 18).He also states that

pastors, priest and intervention team are to be exemplary in their evangelical approach. He says, “Evangelism isn’t just about saying certain things. It’s about being a certain person and living in a certain way. The heart of the gospel is love, and love must be in the centre of our hearts as we seek to communicate this gospel to others. We must never be motivated by a desire to win a battle or prove ourselves right, but

rather to live out a life of genuine, sacrificial love. We are called to display the kind of love that kept Jesus on the cross when he could have wiggled his little finger and zotted everyone off with a thunderbolt. However, he didn’t. He hung there and took all that was thrown at him.”(Pollard 1997: 21-22). The pastor or priest and intervention team must teach about love, use scriptures until people begin to value love, love of others, adhere to biblical principles that say “love one another as you love yourself” or “do unto others as you wish them to do unto you.” Pollard says the message of Jesus that God wants us to live in a love-relationship with him and a love-relationship with other people. So our evangelism must centre on the offer and provision of loving relationships. (Pollard 1997: 23).

The research sees prayer and evangelism as key approaches to enter the space of Shimawusa villagers as all people are God’s people. Therefore, let them begin solving their challenges from God’s point of view and a worldview, which is through prayer and evangelism they speak to God and through the very prayer and evangelism God answers their prayer.

5.3.2 CATEGORISING PEOPLE

Pollard’s point is based on non-Christian people who seek help - he divides people into four categories. This suggests that the Shimawusa people must first be divided into four groups:

Pollard	Shimawusa
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<p>1. There are those who are just about ready to become Christians.</p> <ul style="list-style-type: none"> - They think about Jesus. - They know Christian Gospel is true. - They need one to talk to. 	<p>In Shimawusa there are people who are ready to stop this belief that elderly people are witches.</p> <ul style="list-style-type: none"> -They think about them as valuable grandparents. -They know that they are just old. -They just need one to tell them and emphasise their good thoughts about elderly people.
<p>2. There are those who really want to be Christians</p> <ul style="list-style-type: none"> -They hold back 	<p>In Shimawusa there are many who wish this madness to stop but</p> <ul style="list-style-type: none"> -They hold back to speak out
<ul style="list-style-type: none"> -They have questions -They have doubts to deal with first 	<ul style="list-style-type: none"> -They also have questions -They also have doubts <p>All these must be sorted first.</p>
<p>3. There are those who are interested</p> <ul style="list-style-type: none"> -They are not sure where to start -They know so little about Jesus -They don't know what issues are there -They don't go out and find out 	<p>There are those people in Shimawusa who are interested to stop all this</p> <ul style="list-style-type: none"> -They don't know where to start -They know so little about elderly people -They don't know issues around them that lead to allegations -They don't go out to seek help and knowledge
<p>4. Vast majority is here</p> <ul style="list-style-type: none"> -They are not interested -They are hostile -They are apathetic about the whole subject -Happy with own view -Leave us alone group 	<p>In Shimawusa we have those</p> <ul style="list-style-type: none"> -They are not interested to any help or intervention -They are angry. Violent and hostile -They are apathetic about elderly people issues and cry -They are happy, comfortable with self and community -They feel Shimawusa must be left alone.

Pollard says if we are going to be effective in evangelism, we must be able to help people in each of these four categories. (Pollard 1997: 13). In a way in this process, the people are being identified accordingly and this comes out easily in storytelling.

Step 3 Applying the process of positive deconstruction

Pollard has four process of positive deconstruction. These are:

- Identifying the worldview
- Analysing the worldview
- Affirming the truth
- Discovering the error

The reader should remember that the method is positive deconstruction because its process recognises and affirms the elements of truth which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed. The aim is to awaken a heart response that says, 'I am not so sure that what I believe is right after all. I want to find out more about Jesus.' At last, they are taking their first steps along the road towards faith in Christ. (Pollard1997:44). The researcher is of the same mind with Pollard. In Shimawusa beliefs and mind-sets, need to be deconstructed positively so to create new values and ethos in the village. Create a new people who fear God and see God in every other member of the society regardless of age and gender.

A society or village that holds on to Christianity principles and centres all they do in Christ, is a community that stands to be united and have cooperation within the community. The cultural values, norms and standards must be acceptable to all and be adhered to for all to live well. Pollard says many of us must learn as we get on with evangelism day by day. Nevertheless, if we are serious about reaching people with the gospel, we must also be serious about studying the worldviews that have been absorbed by the people we are trying to help. (Pollard 1997:48).

5.3.2.1 IDENTIFYING THE WORLDVIEW – STAGE

Pollard says, "Most people seem unaware of the worldviews they have absorbed, which now underlie their beliefs and values. That is why it is so rare for people to articulate a worldview. Normally they will simply express a belief of live in a certain way, without knowing or even thinking about the worldview from which their belief or behaviour derives."(Pollard 1997:48). He further says, "All too often we work at a surface level, reacting to individual statements or behaviour instead of endeavouring to respond to an underlying philosophy."(Pollard 1997:49). The researcher as a priest agrees and understands Pollards 'view. The researcher accepts that many

interventions in societal challenges and problems are dealt with from the point of act committed, and the courses or source of action is not visited. We tend to want to find a quick solution yet these tend not to solve problems but bury them under the sand, so to surface again when the heavy rains fall. Entry to the challenges of Shimawusa is then to identify the underlying worldview – NB. Interviewers must have a grasp of a different wide range of worldviews. (Pollard 1997:50).

The researcher suggests that the following could help:

- Background history of the village
- Groups of people in the village and where they come from
- Level of education
- Cultural and religion that influence the village
- Social media villagers are exposed to

The intervention team with the people work on these worldviews, and try to construct a worldview that will suit Shimawusa people and get resources to hold this process.

5.3.2.2 ANALYSING THE WORLDVIEW – STAGE

Prior to constructing a new worldview and resourcing it, all worldviews found in Shimawusa must be analysed.

Pollard advances four questions to be asked in the process of analysing worldviews.

The researcher suggests the same be used to analyse worldviews in Shimawusa.

The questions advocated by Pollard are:

Does it cohere	Shimawusa
<p>This is a theory that says if a statement is true, it will cohere, that means:</p> <ul style="list-style-type: none"> -It will make sense -It will be logical -It will be consistent -It will not contradict itself <p>NB. If incoherent- cannot be true</p> <ul style="list-style-type: none"> -If does not make sense cannot be true 	<p>Their worldview of burning elderly people they alleged as witches must be tested with similar question</p> <ul style="list-style-type: none"> -Does burning of elderly people make sense -Is it logical that only elderly women are witches -Is it consistent that owners of cats are witches -Is it true Batista* was bewitched

In this way, truth is openly discovered and surely, people will rethink their action then seek new worldviews, thus the village can get healing through new worldviews.

Does it correspond with reality	Shimawusa
<p>If a statement is true it will correspond with reality</p> <p>Truth describes the real worldview</p> <p>Claims cannot be inconsistent with reality</p>	<p>Batista* committed suicides –that is true</p> <p>Suicide is caused by a 84years old lady – is this real</p> <p>She was not there when Batista* did this</p>

The villagers now get an opportunity to analytically and critically test their act against reality

Does it work	Shimawusa
<p>This is the theory that says if a statement is true it will work.</p> <p>The truth enables us to function</p> <p>Errors do not</p>	<p>Shimawusa witches have been burnt, is their problem solved?</p> <p>Is the community functioning well after these killings?</p>

The very reason that killers of Mrs. Maokeng* are arrested and the community is divided on the matter shows a community that is not functioning well. These three questions are to be tested together as only one of them might not analyse the worldview properly.

5.3.2.3 AFFIRMING THE TRUTH - STAGE

The idea here is that in any given situation not everything is wrong. The researcher is reminded of James* who was caught stealing his class teacher’s money. He opened the bag, took a R10 note, and left the other money. Apparently, he had nothing to eat during lunchtime, so says James*. The principle punished him with two weeks detention and on each day, he was to write 1000 lines saying, “I shall not steal again” and still do his homework. The class teacher mitigated the

punishment

by saying the truth is that he only took R10 which is a cost of a pie and drink for learners, left 100 notes that were there.

- He used the money solely for lunch
- He was hungry and indeed his mother forgot to give him a lunch box

The principal listening to this truth dropped the sentences to writing 500 lines a day. The Shimawusa villagers need to hear the intervention team affirming the truth. E.g., not all people believe in the worldview of burning witches.

- Mrs. Maokeng* owns a cat and acts strangely

Pollard says, "it is vitally important that we affirm the truth in other worldviews. In addition, this has nothing to do with reaching others; it is to stop us from backing off into error ourselves. Whether we like it or not, other worldviews contain truth. If we reject them totally, we shall find that, as well as we push ourselves into error, we are also rejecting truth." (Pollard 1997:55).

5.3.2.4 DISCOVERING THE ERROR – STAGE

One stage of analysing is to discover error. The error in James' story told above is that:

James did not ask for the money, and that is stealing. Pollard says "but it is vital that we discover its error. Only then shall we be able to help people see this error for themselves so that they become uncomfortable with their current view and begin looking at Jesus." (Pollard 1997:56). The researcher believes that the above stage will assist the pastors, priests and intervention team to journey with the Shimawusa villagers in assisting them to bring solutions to their challenges.

Pollard critically states that 'positive deconstruction'; "if only we can help them to discover inadequacies of their worldviews, they will all become Christians. They won't! There is no simple answer to evangelism." (Pollard 1997: 46). The researcher is also of the same view as Pollard. This is when the researcher decided to bring in Gerkin's Shepherding model of healing.

5.4 GERKIN'S PROPOSED HEALING METHODOLOGY

Gerkin bases his pastoral care methodology on pastors in relation to individuals and communities (Gerkin 1997: 11). The researcher has an image of himself as a young boy looking after his father's goats, sheep and cows as a family shepherd.

One principle his father told him was that a boy can't sleep at home if one of the goats,

sheep or cows in missing. The researcher has vast experience of shepherding. Wimberly defines Pastoral care to be the response of the pastor to their emotional, interpersonal and spiritual needs of persons in cures. (Wimberly 1991: vii). The source of pastoral care is the bible. It teaches us that God cared for people and communities that worshiped him – the one God. (Gerkin 1997:25).

5.4.1 CARING LEADERS AS SHEPHERDS:

Gerkin defines pastoral care to mean to consider the caring of the pastor in relation to individuals and communities. Those communities include not only families living together and groups of people who work and plan together, but most significantly, communities of faith who live and worship together as they seek to be faithful Disciples of Christ in the world. (Gerkin 1997:11). Gerkin further suggests that in pastoral care the relationship between the people to be cared for and the leader to care for them should be informal and take place in the fields after Sunday service or in people's homes. The relationship will allow the pastoral leader to tend the flock (Gerkin 1997: 14 - 15). The researcher understands practical care theology to be a hands-on function of a priest or pastor.

Gerkin says it is "A more holistic understanding of ministry, grounded in a narrative, a hermeneutical approach to pastoral care theory, requires that we lay a broader ancestral claim than simply that of the Wisdom tradition and its earliest practitioners. The long story of the care of God's people has been shaped not only by Wisdom, important, as that has been. People have found the care of God and God's people communicated to them in the richness of ritual practice as well as in wise guidance. Likewise, God's care has from time to time been expressed in prophetic acts of leadership and confrontation with the implications of the will and purpose of God for the mutual care of the people, indeed for the care of all human affairs and for the earth itself. Thus, our narrative approach points us toward recognition that in the long story of the people of God the metaphor of care has multiple origins. Its meanings embrace many roles within the historic community and varying emphases, which from time to

time have asserted themselves as primary for the care of God's people in particular situations." (Gerkin 1997: 24 – 25)

The researcher is reminded of the duties or functions of an ordained deacon.

In the Anglican Church, declared as follows – my brothers, every Christian is called to follow Jesus Christ, serving God the father, through the power of the Holy Spirit. God now calls you to a special ministry of humble service. In the name of Jesus Christ, you are to serve all people, and to seek out particularly the poor, the weak, the sick and the lonely. (ACSA 1989:583).

Wimberly says, "Caring is a ministry of the church and cannot be understood apart from the ecclesiology or theology of the church. The mission of the church, from a narrative perspective in the black church, is the continuation of God's story. It is the story of liberation and healing as understood centrally in the book of Exodus, as continued through the life, death, resurrection of Jesus Christ, and as revealed today within local churches empowered by the Holy Spirit. The unfolding story of God's rule and reign is characterized by God's ongoing activity to bring all dimensions of the world under God's leadership and story for the purposes of liberation, healing and wholeness. This results in personal social transformation." (Wimberly 1991:19).

In pastoral care, the shepherd is very important, as he/she is the one to lead the flock. The approach of this caring leader who is a shepherd is the key to victory. Gerkin says, "The shepherding motif originated as a metaphor for the role of the king during the monarchical period of Israelite history." (Gerkin 1997:27).

The shepherd is well and accurately described in the book of John chapter 10 verses 14-18. Gerkin has this to say about a caring leader who can heal the people. The prophetic, priestly, and wisdom models caring ministry we inherit from the Israelites community are not, to be sure, the only biblical images with which we pastors have to identify. Another, in certain ways more significant, model is that of the caring leader as shepherd. Although the shepherd motif originated as a metaphor for the role of the king during the monarchical period of Israelite history, it was never institutionalized as a designated role within the religious community, as were prophetic, priestly, and wisdom roles.

The pastor, the priest and intervention team who enter Shimawusa village must base their approach on:

- Prophetic-responses
- Being Priestly – responsible
- Wisdom

Gerkin states that from the very early age of biblical history the following three classes of leaders were set. The priest: a hereditary class that had particular responsibilities for worship and ceremonial life.

5.4.1.1 The prophets: who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders.

5.4.1.2 The wise men and women: who offered counsel of all sorts concerning issues of the good life and personal conduct.

In Shimawusa the researcher is convinced that all the above have to take place in order to reconcile and heal the people. Where Jesus says I am the good shepherd who is willing to die for the sheep. Vs13 I am the good shepherd. As the father knows me and I know the father, in the same way I know my sheep and they know me, I am willing to die for them.” (Holy Bible). The researcher notes that Jesus is describing what type of shepherds those who follow him should be; they must not be hired bad leaders but good leaders who are servants of the people. God, the father, knows such good leaders. David articulates the duty and role played by a good shepherd well in psalm 23. David says God as a shepherd leads him, guides him, sustains him and is always with him. (Holy Bible).

For the villagers of Shimawusa a shepherd who understands Jesus as a Shepherd is needed so that he can lead the people away from the valley of death. The process of healing will need a shepherd who can protect the flock. The community itself should be ready and willing to heal itself thus becoming a therapeutic community.

5.4.1.3 THERAPEUTIC COMMUNITY

Shimawusa village has to aim at being a therapeutic community that governs itself, plans activities and supports one another, and makes sure that even elderly women participate in their events. The priest and pastors as good shepherds of God should monitor and evaluate the progress of the community in healing

This working together to heal one another affirms the African proverb that says

“umuntu ngumuntu ngabantu” a person is a person because of other people.

The reader is reminded that all the above come after prayer, evangelism and palavers. Wimberly has this to say about palavers in which the metaphor “indigenous story teller” still remains powerful for giving guidance to constructive approaches for recreating village functions in contemporary black churches. He further on says, “The most significant aspect of storytelling is that it triggers within individuals, marriages, families, extended families, and villages unconscious memories that provide imaginative resources of reconstructing our villages. The values that undergirded our collective lives in the past have not disappeared. Rather, they have gone underground into our collective unconscious psyche, where they are waiting to be released and utilized for rebuilding our village connections and functions. Telling and retelling stories from the Bible, from our faith communities, and from our everyday lives as people of faith evokes concrete images and memoires that propel us into imaginatively recreating our village connections”(Wimberly 1991: x-xi).

The researcher echoes the same sentiments echoed above in that a lot of healing and reconciliation takes place after parties in conflict have been allowed by the chief to tell their stories and express their feelings of hurt and pain. People will then be relieved and shake hand. The western culture of courts at times brings justice but not healing and reconciliation.

Clinebell states that healing must be viewed from following a process so that it becomes completely healing.

- Mind growth – persons must be helped to grow in thinking, analysing and creating.
- Physical wholeness – a healthy body houses a healthy soul
- Rational wholeness – with those that are intimate to one
- Societal institutional relation – if the individual is in tune with other people group church, work.
- Bio nature connection - how does one relate to natural environment and ecology
- Spiritual divine connection – relationship with God gives a person spiritual health

Clinebell say growth is ascribed to emphasis on healing. (Clinebell 1984: 31).

5.5 LOSS OF LOVED ONES AND HEALING:

The struggle the pastors, priest and intervention team will find is how to deal with those who did not only lose property and materialistic items at Shimawusa but those who have killed their own – the very community to reconcile with, forgive and live amongst. Kubler Ross says death is a subject that has evaded, progress – orientated society. It is also as if we have taken on death as just another inevitable. We will all die; it is only a matter of time. We will all die; it is only a matter of time. Death is much a part of human existence, of human growth, as are development and being born. It is one of the few things in life we can count on; that we can be assured will occur.

Death is not an enemy to be conquered or a prison to be escaped. An integral part of our lives gives meaning to human existence. It sets a limit on our time in life, urging us on to do something productive with that time as long as it is ours to use. This then is the meaning of death. The final stages of growth (Kubler Ross E 1969: x).

The researcher believes that Kubler Ross' words are a source to an entry point for the wounded members of Shimawusa who have lost loved ones who were:

- Elderly burnt to death or killed
- Family members who died – due to alleged witchcraft
- NB. No matter how they died – death is death.
- Death is painful and a struggle to deal with.
- Death is a loss and separation

As Kubler Ross, echoed above, pastors and priests as shepherds must be able to make them to begin to be productive in life and move on. Those who lost loved ones are in pain, and pain has a tendency of clouding one judgement and blinding one reasoning eye and ability to be objective in life. That is the challenge.

Kubler Ross suggests 5 stages for healing after death as stages that need close monitoring as these will assist one to words the process of healing.

- **Denial**

Denial is the first of the five stages of grief. It helps us to survive the loss. In this stage, the world becomes meaningless and overwhelming. Life makes no sense. We are in a state of shock and denial. We go numb. We wonder how we can go on, if we can go on, or why we should go on. We try to find a way to simply get through each day. Denial and shock help us to cope and make survival possible.

Denial helps us to pace our feelings of grief. There is grief in denial. It is nature's way of letting in only as much as we can handle. As you accept the reality of the loss and

start to ask yourself questions, you are unknowingly beginning the healing process. You are becoming stronger, and the denial begins to fade. Nevertheless, as you proceed, all the feelings you were denying begin to surface.

- **Anger**

Anger is a necessary stage of the healing process. Be willing to feel your anger, even though it may seem endless. The more you truly feel it, the more it will begin to dissipate and the more you will heal. There are many other emotions under the anger and you will get them in time, but anger is the emotion we are most used to managing. The truth is that anger has no limits. It can extend not only to your friends, the doctors, your family, yourself and your loved one who died, but also to God. You may ask, “Where is God in this?” Underneath anger is pain, your pain. It is natural to feel deserted and abandoned, but we live in a society that fears anger. Anger is strength and it can be an anchor, giving temporary structure to the nothingness of loss. At first grief feels like being lost at sea: with no connection to anything. Then you get angry at someone, maybe a person who didn’t attend the funeral, maybe a person who isn’t around, maybe a person who is different now that your loved one has died. Suddenly you have a structure – your anger towards them. The anger becomes a bridge over the open sea, a connection from you to them. It is something to hold onto; and a connection made from the strength of anger feels better than nothing does. We usually know more about suppressing anger than feeling it. The anger is just another indication of the intensity.

- **Bargaining**

Before a loss, it seems like you will do anything if only your loved one would be spared. “Please God,” you bargain “I will never be angry at my wife again if you’ll just let her live.” After loss, bargaining may take the form of temporary truce. “What if I devote the rest of my life to helping others? Then can I wake up and realize this has all been a bad dream?” We become lost in a maze of “If only...” statements. We want life returned to what it was; we want our loved one restored. We want to go back in time: find the tumor sooner, recognize the illness more quickly, stop the accident from happening... if only, if only, if only. Guilt is often bargaining’s companion. The “if only” cause us to find fault in what and ourselves we “think” we could have done differently. We may even bargain with the pain. We will do anything not to feel the pain of this loss. We remain in the past, trying to negotiate our way out of the hurt. People often think of the stages as lasting weeks or months. They forget that the stages are responses to

feelings that can last for minutes or hours as we flip in and out one and then another. We do not enter and leave each individual stage in a linear fashion. We may feel one, then another and back again to the first one.

- **Depression**

After bargaining, our attention moves squarely into the present. Empty feelings present themselves, and grief enters our lives on a deeper level, deeper than we ever imagined. This depressive stage feels as though it will last forever. It's important to understand that this depression is not a sign of mental illness. It is the appropriate response to a great loss. We withdraw from life, left in a fog of intense sadness, wondering, perhaps, if there is any point in going on alone. Why go on at all? Depression after loss is too often seen as unnatural: a state to be fixed, something to snap out of. The first question to ask yourself is whether the situation you're in is actually depressing. The loss of a loved one is a very depressing situation, and depression is a normal and appropriate response. To not experience depression after a loved one dies would be unusual. When a loss fully settles in your soul, the realization that your loved one didn't get better this time and is not coming back is understandably depressing. If grief is a process of healing, then depression is one of the many necessary steps along the way.

- **Acceptance**

Acceptance is often confused with the notion of being "all right" or "OK" with what has happened. This is not the case. Most people don't ever feel OK or all right about the loss of a loved one. This stage is about accepting the reality that our loved one is physically gone and recognizing that this new reality is the permanent reality. We will never like this reality or make it OK, but eventually we accept it. We learn to live with it. It is the one missing. In resisting this new norm, at first many people want to maintain life as it was before a loved one died. In time, through bits and pieces of acceptance, however, we see that we cannot maintain the past intact. It has been forever changed and we must readjust. We must learn to reorganize roles, re-assign them to others or take them on ourselves.

Finding acceptance may be just having more good days than bad ones. As we begin to live again and enjoy our life, we often feel that in doing so, we are betraying our loved one. We can never replace what has been lost, but we can make new connections, new meaningful relationships, and new inter-dependencies. Instead of denying our feelings, we listen to our needs; we move, we change, we grow, we

evolve. We may start to reach out to others and become involved in their lives. We invest in our friendships and in our relationships with ourselves. We begin to live again, but we cannot do so until we have given grief its time. (Kubler

Ross: <https://grief.com/five-stages-of-grief/>).

The researcher believes that Pastors, Priests and intervention team are to be aware of the stages that Kubler Ross is mentioning above, when taking the community of Shimawusa and other villages affected with allegations of witchcraft through the healing process.

5.6 ACTIVITIES AND HEALING:

5.6.1 JOINT WORSHIP

It would be good for all religious groups to come together and plan worship services together. In these services the main agenda should be:

- Reconciliation
- Forgiveness
- Healing
- Prayer
- Unity
- Teaching on beliefs
- Superstitions
- Deliverance from evil
- How to fight the evil spirit
- Healing services

This strategy will drive the villagers from violent actions when confronted by challenges.

5.6.2 ARTS

Our country is rich in arts and culture and different nationalities take pride in sharing of their culture. The pastors, priests and intervention team must also exploit this opportunity. South Africans, surely even the Shimawusa* villagers tend to let go of all their differences and choose to:

- Dance
- Sing
- Perform

In that process, they mingle amongst one another, even enemies and get a chance to share forgiveness.

5.6.3 VILLAGE FEASTS AND CELEBRATIONS

African people are known for crying and singing when in pain and the same when happy. They do both of the above with great feasts. The pastors, priests and intervention team should take note of this.

- Dinners
- Weddings
- Funerals
- Birthdays
- Memorials

All these tend to unite and bring people together in an amazing way. So it will be to the advantage of healing to celebrate certain days together. There is a saying that says a family that prays together stays together.

5.6.4 SPORT

The researcher has observed that in many community protests be it they are against government politicians, individuals or groups that the greatest number of protesters are youth, even from age 13 yrs. This is in line with the energy the youth has – and that can be used positively. Pastors, priests and the intervention team will have to organize sporting events to heal the village.

- Soccer
- Netball
- Rugby
- Athletics
- Drum majorettes
- Boxing

These must be inclusive and across all ages and gender. The reader should follow the history of South Africa and learn how sport helped the former first black president reconcile a divided, hurt and angry nation. Singled out but one is the world rugby match that was played here in South Africa.

5.6.5 EDUCATION AND EMPOWERMENT

The pastors, priest and intervention team must engage other institutions and NGO's to come and assist with training, workshops and development in Shimawusa village. Some of these programmes must be done in schools by learners to see the importance of society within one's life. The following are some of the programmes to be done

- Citizenship and its responsibility
- Making choice (Decision-making).
- Ageing stages and its challenges
- Culture, norms, values and standards of our society (village of Shimawusa)
- Superstitions and African culture
- Justice, peace equality
- Gender issues

All this knowledge is required in the Shimawusa village as these are areas of concern raised in some of the case studies and interviews.

5.7 SUMMARY OF THE HEALING CHAPTER

- Prayer
- Evangelism
- Gerkin's four
- Pollard's four
- Gerkin – coming leader (shepherd)
- Therapeutic community
- Clinebell – healing process
- Loss of love ones and healing
- Activities and healing

5.8 PRELIMINARY CONCLUSION

Healing is one of the most important stages of this research. The researcher believes it to take place there are key things that should take place. One of them is palavers. All people must be given a chance to voice out their feeling about the events and situations of Shimawusa village. Many authors over emphasize the element of storytelling in solving problems. Wimberly says, “The definitional ceremony is a narrative process of storytelling and retelling the story where a person who has an emotional concern or issue tells his or her story. A group of persons retelling the original storyteller’s story in light of what stuck those hearing the story when the original storyteller told the story then follows it. The original storyteller becomes part of the original audience, and those who were part of the original audience become storytellers and retell the story they heard, drawing on their own lives. Following the retelling of the retell, the story in light of what he or she heard from those who retold the original story. The result of this phase of retelling the story is that the original storyteller gets the opportunity for catharsis by expressing strong feelings as well as by deriving new perspectives on what he or she had been experiencing. The original storyteller also feels cared for and loved by those who took the time to listen and retell the story. A support system of relational ties is thus created, which sustains the person as he or she goes through the grief process. Thus, the supportive and maintaining function of the village was re-created through the telling and retelling of stories.” (Wimberly1991: 8 – 9).

The researcher strongly echoes the same emphasis. He believes anything in line needs one to speak:

You consult a doctor – you must say why you came

You consult a sangoma –you must do the same

Life expects us to tell our stories.

Human beings by nature are storytellers hence every individual being is a book of stories. The other aspect of this research is that healing cannot be done as an ambulance service – you are hit, we pick you, straight to hospital. It also cannot be short cut by prayer only, and this is a tendency of many pastors and priests, very quick to lay hands and pray even if they don’t know what they are praying for.

This also brings into prominence the fact that the pastors, priests and intervention

team selected to go to Shimawusa must be well equipped with the necessary skills to be able to handle the task ahead of them.

Key things will be:

- Know basic principles of counselling
- Attitude and approach can make or break process
- Ethics and principles
- Respect of one another and all villagers
- Never undermine participants
- Be committed throughout
- Never take sides
- Do it with them not for them

The researcher is convinced that the pastor, priest and intervention team can change the plight of many Shimawusa villagers. The radical, preaching, of transformation, development and healing of society can release many from a mindset that blocks their own empowerment. (Munthali 2014, 143).

The next chapter looks at the findings from case studies and interviews. These are then analysed to sift out or squeeze out findings of the research. The writer then begins to draft recommendations in their categories.

CHAPTER 6

SUMMARY, FINDINGS AND RECCOMENDATIONS

6.1 INTRODUCTION

Findings refer to data analysis. Data, which was collected as case studies and interviews from the voluntary participants who have experienced the hurt, pain and anger around the issue of elderly people being accused as witches. Interviews and case study writers are victims and perpetrators who were affected directly or indirectly by this phenomenon.

This research collected case studies from 11 and 9 interviews. All these were from different volunteers from the village of Shimawusa and from other provinces of South Africa. The research would like to highlight that Limpopo, which is the province where Shimawusa is located; it is one of the known provinces in South Africa that has many incidents of witchcraft allegations against elderly people. Before we can recommend based on our findings let us look at South African law and witchcraft.

6.2 SOUTH AFRICAN LAW AND WITCHCRAFT

South Africa drafted The Witchcraft Act of 1895b of the Cape Colony. This was based on Witchcraft Act of 1735 of the United Kingdom. South Africa had the Witchcraft Suppression Act 3 of 1957 dated 22 February 1957. It was then amended as Witchcraft Suppression Amendment Act 50 of 1970.

The act criminalizes witchcraft to R400 000 or 10 years in prison

- Imputing to any other person the causing, by supernatural means, of any disease in or injury or damage to any person or thing, or naming or indicating any other person as a wizard.
- In circumstances indicating that the accused professes or pretends to use any supernatural power, witchcraft, sorcery, enchantment or conjuration, imputing the cause of death of, injury or grief to, disease in, damage to or disappearance of any person or thing to any other person.

If the person in question was killed consequently, or if the accused is by habit or repute a witch finder, the sentence is increased to 20 years, and in that case, the

offence is presumed to have caused the killing unless proven otherwise

- Employing or soliciting any witch doctor, witch finder or any other person to name or indicate any person as a wizard.
- Professing knowledge of witchcraft, or the use of charms, and advising any person how to bewitch, injure or damage any person or thing, or supplying any person with any pretended means of witchcraft.
- On the advice of any witch doctor, witch – finder or other person or on the ground of any pretended knowledge of witchcraft, using or causing to be put into operation any means or process which, in accordance with such advice or the accused’s own belief, is calculated to injure or damage any person or thing. (Witchcraft suppression Act, 1957).

In 2007 the province of Mpumalanga, which is very close to Limpopo where Shimawusa is, proposed its own witchcraft bill due to a high rise in witchcraft violence in Mpumalanga. To many South Africans surprise, witches, pagans and traditional healers approached South African Law reform commission for a review of both Mpumalanga bill and the 1957 Act. This shows that witchcraft is one of the challenges of South Africa. Laws to govern and regulate this behavior are in place. (Mpumalanga witchcraft suppression bill, 2007).

6.3 CASE STUDIES

Story of Shimawusa, chapter 1

Findings	Recommendations
<ul style="list-style-type: none"> - Accusation of Mrs. Maokeng* did not give her a chance to tell her story or fair trial, so justice was not applied - Mrs. Maokeng* was found guilty – death penalty without proven so - Burning of Mrs. Maokeng’s home – affected innocent grandchildren who were left without a home. - Dangers of mob-psyche – not a Single person was bold enough to stop the emotional mob. 	<p>The villagers and other areas of South Africa must be taught through workshops on:</p> <ul style="list-style-type: none"> - Justice - Decision making <p>Law in relation to witchcraft</p> <ul style="list-style-type: none"> - Church to have programmes of intervention and those that will equip pastors and priests on how to respond as good shepherds when the world (evil spirits:

<ul style="list-style-type: none"> - The priest approached seemed not to tell what he did then and after - The weakness of the leader Mr. Paile not showing good shepherding - Traditional healer who seemed to be an amateur – as he left people to go and do guess work 	<p>Witchcraft and crime) attacks the flock.</p> <ul style="list-style-type: none"> - Developing of good shepherds who are centered in Christ - Traditional leaders need to test and make sure its members are well equipped.
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Case study 4.2.1 Elderly women who have been victims

Findings	Recommendations
<p>Accusation transferred to anyone associated with Mrs. Maokeng*</p> <ul style="list-style-type: none"> - The killing of innocent animals (Pets) - Natural accidents of negligence – used against women – to allege them as witches (false accusations) - Driver of the car bold enough to stand for the truth 	<ul style="list-style-type: none"> - These cases must be referred to special courts – to test them - SPCA to come on board and teach on animal behaviours and rights. - Ignorance and weirdness to blame others for leaders to condemn it - Encouraging of more people to be bold and not fear to stand for truth - Priests to preach about this as Jesus did so too.

Case study 4.2.2 Families of victims who are the grandchildren of accused elderly women

Findings	Recommendations
<ul style="list-style-type: none"> - Trauma experienced by young children - There seems to be gender issues to pointing out witches – only women are accused 	<ul style="list-style-type: none"> - Intervention of social workers is recommended - The POWA (People Opposing Women Abuse) will be requested to be partners of change in the village of Shimawusa.

Case study 4.2.4 Families of victims who claim to have been bewitched by elderly women

Findings	Recommendations
<ul style="list-style-type: none"> - Lack of honesty - Lack of problem solving skill in our village - mob psyche approach 	<ul style="list-style-type: none"> - Government to deal with mob-psyche mentality in their public meetings

Case study 4.2.5 Members of community who pronounce verdict on these accusations

Findings	Recommendations
<ul style="list-style-type: none"> - Rumours spread - Lack of good relations among neighbours - Aging characteristics not known by villagers - Confession by witches happen at time and give names of others 	<ul style="list-style-type: none"> - The community needs to be taught stages of aging and its behaviours - Information that comes out of fear and emotion has to be verified

Case study 4.2.6 Social worker

Findings	Recommendations
<p>Elderly people rejected due to physical appearances</p> <p>Elderly are lonely then focus on their pets</p>	<p>Ageing to be taught at school. Be discussed in our communities and church gatherings. This must include common diseases they suffer from.</p> <p>SPCA</p>

Case study 4.2.7 Village chiefs

Findings	Recommendations
<ul style="list-style-type: none"> - Killings are too high - Women only accused - People have taken the law in their hands – police rejected - Chiefs, some of them not good shepherds 	<ul style="list-style-type: none"> - Law to come in and play a role - Gender issues –POWA - Police to be equipped to be able to carefully intervene - Allow people to be led instead of them taking authority as given by the father

Case study 4.2.8 Police

Findings	Recommendations
<ul style="list-style-type: none">- Lack of evidence- Lack of witnesses- Fear to be bewitched	<ul style="list-style-type: none">- Police are also human beings and members of the very communities- More community palavers must be held

Case study 4.2.9 Caregivers of the elderly

Findings	Recommendations
<ul style="list-style-type: none">- Elderly rejected and neglected by own families- Elderly staying alone	<ul style="list-style-type: none">- Church to come in with programmes on rejection- The village of Shimawusa and other need elderly home centre

Case study 4.2.10 Priests from mainline churches

Findings	Recommendations
<ul style="list-style-type: none">- Lack of training on specialized ministry- Priest not trained on witchcraft – dismissed	<ul style="list-style-type: none">- Need for specialized ministry- Priest need to be reminded to come to terms with reality

Case study 4.2.11 Bishop Rev Mariba*

Findings	Recommendations
<ul style="list-style-type: none"> - Specialised ministry exists - Church neglecting elderly 	<ul style="list-style-type: none"> - Churches serving the same community must share and collaborate in dealing with social challenges - Church need to be revived, and to have elderly people programmes

Case study 4.2.12 Pastor Dodo

Findings	Recommendations
<ul style="list-style-type: none"> - Some churches have specialised ministry – healing and deliverance. - Church does believe in evil spirits - Church distancing itself from politics 	<ul style="list-style-type: none"> - Sharing of specialized ministry by churches - Church wake up other churches and tell them witches exist - Church need to be real – politics are part and parcel of peoples life

The other issue that plays a role in to this topic is the level of poverty where interviewees come from. Where poverty is high – more knowledge of witchcraft does exist. Where it is middle or upper class thoroughly colonized African – the way they wear, talk and live less issues of witchcraft seem to exist or be observed in such areas, not knowing then if they are hidden for image sake.

Going back to the people interviewed the common findings are:

- Witchcraft is confirmed to exist
- People die mysteriously and witches are blamed
- Old people (Grandparents especially) are easy targets to be accused as witches.

All the interviewees seem to echo similar sentiments to those echoed by reflections

and findings on case studies. One key issue that came out is that the level of education and enlightenment on interviewees has – does make a difference in the way he/she views his/her community.

Besides the level of education other aspects that affected the interviewees is that only African (Black) people were interviewed. Therefore, the perceptions on reflections are those of African black people.

- Mostly elderly women are soft targets in these accusations.
- All witches seem to have pets, baboons and use brooms
- Sad part – people die mysteriously, families are hurt, divided and left angry some live in fear of witches whom they claim do exist.
- Those who are also alleged to be witches, live in pain and fear. Their families are hurt and could easily be killed too.
- Villages, communities, society as a whole are divided by this and are in conflict
- If not all, but most institutions of society are not coming out clear on the issue of elderly women being alleged as witches. They duck and dive on the matter.

6.4 RECOMMENDATIONS THAT COME OUT FROM THE PARTICIPANTS ARE AS FOLLOWS:

- Enforcement of law, as witches are not different from criminals, their objective is to kill or harm community members and never to protect them.
- If law fails, their stand is taking law into their own hands and killing them. .
- Some feel elderly people, for the sake of their protection must be taken to old age nursing centres or homes. Whilst others, feel they want to stay with their grandparents.
- Another complain is that government homes are not free they are highly expensive and care in these homes is terrible. They site Isidibeng case in South Africa (see Appendix _ to understand)

6. 5 FAMILY SUPPORT SYSTEM

Moody and Sasser say that “home care is cheaper than nursing homes” (Moody and Sasser 2015:211). On the other side Moody and Harry has this to say, “We need more regulations of nursing homes to prevent elder abuse. Actually, on paper, the

nursing

home industry is more highly regulated than any industry in the United States, except for nuclear power. As for elder abuse, it's undetected in a home care setting. Citizens groups could certainly contribute by closer consumer sanitary and advocacy of nursing homes. But new regulations may not help since we're not enforcing the ones we already have." (Moody and Sasser 2015:242).

Moody further says, "The bible's fifth commandment says, "Honour thy father and thy mother." At least one country Singapore has passed laws making this duty legally enforced. Singapore, a small city-state in South East Asia holds adult children legally responsible for support of their aging parents. Other nearby countries, such as Malaysia, subsidize adult day care or other support services helping children care for older parents. In traditional Asian societies, the old would live in extended, multigenerational households and depend largely on their adult children family support and care. Nevertheless, today that traditional family support system is less viable. Singapore is unique in its Maintenance of Parents Act, passed by its legislation in 1995. Singapore's law reflects several assumptions: first, that the family, rather than government or society, should provide care for older people, second that children have the financial means to support their aged parents, and third, that older people actually want more direct care from their families." (Moody and Sasser 2015:207 - 208). In South Africa some elderly women are killed because they live alone or with young grandchildren like Mrs. Maokeng*. Their children abandon some and some have their own homes.

Singapore is teaching other countries to learn the benefits of enforcing the law of caring for the elderly by their own families. (Moody and Sasser 2015:207 - 208). In South Africa, we could set up a commission on caring of elderly people, and share ideas with other countries, as maybe that could yield good results.

The researcher found out that one of the recommendations is that, the elderly people should be taken to the old age homes. That should be done for their safety and protection. In the village of Shimawusa, old age homes should be built for the sake of elderly who are killed by the community. Kart and Manard says the following, "people in Horizon Heights, Carefree Village and the Ozarks came to these communities for a variety of reasons. It must be remembered that each community is different in both its attractions and tis built-in inhibiting features. The selection from among potential migrants is based on these characteristics and increases the homogeneity of the

resident population. Horizon Heights, for example, offers services and safety.” (Kart and Manard 1981: 382)

6.6 AWARENESS

It is the researcher's view that elderly people are accused of witchcraft because they are found by the community wandering around most of the time at night and in the early hours of the morning. In their homes, they are rummaging in the drawers and closets as if they are looking for something that is lost.

It is stressed in the interviews that diseases like Alzheimer and Dementia may be the causes of those strange actions of elderly people especially elderly women. Elderly women are accused of witchcraft because the community is lacking knowledge of these diseases and the aging process of elderly women.

It is important for the community of Shimawusa to start organizing workshops, conferences and awareness programs to teach the community about the process of aging and diseases that are affecting the elderly during that process.

Woodruff and Birren in their book, *Aging- Scientific perspective and social issues*, has this to say, “Several influential organizations held conferences on aging in 1940 and 1941. Among these the American Orthopsychiatric Association, the medical clinics of North America, the American chemical society, and the national institute of health. The Josiah Macy Foundation provided a grant to aid the public health service in conducting a conference in mental health and later maturity, and the national institute of health sponsored a conference on this subject on 23 – 24 May 1941. Many of the topics of that conference are still contemporary concerns, such as the psychiatric significance of aging as a public health problem, intellectual changes with age, psychotherapy in the practice of geriatrics, and industrial aspects of aging personnel. The aged are people whereas aging is a process. However, in order to solve the urgent clinical and sociologic problems introduced by the greatly increasing numbers of older people in the country, we need to know more of the processes and the consequences of aging. Not the least important of many questions are those concerned with the mental changes introduced by senescence.”(Woodruff and Birren 1975: 22-23)

These are the findings and recommendations from the participants supported by different scholars; the researcher now concludes this research.

CHAPTER 7

CONCLUSION

The researcher is still confident that this topic: 'Witchcraft allegation upon elderly women: A pastoral challenge' was a topic to be researched. The Researcher further encourages other scholars to focus on this topic especially in South Africa. The researcher is of the view that if more palavers could be held not only in villages but also in townships and in suburbs, more information could come out on this topic. People are still in fear to openly discuss witchcraft and the pain it causes. Fear of being the victim of witches who seem to have power to do as they wish.

The research took the reader through his selection of methodology and gave reasons why Pollard and Gerkin's methodologies were promoted; the researcher then applied qualitative research methodology to bring out facts and reality through case studies and interviews. Research to the researcher is a research, which includes case studies and interviews. No one can tell a story had better than the owner of the story him/herself can. Here the implications on the ordinary lives of people unfolded as they engaged with their daily living that was about their reality. Media at times distorts stories of the people for their own interest, telling them for marketing their newspapers.

The researcher wishes also to confess that at the beginning a lot of fear was there, fear to think that witches would attack him for exposing some of their acts. However, as the research went on the researcher adopted Psalm 23 as a defence mechanism:

The lord is my shepherd; I shall not be in want.

*He makes me lie down in green pastures, he leads me beside quite waters,
and He restores my soul.*

He guides me in paths of righteousness for his name's sake.

Even though I walk through the valley of the shadow of death,

I will fear no evil, for you are with me;

Your rod and your staff, they comfort me.

You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows

Surely, goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever. (Psalm 23)

There were times in contact sessions led by the supervisor professor Masango, for all Masters and Doctorate students, when the researcher would come out ready to stop researching on this topic. Some of the fellow students told him openly that witches won't allow him to finish this research. Nevertheless, through God's grace and mercy, the research is completed.

It's never easy as an African to research on concepts that African culture views at times as "no go zones." Researching on ancestors, witches, witch doctors, ghosts and zombies, among Africans it's seem as "Ukuchumisa izinyanya na abaleleyo" literally meaning disturbing the dead or ancestors, which in African culture is a gross violation. The researcher met this challenge. Some of the participants stopped with interviews during the process claiming that witches were aware, they visited them at night when asleep and warned them. Other people's general fear of witches was an obstacle.

Regardless of all, the researcher believes this was a topic for him to address. He is of the opinion that the knowledge gained was worth it, especially finding out the reason that lead to elderly people to be easily pointed out at as witches. To be specific, elderly women who have elements of poverty in their lifestyle. Conclusion is that our government must reconsider reintroducing religious education in our schools and align it with South African history, not the Jan van Riebeck one but "cultural history". The government must not only pass Bills and Acts that never reach or get to be understood by the grass roots, indigenous, majority of our people. They must go to the people where they are, educate them, empower them, and engage them as they do when campaigning during elections. If that could be done, the current rate of elderly women being killed as alleged witches can end.

Our people must be allowed to tell their real stories to the leader(s), leaders therefore must come closer to the flock – so to be good shepherds. Priests, pastors and all other leaders must accept that Christ centred ministry is "post care" in a practical way not in fancy offices. People are out there to tell their stories. Our stories as people are

meant to make a difference in our world, as well as to broaden our perspective to see further than normal,. In story, telling there is healing.

The researcher hopes and prays that the findings and recommendations made in this research shall add value to the lives of people especially those villages and communities facing the challenge of witchcraft. Another hope is that through this research communities shall seek to learn more about ageing and refrain from labelling any elderly women as witches. This research, and others on similar topics to this one, must not gather dust in library shelves but should find a way to our churches.

BISHOP TUTU SAVES MAN FROM CROWD

By ALAN COWELL and SPECIAL TO THE NEW YORK TIMES

"All the News That's Fit to Print"

The New York Times

NEW YORK, THURSDAY, JULY 24, 1986

7

SOME VOICE DOUBT ON GAINING ACCORD ON BUDGET DETAILS

ONLY 'FRAMEWORK' SO FAR

Plans for a meeting to discuss the details of the budget deficit reduction package are being held off until after the end of the month, according to a source familiar with the White House's plans.

The source said that the White House is still working on the details of the package and that a meeting to discuss the details is being held off until after the end of the month.

Jewish Settlers Are Convicted In Terror Cases

15 Guilty, 3 of Murder — Accuse the Victims

By JEROME K. ROSENBERG

Jerusalem, July 23 — A court in Jerusalem today convicted 15 Jewish settlers of terrorism, including three of murder, in a case that has become a landmark in the history of the Israeli-Palestinian conflict.

The court, which is part of the Israeli judicial system, found the settlers guilty of a series of attacks on Palestinian civilians in the West Bank. The attacks, which took place between 1983 and 1985, resulted in the deaths of 13 people and the injury of many others.

The court's decision is a significant one, as it is the first time that Jewish settlers have been convicted of terrorism in Israel. It also marks a turning point in the way that the Israeli government is dealing with the settlers.

NEW WATER CURBS AND USE OF HUDSON ORDERED BY KOCH

3D STAGE OF THE DROUGHT

Most Office Buildings Affected by the Rules — Reservoir's In-Cut River Supplies

By JAMES FARRAR

New York City officials today announced a series of new water curbs and the use of the Hudson River as a source of water for the city's reservoirs.

The curbs, which will be in effect starting on Monday, will require office buildings to reduce their water consumption by 10 percent. The curbs will also require that office buildings use the Hudson River as a source of water for their reservoirs.

'Old' Cake Coming Back After Outcry by Faithful

By JAMES FARRAR

The New York Times is bringing back its "Old" cake, a tradition that has been discontinued for several years.

The "Old" cake, which is a traditional New York Times cake, has been a popular item among the newspaper's readers for many years. However, it was discontinued in the 1970s due to concerns about its ingredients.

Now, in response to an outcry from its faithful readers, the newspaper is bringing the "Old" cake back to its menu.

JET'S 'BLACK BOX' IS RAISED FROM SEA

Voice Recorder May Give Clues to Crash of Air India Plane

By R. W. APPLE JR.

A "black box" voice recorder from the Air India plane that crashed in the Bay of Bengal last month has been raised from the sea.

The voice recorder, which is a crucial piece of evidence in the investigation of the crash, was found by a team of divers. The recorder is believed to contain valuable information about the events leading up to the crash.

42 Missing Years: The Puzzle of Gladys Burr

By JAMES FARRAR

The story of Gladys Burr, a woman who disappeared 42 years ago, is being revisited in a new book.

Gladys Burr disappeared in 1944 while on a voyage to Europe. Her disappearance has been a mystery ever since, and her fate has been the subject of much speculation.

The new book, "The Puzzle of Gladys Burr," tells the story of her disappearance and the search for her remains.

Soviet General Amplifies Offer of 25% Arms Cut

By JAMES FARRAR

A Soviet general has amplified his offer of a 25 percent arms cut, a move that has been welcomed by the United States.

The general, who is a high-ranking official in the Soviet military, has made the offer in a speech to the Soviet parliament. He said that the Soviet Union is willing to reduce its arms stockpile by 25 percent, provided that the United States does the same.

The offer is seen as a significant step towards reducing the arms race between the Soviet Union and the United States.



BISHOP TUTU SAVES A MAN FROM A CROWD. Bishop Tutu, right, is seen in the foreground, reaching out to help a man who is being held back by a crowd. The man is wearing a white shirt with the name 'GADY' on it. The background shows a large crowd of people, some of whom are also reaching out to help the man.



Word 100, one of those hundreds of words in the dictionary, is being used to describe the scene of the Air India plane crash. The wreckage is scattered across the sea, and a large number of people are gathered around it, some of whom are trying to recover the "black box" voice recorder.



Gladys Burr, who disappeared in 1944, is the subject of a new book. The book tells the story of her disappearance and the search for her remains. Burr was a young woman when she disappeared, and her fate has been a mystery ever since.

BUSINESS	
Stocks	Up
Bonds	Down
Commodities	Stable
Exchange Rates	Fluctuating
Interest Rates	Low
Real Estate	Active
Automobiles	Steady
Travel	Increasing
Energy	High
Food	Stable
Textiles	Down
Metals	Up
Chemicals	Stable
Pharmaceuticals	Up
Technology	Up
Telecommunications	Up
Media	Stable
Healthcare	Up
Education	Stable
Government	Stable
Non-Profit	Stable

APPENDIX B

KAIZER CHIEFS



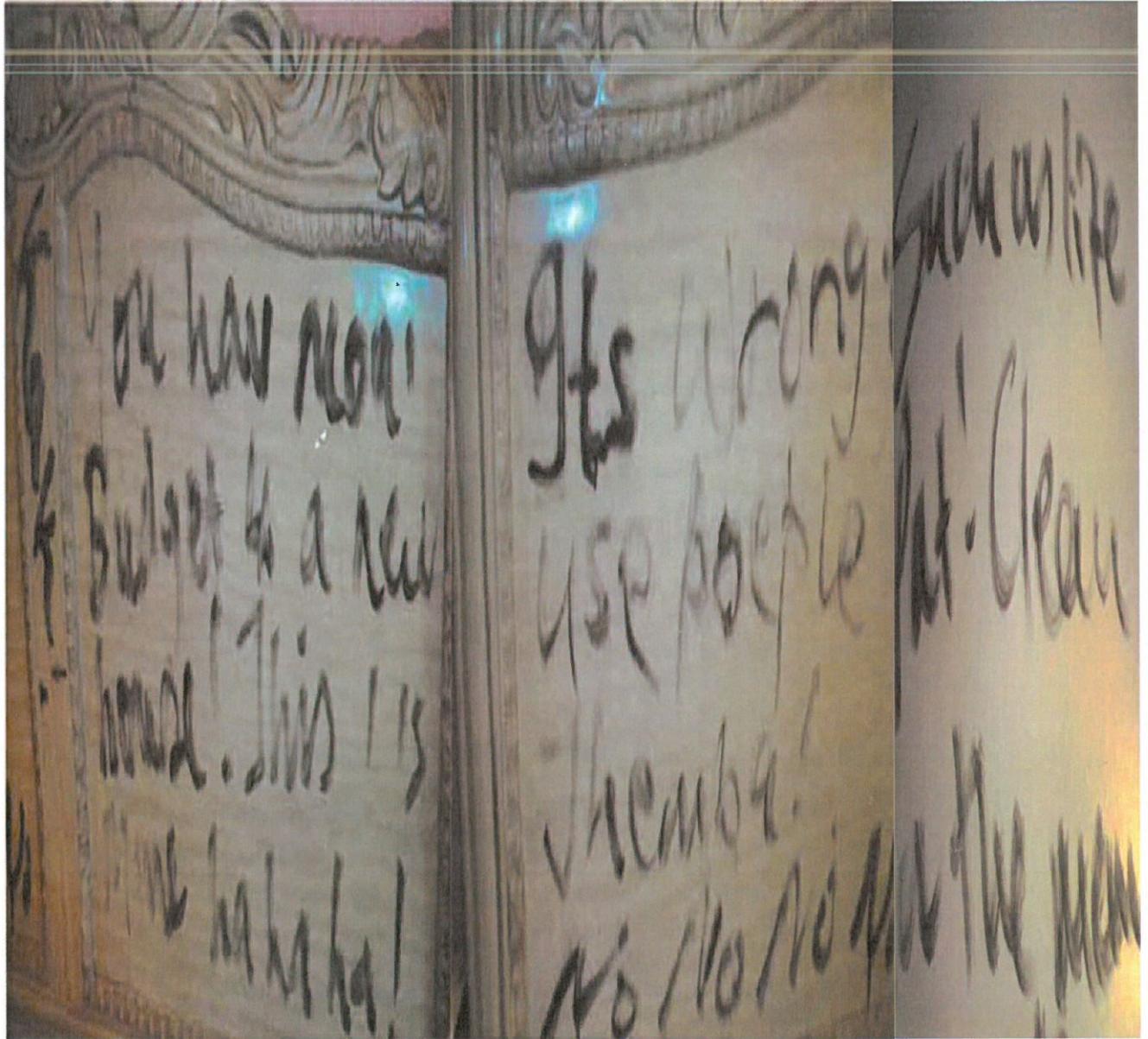
APPENDIX C

WITCHCRAFT MASACRE



APPENDIX D

WRITING ON THE HEADBOARD



APPENDIX E

BURNING PILLOWS

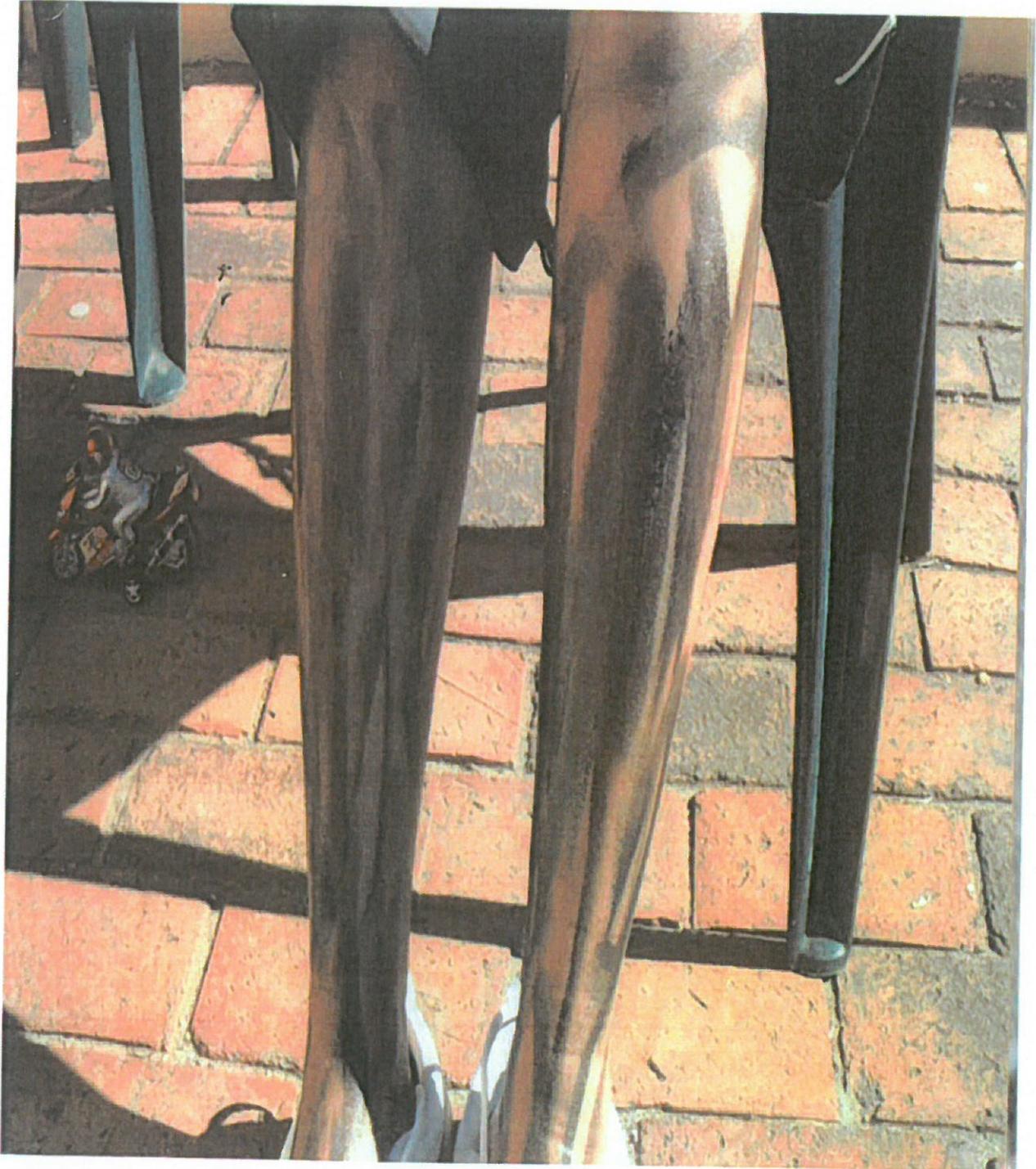


APPENDIX F

THE EVIL SPIRIT DRAWING ON THE LADY'S FACE



EVIL SPIRIT PAINTING ON THE LADY'S LEGS



APPENDIX H

129 Strand Street
Crystal Park
Benoni
1501

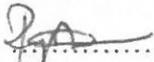
15 November 2017

Permission to use pictures

To whom it may concern

I hereby confirm that I Patricia Nomvuzo Soyizwaphi give Reverend Armstrong N. Kwakwari permission to use my pictures in his thesis/dissertation. I can be contacted at (011) 736-5202 / 0838776249.

Yours Sincerely


.....
Soyizwaphi NP

GRANNY SET ALIGHT IN WITCHCRAFT HORROR

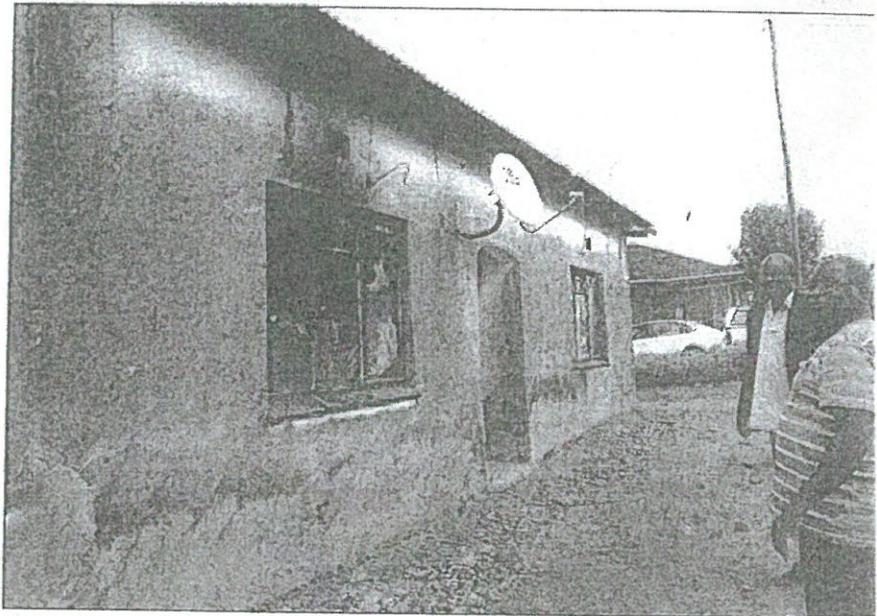
19 villagers behind bars

Benson Ntleme

WHEN a young man died in Shimawusa village near Mooketsi in Limpopo, the community summoned an inyanga to out those responsible for the death.

She died from her injuries at the scene.

"My grandmother died a painful death," Masingi said.



DESTRUCTION: This torched house belongs to Mamayila Nkuna who was killed after being accused of practising witchcraft following the death of her young neighbor.

PHOTO: BENSON NT

APPENDIX J
QUESTIONNAIRE

1. Please tick a relevant box

Doctor

Your age 18 - 35 35 - 50 50 - 60 60 - 100

Gender Male Female

How long have you been living in your community/village?

Between 5 - 20 years Between 40 - 60

Between 20 - 40 years More than 60 years

If you are fine, please indicate the highest level of education Degree - Medicine

If you are fine, please indicate your religion Muslim

2. In your family do you have grandparent(s) above the age of 60 years?

Yes No

If yes, how do you as a family relate to them?

I have some stay
with families
only

3. In your village/Community is there a programme/ activities for elderly people?

Yes No

If yes, please explain:

J 1-5

139

.....
..... N/A
.....

4. Do you know any strange behaviours done by elderly people?

Yes No

If yes, explain your experiences:

..... talking alone
..... getting lost
..... forgetfulness

5. What common strange diseases/illnesses do you know that elderly people suffer from?

..... Dementia
..... Brain disorder
..... Sleeplessness

6. What do you understand witchcraft to be?

..... the unnatural cause
..... of death by using
..... African herbs and magic.

7. Are there witches in your village/community?

Yes No

If yes, what are they doing?

I cannot recall
cannot recall

8. Briefly describe the witches found in your village, cover their gender and age?

N/A

9. How does your village deal with witchcraft?

I cannot recall
politics are
called

10. How does witchcraft affect your village or community life?

Should be causing
tension and
conflict

11. How do elderly people who are accused of witchcraft in your village defend themselves?

not sure
perhaps bewitch
me

12. What do you think could be the reason for any person to practise witchcraft?

being petty
or hatred

13. What do you think should be done about the elderly in our communities that are living in fear of being killed?

To protect them
and build
old age centres

14. Do you fear growing old like those who are killed?

No

15. What role do police play?

Should arrest
any law-breakers

16. What role does the church play?

Must Pray for
people

17. How does government or local leader intervene?

Nothing
to do

18. How do you generally feel about this?

I don't believe
in witches so
never to sympathise.

NB. No personal details such as names must be written. Remember all your input is confidential and anonymous.

CONFIDENTIAL

APPENDIX K
QUESTIONNAIRE

1. Please tick a relevant box

Police

Your age 18 - 35 35 - 50 50 - 60 60 - 100

Gender Male Female

How long have you been living in your community/village?

Between 5 - 20 years Between 40 - 60

Between 20 - 40 years More than 60 years

If you are fine, please indicate the highest level of education Matric

If you are fine, please indicate your religion No - church

2. In your family do you have grandparent(s) above the age of 60 years?

Yes No

If yes, how do you as a family relate to them?

good, play with
love them

3. In your village/Community is there a programme/ activities for elderly people?

Yes No

If yes, please explain:

play gogo Soccer

4. Do you know any strange behaviours done by elderly people?

Yes No

If yes, explain your experiences:

gogo talk alone
like - sleep - tea
have stick walk too.

5. What common strange diseases/illnesses do you know that elderly people suffer from?

headache
cant see
forgets

6. What do you understand witchcraft to be?

Killing people by
herbs, baboons,
Cats at nite

7. Are there witches in your village/community?

Yes No

If yes, what are they doing?

Kill-people

Poison people

Make ghost

8. Briefly describe the witches found in your village, cover their gender and age?

they are old

mother - deep

eyes - stay alone

9. How does your village deal with witchcraft?

Burn them fire

beat them

10. How does witchcraft affect your village or community life?

fighting always

people die

my father die - not sick

11. How do elderly people who are accused of witchcraft in your village defend themselves?

run - away

witch - us

kill many

12. What do you think could be the reason for any person to practise witchcraft?

Billy
jealousy

13. What do you think should be done about the elderly in our communities that are living in fear of being killed?

protect good Gogo
stay with them family
love

14. Do you fear growing old like those who are killed?

No - not witch

15. What role do police play?

we scared, dont
come called.

16. What role does the church play?

Pray
read bible

17. How does government or local leader intervene?

Councillor - Nothing
Scared two

18. How do you generally feel about this?

bael - Scared
carry to shoot my
work gun

NB. No personal details such as names must be written. Remember all your input is confidential and anonymous.

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APPENDIX L
QUESTIONNAIRE

SOCIAL-WORKER

1. Please tick a relevant box

Your age 18 - 35 35 - 50 50 - 60 60 - 100

Gender Male Female

How long have you been living in your community/village?

Between 5 - 20 years Between 40 - 60

Between 20 - 40 years More than 60 years

If you are fine, please indicate the highest level of education B.A. Soc-Work

If you are fine, please indicate your religion Christian

2. In your family do you have grandparent(s) above the age of 60 years?

Yes No

If yes, how do you as a family relate to them?

She stays with grandchildren after-school

She stays with elder sister family at home

weekends is alone

3. In your village/Community is there a programme/ activities for elderly people?

Yes No

If yes, please explain:

Members of Church Mothers.....
members of Society schemes.....
few do street walks alone.....

4. Do you know any strange behaviours done by elderly people?

Yes No

If yes, explain your experiences:

dementia caused by biological issues.....
alzheimer damages cognitive abilities.....
stroke brain body damage.....

5. What common strange diseases/illnesses do you know that elderly people suffer from?

dementia.....
talking alone.....
.....

6. What do you understand witchcraft to be?

usage of herbs and magic to harm.....
other people.....
.....

7. Are there witches in your village/community?

Yes No

If yes, what are they doing?

..make..people..ghosts.....

..make..people..Zombis.....

..hurt..people.....

8. Briefly describe the witches found in your village, cover their gender and age?

..mostly..old..woman.....

..very..black..-..ugly.....

..they..like..to..be..lonely.....

9. How does your village deal with witchcraft?

..go..to..witchdoctors..for..defence.....

..beat..them.....

10. How does witchcraft affect your village or community life?

..cause..conflict.....

..cause..pain.....

..make..community..angry.....

11. How do elderly people who are accused of witchcraft in your village defend themselves?

..flee..from..the..village.....

..some..do..nothing.....

12. What do you think could be the reason for any person to practise witchcraft?

...revenge.....
...anger.....
...hatred.....

13. What do you think should be done about the elderly in our communities that are living in fear of being killed?

...protect them.....
...institutionalise them.....

14. Do you fear growing old like those who are killed?

...no.....

15. What role do police play?

...not much really.....
...they fear too.....
...cases not reported.....

16. What role does the church play?

...pray.....
...Pray.....
...Pray.....

17. How does government or local leader intervene?

..... does not

.....

.....

18. How do you generally feel about this?

..... very bad

..... People die

..... helpless

NB. No personal details such as names must be written. Remember all your input is confidential and anonymous.

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APPENDIX M
QUESTIONNAIRE

1. Please tick a relevant box

WOMAN

Your age 18 – 35 35 – 50 50 – 60 60 – 100

Gender Male Female

How long have you been living in your community/village?

Between 5 - 20 years Between 40 - 60

Between 20 - 40 years More than 60 years

If you are fine, please indicate the highest level of education Standard 9

If you are fine, please indicate your religion Christianity

2. In your family do you have grandparent(s) above the age of 60 years?

Yes No

If yes, how do you as a family relate to them?

We are in good relationship
.....
.....
.....

3. In your village/Community is there a programme/ activities for elderly people?

Yes No

If yes, please explain:

They go for walk around the park every Monday and Tuesday and do exercises after that in the park, that takes about two hours each day.

4. Do you know any strange behaviours done by elderly people?

Yes

No

If yes, explain your experiences:

.....

.....

.....

5. What common strange diseases/illnesses do you know that elderly people suffer from?

..... High blood pressure

.....

.....

6. What do you understand witchcraft to be?

..... Doing evil things to other people with the aim to harm them

.....

7. Are there witches in your village/community?

Yes

No

If yes, what are they doing?

.....
.....
.....

8. Briefly describe the witches found in your village, cover their gender and age?

we don't have witches in our area, only one lady who was suspected and she left the area long time ago

9. How does your village deal with witchcraft?

As I said we do not have witches here

.....
.....

10. How does witchcraft affect your village or community life?

where I used to stay before, we were afraid of them

.....
.....

11. How do elderly people who are accused of witchcraft in your village defend themselves?

By intimidating those who accuse them telling them, if they touch them they will get what they want

12. What do you think could be the reason for any person to practise witchcraft?

I think they practice it because they want to be better than other people. They compete with others.

13. What do you think should be done about the elderly in our communities that are living in fear of being killed?

Their families should take them to the old age institutions.

14. Do you fear growing old like those who are killed?

No, why should I? I am not a witch even in my family there was never a witch.

15. What role do police play?

where I was born, the police are to arrest those who were perpetrating violence and the killing of elderly women.

16. What role does the church play?

The church pray for those who are accused and advise the families of the accused to take them away.

17. How does government or local leader intervene?

There was once a seminar that was conducted by local government to make people aware of the old age process.

18. How do you generally feel about this?

I feel elderly people should be respected because they are the fountain of knowledge and wisdom in the community.

NB. No personal details such as names must be written. Remember all your input is confidential and anonymous.

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APPENDIX N
QUESTIONNAIRE

Teacher

1. Please tick a relevant box

Your age 18 – 35 35 – 50 50 – 60 60 – 100

Gender Male Female

How long have you been living in your community/village?

Between 5 - 20 years Between 40 - 60

Between 20 - 40 years More than 60 years

If you are fine, please indicate the highest level of education ..Teached Diploma

If you are fine, please indicate your religion ..Christian.....

2. In your family do you have grandparent(s) above the age of 60 years?

Yes No

If yes, how do you as a family relate to them?

I am one too, we have my mother who is 80 years old, stay well with her and relate well.

3. In your village/Community is there a programme/ activities for elderly people?

Yes No

If yes, please explain:

.....
Nothing she is always at
home, unless I take her out.
.....

4. Do you know any strange behaviours done by elderly people?

Yes No

If yes, explain your experiences:

Oh she forgets name
She has heart problem
Knees are painful.
.....

5. What common strange diseases/illnesses do you know that elderly people suffer from?

Knees
back pain
eye sight
.....

6. What do you understand witchcraft to be?

Using traditional medicine
to kill, harm hurt other
people
.....

7. Are there witches in your village/community?

Yes No

If yes, what are they doing?

doing killings
make us sick
make us as if dead, wake us
after funeral

8. Briefly describe the witches found in your village, cover their gender and age?

filthy, Smelling man and
Woman, Very old. Mostly Woman
fallen eyes, Use brooms, Cats

9. How does your village deal with witchcraft?

kill them what else
Unless they run
away

10. How does witchcraft affect your village or community life?

too much conflict
many funeral and
disabled people

11. How do elderly people who are accused of witchcraft in your village defend themselves?

We know who are not
witches confess and talk
We protect those who are
not.

12. What do you think could be the reason for any person to practise witchcraft?

Mona-Jealous
Uneducated

13. What do you think should be done about the elderly in our communities that are living in fear of being killed?

Protect them if not
witches

14. Do you fear growing old like those who are killed?

Oh - at times yes, I
don't know if I will be
a witch too and be killed

15. What role do police play?

those - nothing,
they want witnesses
so people fear

16. What role does the church play?

Shame pastors pray
all the time
and it gets better

17. How does government or local leader intervene?

Nothing those do
they use witches too for elections

18. How do you generally feel about this?

Boat-killing people is not
nice
Witches kill shame
one headache morning
lunch you are dead, never sick
before-yeol

NB. No personal details such as names must be written. Remember all your input is confidential and anonymous.

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APPENDIX
QUESTIONNAIRE

FAMILY

1. Please tick a relevant box

Your age 18 – 35 35 – 50 50 – 60 60 – 100

Gender Male Female

How long have you been living in your community/village?

Between 5 - 20 years Between 40 - 60

Between 20 - 40 years More than 60 years

If you are fine, please indicate the highest level of education GRADE 12

If you are fine, please indicate your religion CHRISTIAN

2. In your family do you have grandparent(s) above the age of 60 years?

Yes No

If yes, how do you as a family relate to them?

THE BIBLE SAY HONOUR YOUR MOTHER AND YOUR FATHER - WE RESPECT OUR GRAND PARENTS AND THEY RESPECT US

3. In your village/Community is there a programme/ activities for elderly people?

Yes No

If yes, please explain:

THERE IS NO PROGRAM FOR ELDERLY PEOPLE

4. Do you know any strange behaviours done by elderly people?

Yes

No

If yes, explain your experiences:

HIDING THINGS AND FORGET WHERE THEY PUT THEM. WAKING UP EARLY IN THE MORNING AND GOING OUT OF THE YARD IN THEIR NIGHT GOWNS TALKING ALONE.

5. What common strange diseases/illnesses do you know that elderly people suffer from?

THEY ARE FORGETFUL
DIMENTIA

6. What do you understand witchcraft to be?

POISONING OTHER PEOPLE WITH THE AIM TO KILL THEM. USE OF HERBS, ANIMALS AND MAGIC POWERS TO HARM AND KILL OTHERS

7. Are there witches in your village/community?

Yes

No

If yes, what are they doing?

THEY HAVE GOT THEIR MEETING PLACES WHERE
THEY DISCUSS AND DECIDE WHO TO BE KILLED.
THEY USE MUTAH/HERBS AND POWDER WHICH IS
MADE OUT OF PEOPLE'S BODY PARTS,
THEY WOULD KILL TO GET BODY PARTS

8. Briefly describe the witches found in your village, cover their gender and age?

MOST OF THE TIME ARE OLD, DEFORMED
DEFORMED AND UGLY WOMEN

9. How does your village deal with witchcraft?

THEY STONE OR BURN THOSE WHO
ARE ACCUSED OF WITCHCRAFT WITH
THE AIM TO KILL THEM

10. How does witchcraft affect your village or community life?

IT DISTURBS THE LIFE OF THE COMMUNITY,
PEOPLE LIVE IN FEAR OF BEING
BRANCHED

11. How do elderly people who are accused of witchcraft in your village defend themselves?

SOME THEY GO TO THE SANGOMAS TO
PROTECT THEM AND SOME WOULD LEAVE
THAT VILLAGE TO ANOTHER ONE

12. What do you think could be the reason for any person to practise witchcraft?

JEALOUSY IS ONE OF THE REASONS.
COMPETITION AND GREEDINESS

13. What do you think should be done about the elderly in our communities that are living in fear of being killed?

I THINK THEY SHOULD BE
TAKEN TO OLD AGE HOMES AND
COUNSELLING SHOULD BE DONE

14. Do you fear growing old like those who are killed?

NO BECAUSE IN OUR AREA THERE
ARE PLACES OF SAFETY WHICH ARE
SPECIFICALLY BUILT FOR THE AGED

15. What role do police play?

THEY APPAL TO THE COMMUNITY TO
REPORT THOSE WHO PLAN TO HARM AND KILL
ELDERLY PEOPLE IN OUR COMMUNITIES

16. What role does the church play?

COMMUNITY-CHURCH FORUMS ARE
CONDUCTING PROGRAMS OF AWARENESS
ABOUT THE PROBLEMS OF AGING AND DISEASES
THAT AFFECTING ELDERLY PEOPLE.

17. How does government or local leader intervene?

THEY WORK TOGETHER WITH THE COMMUNITY, USING CHURCH LEADERS AND OTHER STAKEHOLDERS IN THE COMMUNITY

18. How do you generally feel about this?

WITCHCRAFT IS NOT A GOOD THING, BUT ALSO PEOPLE SHOULDN'T BE JUST ACCUSED AS WITCHES BECAUSE OF THEIR AGE, ESPECIALLY ELDERLY WOMEN.

NB. No personal details such as names must be written. Remember all your input is confidential and anonymous.

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1. Please tick a relevant box

Your age 18 - 35 35 - 50 50 - 60 60 - 100

Gender Male Female

How long have you been living in your community/village?

Between 5 - 20 years Between 40 - 60

Between 20 - 40 years More than 60 years

If you are fine, please indicate the highest level of education ... *Form 2*

If you are fine, please indicate your religion ... *Christianity*

2. In your family do you have grandparent(s) above the age of 60 years?

Yes No

If yes, how do you as a family relate to them?

We relate very well with them and they are so experienced.

3. In your village/Community is there a programme/ activities for elderly people?

Yes No

If yes, please explain:

.....
.....
.....

4. Do you know any strange behaviours done by elderly people?

Yes No

If yes, explain your experiences:

They like to hide things and look for them for the whole day.

5. What common strange diseases/illnesses do you know that elderly people suffer from?

Dementia

6. What do you understand witchcraft to be?

Witchcraft as the supposed power of a person to harm others by occult or supernatural means.

7. Are there witches in your village/community?

Yes No

If yes, what are they doing?

They take their clothes off and go to the people's yards.

8. Briefly describe the witches found in your village, cover their gender and age?

They are elderly women.

9. How does your village deal with witchcraft?

They burn those who are accused of witchcraft.

10. How does witchcraft affect your village or community life?

It makes the people to live in fear.

11. How do elderly people who are accused of witchcraft in your village defend themselves?

They ask their children to take them to old age homes.

12. What do you think could be the reason for any person to practise witchcraft?

The reason is jealousy

13. What do you think should be done about the elderly in our communities that are living in fear of being killed?

They should live with their families

14. Do you fear growing old like those who are killed?

I do fear growing old because I will be the victim.

15. What role do police play?

They laugh at you when you report and ask you, do you believe in witchcraft.

16. What role does the church play?

They distance themselves because they say there is nothing like witchcraft.

17. How does government or local leader intervene?

They tell you to go and report to the police station.

18. How do you generally feel about this?

I think people should come to us as sangomas to protect them.

NB. No personal details such as names must be written. Remember all your input is confidential and anonymous.

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