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Title:Contextualization of the Gospel in Zaramo Culture

Subtitle: Jesus as a Mganga (The Healer) in Zaramo Context: In Bringing the

Gospel to the Zaramo People

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DECLARATION

I do here by declare that this research paper is my own research work for MF-Norwegian School of Theology, except for the literature cited which has been duly acknowledged, and has not been presented to any other university for a similar award.

Candidate's signature Date 15/05/2018

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LIST OF ABBREVIATIONS AND DEFINITIONS

Cf.	Compare from
Dr.	Doctor
ECD	East and Coastal Diocese
ELCT	Evangelical Lutheran Church in Tanzania
Ev.	Evangelist
ed.	Edition
Etc	Etcetera
AIDS	Acquired immune deficiency syndrome
HIV	Human immunodeficiency virus
MF	Meninget Facultet
Mr.	Mister
Mrs.	Mistress
Prof.	Professor
Rev.	Reverend
RSV	Revised Standard Version
&	and
YMCA	Young Men's Christian Association

Baibui	Women cloth which cover the whole body, it is Islamic cultural dress.
Mganga	the traditional healer
Waganga	plural noun of mganga, means traditional healers
Uganga	an act of healing
Hijjab	piece of cloth which cover woman face
Limbwata	type of charm used to control husband
Kolelo	the sacred place used to worship God, and it is the name of the clan that mganga needed to come from
Mulungu	the name used to address God
Tambiko	ritual activity deals with propitiation
Mizimu	ghosts
Jinni	demon
Kupunga	exorcisms, to remove the evil spirit from the living person
Mwarobaini	tree believed to heal forty types of diseases
Mulali	name of the clan which mganga needed to come from
Lufunga	special name given to mganga which means messenger
Kaniki	black piece of cloth used to wear
Lukome	special stick given to mganga
Ngoma	drum

Jando traditional ceremony initiation for boys using for teaching

Unyago traditional ceremony initiation for girls using to teach them

Rua name used to address God in Chagga language

ABSTRACT

The thesis is examining Jesus as a healer in the realm of understanding of *Mganga* in Zaramo context. My work is constructing a contextual Christology based on the concept of Jesus as a healer. For Bantu ethnic people in general and Zaramo in particular, the whole life of a person is religion, from the birth to death. They have strong faith and they are people of religion. For them everything happen in their life has the reason and it must have the answer of why it happens so that either to give thanks to God if it is good thing or to find the solution to stop it if it is bad thing, this might be sickness, birth, death, starving, harvest, calamities. In this case *Mganga* (traditional healer) is the important figure in this society who can give the answer for this question.

Christological model used here is Jesus as a healer which presents Jesus who can be seen as both ordinary as human being and his uniqueness shows his divinity; in the light of *mganga* (the traditional healer). This approach has been made due to the reason that when Christianity came among the Zaramo of Coastal area in Tanzania their emphasis was on divinity of Jesus which was holy and against the culture. As a result, the Zaramo neglect the Christianity silently by keeping their tradition believes and practices and attend to the church in occasion days.

Many African scholars and theologians have tried to present Jesus using African concepts and cultural values as King, ancestor, healer, chief, first son, diviner; so that

Christianity will not be understood as a foreign religion but as an African religion. From this point of view, I conducted field research in the Zaramo society, visited different church denominations, church ministers, traditional healer, people who healed by waganga; to hear their contribution in this field about their understanding of Mganga (the traditional healer) and use this model to contextualize Jesus as a healer whereby Jesus will take the central position as a healer in Zaramo community. And this is what needed to be used by missionary, evangelist and the church as a whole in doing mission within Zaramo.

CHAPTER 1: INTRODUCTION

1.1 Background of the Study

When missionaries came to Africa particularly Zaramo area, they preached the gospel, building schools and hospital. This was good a plan, but they missed one important thing in evangelistic process which is to study the society and try to understand the realm of the peoples' thought and then through their understanding they could come up with good way to evangelize them. But unfortunately, missionaries seem not to have done so. Onyinah, argues that missionaries were able to introduce a personalized devil and to associate African gods with demons. Nevertheless, they failed to provide for holistic needs of the people, especially, “those of healing, exorcism, and protection” from evil¹. This lead to the result there are Christians who are still going back to their traditional healer during difficulties. This seems that Africans did not fully understand who Jesus is to them and his role to their life.

For example, one day when the researcher was on her internship year, came a Zaramo Christian woman to be counselled by the pastor but unfortunately the pastor was not there and the researcher was in-charge at that time. The woman came to church hiding herself with the Muslim black dress called “*baibui*” only eyes are seen from the

¹Onyinah, 2004: 333

light black piece of cloth called “*hijab*”, entered to the pastor's office and greeted the researcher saying something like this “praise the Lord pastor, I'm a Christian but I hide myself so that my relatives will not recognize that I came to church. My husband has died one month ago and his family wanted me to undergo widow-ritual to remove the death curse in their family and they said that I have to go with them to *Mganga*, which means the healer, to make sure that I'm not the one who killed my own husband because when he was alive he used to love me very much that his family think that I had bewitched him, (in Swahili called “*limbwata*”) I do not know what to do.” The researcher asked her if her husband was not a Christian she replied that he was a Christian and his family are Christians. While we were talking she received the phone call from her mother in law, and after end the call she told the researcher “sorry pastor I have to go, I will try to find time to see you again but please I ask you to pray for me, because I am in a big trouble.”

The researcher remained with many questions, what kind of Christian are these? Do they really know who Christ is in their life? Why do they then mix Christianity with the traditional religion in the same time? Is it that Christianity did not answer all their life situation and difficulties? And if not, why do they believe that there is the solution to

mganga for their difficulties? Through this background the researcher decided to dig down to read clearly the Zaramo people and their beliefs and perspective toward *Mganga*. Generally, sickness is the barrier towards one's successes. It is not necessarily diseases but even to have spiritual trouble, you need to be healed; otherwise you will be sick and weak and suffer sometimes to death. In all over the world people tried their best to make sure there are medicine to all kind of diseases even the HIV (Human Immunodeficiency Virus)/ AIDS(Acquired Immune Deficiency Syndrome), cancer and other diseases that do not have cure have the alternative to reduce, cope with them, or even to eradicate them.

Mganga is the Swahili noun in singular which is used by people to address traditional doctor, and its plural noun is *Waganga*. This word *Mganga* is also used to address the modern doctor, although it sounds like local word to address the modern doctor. In other meaning *mganga* is a healer. The act of healing itself is called *uganga*. Traditional doctor is the one who is mostly visited by different people according to their needs to get healing and in some occasion, he/she is the one who visits the client's place. There are both women and men who practice this role as *mganga*. *Waganga* are categorised according to their means of healing. There are those *waganga* who are using herbs from trees like leaves, roots. There are those who consult ancestors and get answer

for their clients. There are those who communicate with spirits to get answer. And others mix all means in order to get the answer of their clients. It is believed that their power of healing comes from God through those various ways of means of healing. The person gets *uganga* as a heritage from his/her grandparent and other people learns from different *waganga* until he/she is qualified to become *mganga*.

In general, doctors are very important people in the world due to their role in the society of saving peoples' life. There are different specialists, in different sections who by their knowledge they heal people. Traditional medicine man in particular like any other doctor is very important in Africa worldview due to his role towards the society². In African setting healing was experienced as a holistic healing whereby individuals were not only healed physically but also psychologically and spiritually this idea is similar to Gunther Brown (2011) whereby the holistic aspect of healing is:

For many practitioners divine healing, the amelioration of physical or emotional illness is not perceived in isolation, but as one of many divine gifts included in “full salvation”, alongside forgiveness from sin, deliverance from demonic oppression, and baptism with the Holy Spirit; healing is understood holistically as one component of the Kingdom of God, which also includes prosperity, abundance, wholeness, and reconciled relationships with the human and spiritual worlds (p. 5).³

²Gehman, 1989: 102

³Gunther Brown, C. (ed.) 2011: 5

. This is why *Mganga* is very important figure in Africa and a respected person in the society, because he plays a big role as a healer in all dimensions, physically, psychologically and spiritually. *Mganga* play a role not only as a healer but a reconciler, mediator, liberator, peace keeper and the one who observe and keep the custom and traditions of the clan⁴

Jesus Christ, God the Son is not only the saviour spiritually but also physically, and psychologically as the Bible says in Luke 4:18-19 that Jesus came "to preach the good news to poor, to set the captives free, and liberate the oppressed".⁵ In 2Corinthians 5, Jesus is explained as the reconciler reconciled the world with God. Due to this the researcher decides to make a research within this Zaramo society and see if there is a way to use contextualization process to bring the good news through Jesus Christ as *Mganga* in Zaramo context and mission being fulfilled as Jesus commanded in Matthew to make the nations his disciples including these Zaramo people.

1.2 Statement of the Problem

The whole life of an African has religious meaning in it, and you cannot separate spiritual life and daily life to an African, from how he wakes up, eat or sleeping, birth,

⁴Swantz, 1990: 139-146.

⁵The Bible, King James Version, 1997

sickness or death just like what Mbiti says “Africans are notoriously religious”⁶. When Christianity spread in the Zaramo community seems to be relevant and understood by the society which is shown by the number of Christians who were converted to Christianity. But the reality shows that the church through missionaries who evangelized the Zaramo people did not use the contextualization method to reach the heart of Zaramo people in totality; and this seen in the practices of everyday life of Zaramo people that in difficulties they always go back to *mganga* to seek for answers. They are traditional-Christians not full Christians. This made the researcher engage in doing research on this topic.

1.3 Research Questions

The following is the question for the study;

-How do Christians view the relationship between *mganga* and the healing ministry of Jesus? How can this healing ministry of Jesus being contextualized among the Zaramo people in order to make biblical teaching understood and become theologically, culturally and practically, relevant to Zaramo people?

⁶ Mbiti, 1969:1

1.4 Research Objectives

The objective of this research is as follows

-To examine how Christians, look upon *mganga* compared to the healing ministry of Jesus and explore how healing ministry of Jesus can be contextualized among the Zaramo people in order to make biblical teaching understood and become theological, culturally and practically relevant, to Zaramo people.

1.5 Significance of the Study

The significance of this study is to examine the belief, understanding and practices within the Zaramo community particularly Zaramo Christian community about the role of the *mganga* within the Zaramo society and how this belief can help to contextualize Jesus as a healer so that the gospel will reach this society through their understanding thus Christianity become relevant to their life. This study will be helpful for the church to see the weakness and use the better way for mission work. The findings also are expected to help other researchers as a starting point to go further in to the study.

1.6 Scope and Limitations

The research is a theological, Missiology in particularly, because it deals with two religions, African Traditional Religion and Christian religion. Christological model of

contextual theology, '*Jesus as a healer*' is used. The research dealing with the role of the *Mganga* explore the way in which Jesus will be easily understood in Zaramo context as a healer. It is conducted within the Christian community in ELCT-Eastern and Coastal Diocese specifically in Kariakoo, Magomeni, and Buguruni parishes in town area and Maneromango, Sanze, and Kisarawe parishes which are in rural area. Despite of the truth that most of the city area is now days occupied with different people from all over Tanzania, the research is still relevant because the number of Zaramo people is higher in all places.

The research has been conducted to Zaramo Christians specifically and non-Christians are included in general to have a wide knowledge within the topic. *Waganga* both in town and rural area are going to be interviewed and observation will be done during the healing process. The researcher also uses bible as a source, church doctrines about God in general and Jesus, God the Son in specifically, and other theological and non-theological literatures to justify the topic and come up with the good way to contextualize Jesus in the Zaramo understanding of *Mganga* without confusion among these two religions. The researcher chose this subject because she has personal experience from this topic as she used her academic life to study in this area and she is now a minister in the same place. Despite the fact that I'm familiar with the area this does

not give me the chance to be the source of bias information, but a point of departure to the authentic information. This assures the reader that what I will produce will be bias free as possible. This research was done from June, 2010 up to May 2011.

1.7 Research Methodology

The researcher uses the qualitative research approach with critical perspective whereby "developed across disciplines, multi-disciplinary and interdisciplinary context"⁷ This was because qualitative methodology effected to the researcher's faith that, phenomenon should be studied at their natural setting or as they appear in the perceptible world yet their meanings should be dug deep from imperceptible world or the concepts people attach to them. The researcher chose this approach because of the nature of the topic which deals with two religions Christian religion and African Religion.

The data will be collected from two sources, primary and secondary, whereby primary sources are those collected in the field work by the researcher and secondary sources are those previously collected by other researchers, in other words literatures. The researcher will use the *interview* methods which are *open-ended interview* and *in-depth interview*⁸ as Hesse-Biber expressed in deep that open-ended gives the interviewee freedom to express his/herself in detailed, and in-depth whereby the individual used as

⁷Hesse-Biber, 2011:16

⁸Hesse-Biber, 2011:94

the point of departure for research process. These types of interviews will be used by a researcher to the *waganga* and Christians who went to *waganga* for healing. *Structured* and *semi-structured interview* are both going to be used depend on who is going to be interviewed, illiterate and literate aged people, church leaders, *waganga* and lay people.

The *observation* will also take place in the research especially during healing practices practiced by *mganga*, and in healing practices practiced in the church. Hansen stated the two types of observations, identification, as part of worshiper as Christian believer and distance observation, as researcher without any idea of practices practiced in a particular event.⁹ All types will be used since the researcher is a Christian worshiper participates fully in worship during healing ministry in her church and sometime as distance observer in other churches and also to the *mganga* during healing practices.

The researcher will try her best to read into meaning, whereby the relevance of what people believe will be preserved and try to understand in and out of the realm with the light of the Zaramo world view both Zaramo-Christians and non-Christians Zaramo. The secondary source which are going to be used include the Bible, church documents, books, journals, newspapers, websites and research papers which are useful in contribution of the ideas and wide understanding of a particular topic.

⁹Hansen, 2004: 9

1.7 Tentative Outline

The following is the tentative outline which is a helpful map on fulfilling the demand of the thesis.

- Chapter One, is the introductory chapter which discusses the background of the study, statement of the problem of the study, research Questions, research objectives, significance of the study, scope and limitations of the study research methodology and tentative outline.
- Chapter Two, deals with the literature review.
- Chapter Three, provides the general overview of the Zaramo ethnic group, geographically, historically and culturally.
- Chapter Four, describes and analyses the understanding of Zaramo people towards Mganga.
- Chapter Five, explains the methodology used to collect data for the research work.
- Chapter Six, explains the Contextualization theory.
- Chapter Seven, discusses the healing ministry of Jesus in relation to the role of Mganga within the Zaramo ethnic group.
- Chapter Eight, is a conclusion and recommendation.

CHAPTER TWO: LITERATURE REVIEW

This Chapter covers the review of relevant literature with regard to the study. It deals with a discourse on deliverance ministry. This chapter provides further background information and guidance in the research designs; and research methodology

From the researcher's knowledge, there is neither thesis nor dissertation that has been written on this particular topic in the selected area especially at MF-School of Theology. However, several people and authors globally and nationally have written books on healing ministry, which are related to this topic. Thus, for the purpose of this paper, the researcher intends to focus on deliverance discourse, which is developed specifically in the West African context in an inter-denominational perspective. Other literature will be dealt with in the following chapters as references.

Therefore, this chapter gives a general understanding of healing ministry by responding to the question of what it is and how it operates. As far as the discourse on deliverance ministry is concerned, this understanding has more of an African Pentecostal perspective. Moreover, the researcher tries to argue based on some selected readings mostly from the Western part of Africa. The discourse is especially developed by Ghanaian authors from both Pentecostal and mainline Protestant background, and Western authors who have written literature on deliverance from a non-Western perspective.

2.1 Deliverance Ministry: African Pentecostal-type of Christianity Perspective

Omenyo (2003) describes and analyzes how Pentecostal features have become a central element of the mainline churches in Ghana and shows that formerly in African Christianity they were found mainly in the AICs. Now they have found their way into mainline churches through prayer and Bible study groups. The mainline churches are challenged from both inside and outside. The challenge is that most of the young leaders of the mainline churches in Ghana, for instance the Presbyterian Church, come from a charismatic background (pp. 5-23).

Moreover, Omenyo (2003) says Charismatics who are in leadership positions in various mainline churches in Ghana have served as the main channels for introducing Charismatic experiences in the mainline churches. From the 1980's, there have been an increasing number of people with Charismatic background entering the ordained ministry. A number of the leaders who had a Charismatic background became Bishops, or Presbytery chairpersons. Some became heads of theological seminaries and of theological faculties in universities in Ghana (pp. 20-22). Hence, Omenyo (2003) indicates that in his survey conducted in 1998 among students of Trinity Theological Seminary in Ghana, 68% of them belonged to the Charismatic renewal movement (p. 19).

An example is Dua-Agyeman (2001), an Anglican theologian in Ghana who has a Charismatic background. He describes deliverance from “ungodly soul-ties”, as he terms

it, from an Anglican perspective. He regards deliverance as part of pastoral care and counseling. He is in charge of the Anglican Retreat and Conference center in Accra. His deliverance ministry aims at helping the oppressed, afflicted and setting free those who are in demonic bondages. In his book, *Deliverance from Ungodly Soul-ties*, he tries to show the consequences of “ungodly soul-ties” established with many sexual partners. He also illustrates some cases of deliverance he happened to deal with during pastoral counselling to support his arguments.

However, in ELCT-ECD, people like Josephat Mwingira¹⁰, currently Prophet and Apostle and the founder of EFATA (Set free) ministry in Dar es Salaam, worked as a Lutheran evangelist; he had a Charismatic background. As he was not supported by the church, he left ELCT-ECD to practice a deliverance ministry. Thus, he excluded himself from ELCT-ECD to establish his own ministry. He is now among the greatest opponents of ELCT-ECD.

Neglecting ministers with Charismatic background might lead the Lutheran church into schism and loss of Lutheran members shifting to Pentecostal churches and Revival ministries; unlike Presbyterians, Anglicans, and Methodists in Ghana who managed to accommodate Charismatic leaders and ministers.

¹⁰ Information about Josephat Mwingira was given by one of his colleagues, working in ECD as evangelist who preferred to be anonymous.

Opoku Onyinah¹¹ (2004), in his article “Contemporary Witchdemonology¹² in Africa”, studies the current deliverance ministry in Africa referring to Ghana as a way of confronting witchcraft. Many current anthropological studies on witchcraft are of the opinion that “the ultimate outcome of exorcism is for it to become modernized”. His article argues that whatever contemporary “deliverance ministry” is, the main focus is the “divinatory-consultation, or an inquiry into the sacred and the search for meaning; whereby the focus is to identify and break down the so-called demonic forces by the power of God in order to “deliver” people from their torment” (p. 331).

Onyinah’s innovative term of “Witch demonology” is an attempt to contextualize the meaning of deliverance to African people. The problem is that the preoccupation of deliverance ministry with demonization and exorcistic practices brings Christianity into tension with family ties and other religions. According to Domingues (2000), the belief that witches choose their victims exclusively from among members of their family or

¹¹ Rev. Dr. Opoku Onyinah is the Rector of Pentecost University College in Accra, Ghana. He was the first International Missions Director of the Church of Pentecost and is currently a member of the church’s executive council.

¹² “Witchdemonology”, according to Onyinah (2004, pp. 335-336), is strongly based on the African cosmology. It is a composition coined from both terms, witchcraft and demonology and it seems to fit the situation of Africans to mean deliverance. It is a synthesis of practices and beliefs of African witchcraft and Western Christian concepts of demonology and exorcism.

own village disrupts the integration of the family or clan. It raises feelings of suspicion, fear and hatred among those living in the same village or family. Moreover, he assumes a man whose child has been killed by a member of his family who is a witch, the hatred the man will feel against his relative, who is responsible, can well be imagined (p. 32). If we relate the insights by Domingues to the term “Witchdemonology”, hence, Onyinah suggests that there is need to develop a properly safeguarded ministry of exorcism in an African context.

However, Onyinah (2004) has observed that “although an enlightened religion that is Christianity has grown in Africa, yet the belief in witchcraft has survived and even been revived” (p. 332). He refers to anthropological research done by Meyer and others to state that “the concept of witchcraft is no longer “traditional”, but it operates as a very important aspect of “modernity” through its consumption of global commodities, its domestication in personal violence and its involvement in politics” (as cited in Onyinah, 2004, p. 332).

Therefore, combating of and protection from these witchcraft and sorcery activities has become a common concern. In former times, such needs were sought from the priests of the gods (shrines), sorcerers or medicine men. Nevertheless, currently, as initiated by AICs during the 20th century, almost all churches include exorcist activities, referred to as “deliverance” in their programs. Thus, the “Pentecostalisation” of

Christianity in Africa has found its way. On the main agenda of such Pentecostalisation is deliverance, based on the fear of and the dealing with spirit forces (coping with evil) including witchcraft, sorcery, and demons (Onyinah, 2004, p. 332). According to César (2001), “Pentecostalism, gathers its forces in a battle without respite against the demons which infest society and the bodies and souls of its own followers” (p. 37).

Onyinah (2004) explores how the concepts of witchcraft and sorcery have changed in Africa and how deliverance ministry has replaced the anti-witchcraft shrines and the exorcist activities of the early AICs (p. 332). For example, Jane Paris in her struggle with terminologies of how to describe a deliverance center in Dorma, in Ghana, calls the deliverance center a “medicine maker”; however, from her description it shows she was talking about a Christian prayer center instead of an “anti-witchcraft shrine”. She was not yet aware of the deliverance rituals that manifested the warding off of evil spirits from the so-called contaminated Bibles, the involvement of intensive prayers and invocation of Holy Spirit (as cited in Onyinah, 2004, p. 332).

Nevertheless, Asamoah-Gyadu (2008), who is a Methodist lecturer at Trinity Theological College in Accra, applies the theory of mystical causality, based on the African belief that “we live in a world that is intentional, where things do not happen by chance; therefore, supernatural interventions are needed to cope with evil” (pp. 87-88).

According to Asamoah-Gyadu (2008) in the context of his discussion on mystical causality:

“...Power”-located in prayer, ritual, sacred spaces and pilgrimages, religious functionaries and so on- defines the supernatural resources that are needed to deal with the effects of evil. This is how Jesus has been received in African Christianity. He is the one who deals with evil and sets people free to fulfill their destinies in the world in which Satan, like a lion, is actively destroying people (p. 101).

Moreover, according to Asamoah-Gyadu, the conquest of Satan is possible through the mighty and strength of Jesus Christ, who already defeated Satan on behalf of his followers (cf. Col. 2: 15). This is expressed when Ghanaian Christians sing, “We conquer Satan, powers, principalities and powers ...” (p. 101).

Asamoah-Gyadu (2008) has found out that “the causal explanation of evil in the two religious contexts is identical; it is only in their responses that we can find differences” (p. 101). This is one among many reasons that explains why Pentecostal Christianity has become the most popular form of Christian piety in Africa today; laying “...emphasis on prayer, experience, powerful manifestations of the Holy Spirit, vibrant and expressive forms of worship, highly interventionist or dominion theology...” (Asamoah-Gyadu, 2008, p. 102).

The following are illustrations by Asamoah-Gyadu of how the mindset of mystical causality formulates responses to evil in both the traditional and Christian contexts:

a) Traditional Theories of Mystical Causality

For example, take the case of a train accident that occurred in January 1981 in Juaben Traditional Area in the eastern region of Ghana. This accident was a great disaster as it led to the loss of many lives. Such an accident often brings many questions that African people search for an explanation or the cause. The paramount chief Nana Kwaku Boating II explained the cause of the disaster by attributing the cause to the “anger of the gods” against the people for neglect of ritual duties. It was not regarded as a natural disaster from the Traditional Religious viewpoint. Thus, the paramount chief asked the government “to arrange a fitting sacrifice for the appeasement of the gods and ritual purification of the accident spot”. The traditional theory of mystical causality implies that denial of annual sacrifices of cows, sheep or goats to the gods might cause disaster to people. The gods may take the lives of humans through accidents and other forms of disasters. Therefore, to deal/cope with the effect of evil is to appease the gods with sacrifices and to pacify the souls of the departed so they will not hunt the place of disaster (Asamoah-Gyadu, 2008, pp. 89-91).

b) Theory of Mystical Causality in Christian Deliverance

This theory also provides strategies for coping with evil in African Pentecostal-type of Christianity. Asamoah-Gyadu illustrates this in the case of Ghana Airways; a Christian deliverance for a national airline shows how the contemporary Christian approaches of dealing with evil works. In this incident of the decline of the company, the staff of Ghana airways held a prayer vigil to reverse the misfortune. The prayer vigil had as its theme “Christ is the Answer”. The Ghana airways staffs and expatriate consultants raised their hands asking “God in heaven” to intervene. As it is in the process of “healing and deliverance”, the staff, who participated in the vigil was instructed to raise their right hands and make the following declaration to nullify the activities of evil powers against the airline. They were saying, “Lord, Lord, Lord, anything, anything, anything, that was brought into this company that has become a point of contact with principalities and powers, we nullify it, we nullify it by the reason of the anointing; in the name of Jesus” (Asamoah-Gyadu, 2008, p. 92).

The organizer of this vigil prayer invited the London-based Ghanaian evangelist Lawrence Tetteh to lead the battle against the supernatural enemies. He had a certain level of “anointing”¹³ for such a situation. In African Christian imagination, the anointed

¹³ In Pentecostal hermeneutics, “anointing” is the special or extraordinary grace that a person possesses that enables him or her to manifest the power of the Holy Spirit especially in counteracting the effects of evil, for more information see Asamoah-Gyadu (2008, p. 92).

pastor is equivalent to a traditional priest or diviner. The “anointing” itself is said to be associated with supernatural power and ability to deal with evil. The Ghanaian airway staff believed that in view of the “mysterious” nature of some problems of the airline. Divine intervention was needed to bring things back to normal (Asamoah-Gyadu, 2008, pp. 92-93). Peter Wagner, the promoter of the “third wave” theology, affirms that this seems likely to say that African’s problems are not caused by scientific and modern development (as cited in Onyinah, 2004, p. 337).

To sum up, the authors mentioned above in the review of literature have used various theories to express the phenomenon of deliverance from different denominational backgrounds such as Methodist, Presbyterian, Anglican, and Pentecostal perspectives. The literature above have shown how the phenomenon of deliverance can split the church and be the reason of losing mainline church members to Pentecostal churches. Moreover, as far as the mystical causality theory is concerned, deliverance has been a strategy of dealing or coping with evil in a Christian way. Deliverance prayers were used to reverse the misfortune instead of traditional rituals of sacrificing to the gods. Mystical causality theory in Christian deliverance is all about a “power contest”. It is about how Christian theology adopted traditional world-views¹⁴ in order to deal with ‘evil’.

The researcher’s attempt to find out case studies conducted in Tanzania related to

¹⁴ Read more about Pentecostal traditional world-view in Kalu (2008, pp. 178-182).

deliverance ministry in ELCT-ECD has not been very successful. This shows that the deliverance phenomenon is not researched enough in the Tanzanian context of ELCT. This is much different from what the Ghanaian case has shown. Others were dealing with the challenge of Lutheran members shifting to Pentecostal churches in search of some practices they were lacking in the Lutheran worship services. The findings have shown that they were shifting in search for faith healing, miracles, deliverance and freedom of worship. Some of the theses studies have suggested that some of those practices have to be adopted in the Lutheran church to stop its members from moving to other denominations (Mbowe, 2007; Kimweri, 2003; Temu, 2004). Most of the studies the researcher went through from MF-School of Theology back to degree course in Tanzania, at Makumira University, were on missiology at large and healing being part of it in particular brings the researcher to seek more for the answer why Christianity in Zaramo is spreading slow than other areas. This study wants to find out the impact and challenges of healing ministry in ELCT-ECD after opening doors to African Pentecostal features and practices, in the attempt to respond to the controversy of healing ministry within ELCT-ECD this will bring up the door to the Zaramo thus Christ will be known and believed by Zaramo as their healer.

2.2 Conceptual Framework

2.2.1 Discourse on Deliverance Ministry

There are as many different concepts on deliverance Ministry as the number of authors one wishes to consult. Deliverance ministry involves rituals that consist in setting people free from demonic activities or bondages (Onyinah, 2004, p. 332).

In addition, Dua-Agyeman (2005) states that deliverance ministry brings spiritual victory and freedom to those who are in bondage (p. 23). Deliverance has to do tearing down a 'stronghold' or breaking up a 'legal ground' or doorways, that is beliefs or practices that give demons the right to enter a person and put the person under bondage or their influence. Casting out a demon is still part of deliverance, because it is aiming at setting the captives free. Thus, casting out demons is not a separate ministry but rather it is part of the overall deliverance ministry (www.Spiritualwarfare.org).

A 'stronghold' in Pentecostal terminology according to Ing (1996) is established by the demons once, they gain entrance to a human body (p. 28). Moreover, Ing (1996) says,

Each stronghold represents a nest of spirits, not just a single. Bitterness may also include Unforgiveness, Hostility, Hatred, Anger, Murder, violence et cetera. Hatred could be further separated into Hatred for Father, and Hatred for Men. Sexual Uncleaness generally includes Fornication, Adultery, Sexual Fantasies, Perversion, Homosexuality and other sex- related demons (p 29).

Asamoah-Gyadu (2005) regards deliverance ministry as a means of dealing or coping with evil from an African point of view. In whatever misfortune a person is involved in,

according to Asamoah-Gyadu such person needs deliverance to deal with the situation (p.165). Thus, Asamoah-Gyadu (2005) discusses deliverance ministry from a mystical causality worldview as:

The deployment of divine resources, that is power and authority in the name and blood of Jesus- perceived in pneumatological terms as the intervention of the Holy Spirit to provide release for demon-possessed, demon-oppressed, broken, disturbed and troubled persons, in order that victims may be restored to proper functioning order, that is, to health and wholeness; and being thus freed from demonic influence and curses, they may enjoy God's fullness of life understood to be available in Christ (p. 165).

From the discourse above, deliverance ministry is not limited to casting out demons in order to set free a person from demonic bondages.

2.2.2 Exorcism and Deliverance

According to Richardson exorcism "would be the act of expelling or casting out evil spirits or demons adjuration in the name of Jesus Christ and through His power or authority" (as cited by McChung, 2002, p. 624). Moreover, Unger (1971) affirms that exorcism can be the process of expelling evil spirits from persons or places by certain adjurations, incantations or magic acts (p. 119).

However, concerning the question of who is supposed to practice exorcism, classical Pentecostals have a different view towards exorcism than the "new" Pentecostals who view exorcism as being done by some specialized people who are

anointed. They rather view exorcism as being practiced by any believer, considering that they have equally the same right or power of exorcism. The arguments of classical Pentecostals are based on the biblical teaching of all believers having authority over the demonic forces (Mk. 16:15-17). Unger (1971) supports the idea by saying that "...casting out demons is not a spiritual gift or the peculiar ability of few spirit-filled believers. It is for the privilege of all who trust and sincerely follow Christ, but obviously it is closely connected with the church's charismatic power to heal (see "spiritual gifts" 1Cor. 12:9) and with the effective outreach of the gospel (Mk. 16:15-20)" (p. 189).

Exorcism and deliverance are interrelated to each other, but the difference is on their source of power. Deliverance is all about applying the same method as Christ did, using an authoritative and effective approach. Deliverance is all about casting out demons in the name of Jesus and more than that. It is a biblical way of casting out demons, while exorcism is a means of casting out demons as well but not necessary in Jesus' name. However, according to Kalu (2008), "This explains why Pentecostals would speak about deliverance rather than exorcism. They do not just expel the demonic force but refill the person with a healthier, clean spirit so that the person can become truly human and achieve the wanted life goals of a community" (p. 172).

2.2.3 Healing and Deliverance

As far as healing and deliverance from evil spirits is concerned, Omenyo (2003) states that these are the main activities of the charismatic renewal. Contemporary Ghana Christianity has a new awareness of Satan and his agents, the demons. They believe that Satan, demons or evil spirit, can influence a person negatively. As a result, the person may acquire bad habits like sickness, bad dreams, suffering and failure in life. Hence, deliverance through prayer is often prescribed in order to free the person from these bondages (pp. 16-17). Allen Vaughn, a Seventh Day Adventist Church pastor in America, is of the same view in his book *Delivered from Demon Possession* (1981), in which he reports a true story of a girl who was possessed by eight demons. The girl acquired many diseases but she was healed after several confrontations of deliverance, which took five weeks.

According to Dearing (2011), “deliverance is a very common and important aspect of the healing ministry”¹⁵. In addition, Gunther Brown (2011) affirms that in the third world countries like Korea, India, Brazil, Argentina, Nigeria, “...deliverance of evil spirits often takes center stage in the healing” (p.18). Dearing (2011) says, furthermore, “It is almost impossible to be involved in the healing ministry and not encounter cases where there is a need for deliverance.” Hence, Wimber affirms that even Jesus saw the

¹⁵ <http://www.christianhealingmin.org/newsletters/archive/NormaDearing/2011>.

connection between sickness and Satan. That is why Jesus frequently spoke the same way to fever as he did to demons (as cited in McChung, 2002, p. 100).

Nevertheless, Longley (as cited by McChung, 2002, p. 625) believes that “we do not exorcise sickness itself, only demons that cause sickness, prayer for the sick within various Christian ministries is totally different from casting out demons.” Moreover, McChung (2002) affirms that many Pentecostal writers are careful to point out that in the Bible there are places where Jesus healed diseases and cast out demons (Mtt. 8:16) and in other places where Jesus healed without the notation of any presence of demons as in Jn. 11:3-4 (p. 625) .

According to Gunther Brown (2011), divine healing is preferred by many practitioners to address it and is all about recovering from all the harm caused by the assumed spiritual warfare or whatever gave Satan access. The harm may have been spiritual, social, physical, and material. In healing ministry, we seek God to bring healing in all the areas of life that have been wounded through ignorance, deception, sin or storms of life (p. 5). Hence, for Gunther Brown (2011) the holistic aspect of healing is:

For many practitioners divine healing, the amelioration of physical or emotional illness is not perceived in isolation, but as one of many divine gifts included in “full salvation”, alongside forgiveness from sin, deliverance from demonic oppression, and baptism with the Holy Spirit; healing is understood holistically as one component of the Kingdom of God, which also includes

prosperity, abundance, wholeness, and reconciled relationships with the human and spiritual worlds (p. 5).

However, Gunther Brown (2011) declares that for most Pentecostals worldwide, divine healing rituals are closely connected with rituals of deliverance from demonic oppression. Many essayists bring up to mind an “enchanted” worldview where by spiritual forces are persistent and dominant in the physical realm; making it seem clear that physical problems on both the individual and collective levels often require spiritual solution. Therefore, Gunther Brown states “physical healing and deliverance from demons are envisioned as two sides of the same coin” (p. 18).

Canty (as cited in McChung, 2002, p. 625) concludes by saying that deliverance and healing may be mentioned together in the Bible or may be interrelated, but they should not be confused as if they were both the same thing. In addition, Canty says the language is that if a person would be sick, he/she needs healing or would be possessed, he/she needs deliverance.

2.2.4 Spiritual Warfare and Deliverance

Spiritual warfare in an African Pentecostal-type of Christianity perspective is the ability to deal with supernatural evil so as to set people free and put them on the path to the so called “biblical prosperity” (Asamoah-Gyadu, 2008, p. 88). Moreover, for Ing (1996), spiritual warfare works in two ways, offensive and defensive. Offensive warfare

is about tearing down the strongholds the enemy has formed in ones mind through deception and accusations. Defensive warfare is about guarding oneself against the temptation or schemes of the devil. From the definition of the two tasks of spiritual warfare, it is clear that an offensive spiritual warfare is a sort of “deliverance”. Therefore, spiritual warfare is the strategic part of deliverance ministry (pp. 28-29).

According to Kraft (2002), there are two levels of spiritual warfare, which he detects from the scripture; one level is the Lower level called ‘ground-level warfare’ and the other level is upper level called Cosmic-level warfare. Ground-level warfare deals with the spirits that inhabit people (demons). They are of three kinds: (1) Family spirits, (2) Occult Spirits; (3) Ordinary demons. For instance, they are attached to lust, anger, fear, and death. The Cosmic-level warfare deals with five higher-level spirits: (1) Territorial spirits over cities, regions, and nations (Dan.10:13, 21); (2) Institutional Spirits assigned to Churches, governments, educational institutions, non-Christian religions, occult organizations; for example Freemasonry, Mormonism, Hinduism, Buddhism. (3) Spirits assigned to oversee and encourage special functions such as leading people into prostitution, pornography, abortion, and war. (4) Spirits assigned to things like objects, rituals, buildings, spaces. (5) Ancestral spirits assigned to work with specific families, portraying themselves as ancestors (p. 1094).

2.2.5 Demonology

Domingues (2000) states, “belief in demons, magic, sorcery and witchcraft is a normal part of African traditional life at all levels” (p. 20). In fact, according to Murphy and Murphy (1992), demons or spirits are evil spirit beings without bodies; their goal is to have a human as their host. Although they prefer human beings as hosts, they also use animals as hosts if they cannot find human host. Sometimes they attach themselves to objects made for dedication purpose as hosts (objects like charms, fetishes, items used in demonic worship). Moreover, they can inhabit physical locations like buildings, houses or rooms within a house (p. 67).

In addition, Murphy and Murphy (1992)¹⁶ say that demons inhabit a person with the purpose of using that person as their agent to lead other people in demonic bondage. Besides, some people become demonic hosts willingly. While others, it is due to ignorance, especially children who are victims of demonic oppression through the ignorance of their parents (p. 68).

¹⁶ Jim Murphy and Carolyn Murphy (1992) are authors of the book *How to Defeat Demons: An International Manual*. Although they are Westerners they have written the book from a non-Western perspective which is relevant to this research paper.

2.2.5.1 Origin of Demons

According to Norago the origin of demons is in connection with the satanic politics of embodiment which results in the expulsion of the “fallen Angels” from heaven who turned into demons and lost their physical constitution. Thus, “all the spiritual beings that had been disembodied and casted [sic] out from heaven with their leader are called DEMONS” (as cited in Heuser, 2011, p. 126; cf. Graham, B., 1977 & Ernest, H.V, 1972).

Moreover, Onyiah (2004) affirms that these are spiritual beings without bodies to disembodied spirits from ages. They found themselves in rivers, seas, mountains, rocks, and trees. They were worshiped as gods in African Traditional Religion. However, the exclusive attitude of Pentecostals towards other religions leads to the denial and demonization of other religions. Thus according to Pentecostal thinking any African tribe whose ancestors worshipped the gods, that tribe becomes demon possessed (p. 336).

2.2.5.2 Demonic Strategies of afflicting People

In Pentecostal deliverance theology, when sin prevails gradually demons will afflict a person through different strategies; oppression, possession, or obsession. The identification of a person under demonic control differs from one author to another. There is a great controversy among Pentecostal authors over this subject. Some opt for one of the three, and others for all three means of demonic control.

Murphy and Murphy (1992), however, state that not all problems of oppression, obsession and possession have a demonic causality. Sometimes problems have a natural causality; therefore, they always advice to seek the wisdom of the Holy Spirit to identify the cause of the problem (p. 106). Murphy and Murphy (1992) describe the above demonic strategies as follows:

(a) Oppression: implies that a demon has partial control of a person, especially in particular area of his /her being. It may be a part of the body, part of the mind, and part of the emotions or whatever. Nevertheless, demons cannot control the will of an oppressed person. Oppression manifests through illness, fear, doubt, depression, a personal disorder, confusion, just to mention few (p. 101).

(b) Possession: occurs in individuals who have opened their lives to the activities of mediums, witchdoctors, idolaters, astrologers and Satan worshippers. It indicates that demons possess a person through different kind of disembodiment; deaf spirits, blind spirits, murderous spirits, and sensual spirits. In other words, demons have complete control of a person's body, mind and will (p. 101).

(c) Obsession: a person under demonic obsession can experience paranoia, wrong thinking, jealousy, rage, hatred, wicked thoughts, and loss of self-control (p. 101).

Referring to the levels of spiritual warfare as described above, Kraft (2002) says that "demonization" (demon possession) is the ground-level warfare that every society

must deal with”. One should not speak of ‘demon possession’, because this is not the proper translation from Greek as it just means ‘having demons’. Hence, Kraft suggests that to be true to the Greek translation means to avoid giving much attention to the enemy as if the enemy has more power over Christians. He then proposes the use of the term ‘demonized’ to speak of demons living inside a person (p. 1094).

In addition, Kraft (2002) refers to Jesus in the Bible as a person who usually encountered and cast out ground-level demons (Mk. 1:23-26; 34, 3:10-12; 5:1-20; Mtt. 9:32-33, Lk. 8:2). Kraft’s experience shows that demons can live in Christians as well as in non-Christians. He justifies his statement by saying that “at conversion a human spirit is made clean both from sin and demons, but our soul and body need a continual attention to root out sin and to gain freedom from demons if we happen to host demons” (p. 1095).

2.2.5.3 Can a Christian be possessed by Demons?

To begin with, this question has caused enormous controversy among Western and non-Western Pentecostals and Protestants as well. For instance, Prince’s (in Onyinah, 2004, p. 334) theory appeals to the African worldview emphasizing that a person can be a Christian, baptized in the Holy Spirit and speaking in tongues (born again). However, one may still have demons, ancestral curses in one’s life, until the Holy Spirit reveals them to be dealt with.

Besides, Heuser (2011) states that demonic strategies include inhabiting human bodies, which is their operational goal to overcome the people of God by occupying their body (p. 126); according to him “the most vulnerable objects of satanic desire are born-again Christians” (Heuser, 2011, p. 126). Furthermore, Norago states, “Many claim to be Christians, but they are still being controlled by the devil” (as cited in Heuser, 2011, p. 126). It seems likely that Satan and his devilish forces are continually struggling by any means to lead the true believers into temptation and attack them “by binding their minds” (Heuser, 2011, p. 126). However, this view is different from the classical Pentecostals. They refuse to admit that there is a possibility for Christians to be demon possessed (Onyinah, 2004, p. 334; cf. Basham, 1971).

2.2.6 Doorways to Demonic Bondage

Pentecostal theology emphasizes that, demons have the ability to possess a person and to be passed on to families or relatives through doorways or ‘openings’. According to Kraft (2002), demons have the right to live in a person, either Christian or non-Christian through dedication, curse, inheritance, and participating in occultism. Moreover, they have the right to possess a person through sin, adultery, holding onto attitudes like unforgiveness, anger, bitterness, attempt to murder or murder (including abortion, and attempted suicide). He then says that dealing first with such “garbage” in a demonized person makes it easy to cast out the demon without any violence (p. 1095). How do

demons get into a person and afflict the person? Dearing (2011) and Dua-Agyeman (2001, 2005, and 2007), answer the question by describing the following doorways for demonic entrance into people's life. The doorways mentioned are just some categories. There are still more doorways discussed in other literature¹⁷:

1) Occult Involvement: This occurs when a person in ignorance, innocence or purposefully is involved with the occult. In most of the cases, it happens to a person who has spiritual hunger for God and gets on the wrong path (Dua-Agyeman, 2005, p. 162).

2) Spirit of Sin: Usually comes because of repeated sin, such as a spirit of lust after looking repeatedly at pornography or visiting topless bars. Another example is greed, such as after a prolonged period of embezzling funds or stealing in order to fulfil selfish desires. Some have the spirit of hate that have grown out of racial prejudices or judgement of others (Dearing, 2011).

3) Spirits of Trauma: These spirits enter because of trauma or tragedy in childhood, sometimes even, when a person is young, vulnerable and rejected especially, when a person experiences fear, rejection, abandonment, and anger. Speaking of rejection, Dua-Agyeman (2007) defines it as a kind of human relationship. It occurs whenever there is a

¹⁷ Read Dua-Agyeman (2005), for more information on demonic doorways and read also Jim & Carolyn Murphy, *How to defeat Demons*, 1992.

broken relationship. The effects of rejection are seen in all aspects of a person's life, that is, spiritually, psychologically, socially, and physically (pp. 1-16).

Moreover, Dua-Agyeman (2007) says that problems caused by rejection are rooted first in the spiritual realm. They are not directly created or caused by demons as many people conclude whenever a problem/illness could not be solved medically. Demons take advantage of the situation to enter and hold the victim through anger, bitterness, hatred, and unforgiveness. Sometimes witches create situations to bring about rejection. Rejection is the major source of some mental illness because of the broken heart (pp. 1-16).

4) Generational Curses: It is a habit, which has been in a family for years, and it seems to be passed down to each generation; this means that they are the consequences of the fathers' sin on descendants. Certainly, they are seen in areas such as alcoholism, incest, infidelity and various addictions. The transfer is done at conception, at the death of a relative and through soul-ties. According to Dua-Agyeman (2001), soul-ties are ties that exist whenever there is a relationship between two people. It means the souls of the two involved in the relationship are tied together into a kind of unity. People become soul-tied to blood relation because of birth or become soul-tied to the people they live or work with. From a Christian perspective, soul-tie is said to be Godly when it is established according to biblical standard or purpose or will of God. Such relationship attracts God's

blessings. However, ungodly soul-ties are relations that are outside the will, purpose and plan of God. They lack God's blessings, thus they cause problems and become doorways or entrance for demons through curses or generational curses (pp. 1-15). Dua-Agyeman (2001) suggests that instead of rushing into casting out spirits, use different pre-deliverance counselling methods, which will help, identify the cause and the type of spirits (pp. 126-142).

Dua-Agyeman bases his argument on the generational line theory. The theory is from the biblical verses in Ex. 20:5b: "... for I the LORD your God, am a jealous God, visiting the iniquity of the fathers up on children to the third and fourth generation"; in Lev.26:40-42: "...but if they confess their sins and the sins of their fathers...I will remember the land". It implies from a Pentecostal theological view that there is a possibility for the fourth generation to be cursed and to suffer the consequences of the sins of their ancestors, unless they confess their sin and that of their fathers or ancestors.

What Pentecostals imply is by the statement of prophet Jeremiah in Lamentations 5:7 which says clearly that "our fathers sinned and they are no more there but we bear their punishment" and also Isaiah prophesied the counsel of God affirming the same thing (Isa. 65:6-7). Such attitude of escaping ones responsibility or avoiding the consequences of ones sin, leads to conclude that all these verses and many others show how the Bible

seems to say that sins can make people demonized up to the tenth generation (Deut. 23:2).

Moreover, Dua-Agyeman (2001) points out that even in the New Testament the story of the man born blind seem to suggest that ancestral curses can be visited upon their descendants in John. 9: “as he went along, he saw a man blind from birth. His disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind. Jesus said, “Neither this man nor his parents sinned.” From the question of the disciples and the answer from Jesus, it is clear that there is a possibility and reality of generational demonization or transference (p. 138).

Different types of generational curses are, just to mention some, founding father curse, ancestral curse, parental curse, and the curse of the land. They are regarded as doorways for demonic entrance in people’s lives. For illustration, the following are described:

i) Ancestral Curse: According to Onyinah (2004), the concept of ancestral curse has its basis in African traditional beliefs, but it had an emphasis on blessings rather than curses. The people who were venerated as ancestors, that is, “the living dead”, were those who led prosperous and meaningful lives (p. 336). Ancestors were thought to be closer to the Supreme Being. They have the role of interceding for the living (Moreau, 1990, p.

105). However, the African Pentecostal concept of the “ancestral curse”, according to Onyinah, is the belief that:

...the consequences of the sins committed by the progenitors are recurrent in their family lines. The effects of these curses in a person’s life include chronic diseases or hereditary diseases, mental breakdowns, emotional excesses, allergies, repeated miscarriages, repeated unnatural deaths, such as through suicide and accidents, continuing financial insufficiencies, frequent breakdown of marriages, of abnormal behaviour such as extreme anger tantrums or extreme reservedness (as cited by Onyinah, 2004, p. 336).

From the above quotation, it is obvious that African Pentecostal-type of Christianity is strongly influence by the African traditional worldview of mystical causality.

ii) Curses: curses are words spoken against another person with the intention of harming that person (Dua-Agyeman, 2005, p. 13 and Warner, 1991, pp. 103-104). However, Dua-Agyeman (2005) points out that curses are not always from enemies but they might be from a good friend who does not intend to harm you. They may be from a person who can speak words unintentionally against him/herself without knowing the danger of self-imposed curse. Sometimes a curse may be from God (pp. 14-16).

Dua-Agyeman (2005) describes how curses of negative confessions can afflict a person. He says that due to ignorance without realising it one’s own confessions or words spoken everyday can bring a person into demonic bondage. Curse words give Satan the right to afflict a curse on a person immediately when such words are spoken “...demons

fasten themselves to any negative words and establish themselves in the minds and emotions of the person against whom the words were spoken”. Slowly the wounds that the person will nurse become a demonic stronghold that hold the person victim to the curse words said to him/her (p. 13). There are many types of curses but the following are just illustrations:

a) Deliberate Curses: Dua-Agyeman (2005) describes them as the kind of curses sent by witches, occultists, and enemies intentionally to harm a person. The entry point of such curses has to do with some form of links or contact. There must be something to identify the person before the curse can operate. Very often personal items like a piece of cloth, underwear, photograph, nail clippings, hair trimmings, jewellery, sponge, and towel are normally used (pp. 14-15).

Moreover, He says such “Curse can be attached to gifts and sent to you”. Therefore, he suggests praying over any gift or it is wise not to use it at all, but rather destroying it or giving it away (Dua-Agyeman, 2005, pp. 14-15). At this point Dua-Agyeman seems to have gone far in his precautions. A gift is something very precious that needs to be kept well. Nevertheless, on other hand from an African way of perceiving things, a gift that comes from a person whom you think is the cause of your misfortune; it is wise not to use it or just give it away.

b) Non-deliberate Curses: Following Pentecostal theology, as noted by Dua-Agyeman (2005), "...these are words spoken by people against others with no intention to harm them". For instance, a parent may say to his/her child "you are useless" or "you will beg before you eat". A husband may say to his wife (vice-versa) "hopeless woman, I regret marrying you," or "hopeless man, all you are interested in is sex". These are non-deliberate curses. They can destroy a person's self-image, and sow the seed of rejection, which is another doorway for demonic bondage, with serious problem in the person's life (pp. 15-18).

CHAPTER THREE: RESEARCH METHODOLOGY

This chapter presents the research methodology used in accomplishing this study. It covers the research design, study area, and sample of the population, sampling design and sampling methods or techniques. This section includes also methods that have been used for data collection, data instruments and data analysis procedures.

3.1 Description of the Study Area

The Evangelical Lutheran Church in Tanzania grew very fast in its Episcopal and administrative infrastructure. One decade after its establishment in 1963, it had already expanded into ten units. Within 4 decades, from 1963 to 2003, the ELCT experienced an amazing increase of its dioceses from 8 to 20 dioceses, ECD being one of them. This thesis limited itself to the Eastern and Coastal Diocese located in the city of Dar es Salaam alongside the Indian Ocean.

The Eastern and Coastal Diocese (ECD) was constituted and registered as an independent church unit on 13 December 1962. By that time, it was known as the Uzaramo-Uluguru Synod. In December 1970, the name was changed to ELCT: Eastern and Coastal Synod until December 1986 when the name again was changed to ELCT: Eastern and Coastal Diocese. The Diocese is structured in six districts, each headed by a district pastor. The districts are Central District, Western District, Northern District,

South Western District, Southern District and Zanzibar Mission District.¹⁸

The research was carried out in three districts, which were selected purposely. Those districts are Northern district represented by Kinondoni parish, Western district represented by Kimara parish and Central district represented by Kariakoo parish. The selected districts and parishes are located in three municipal council of Dar es Salaam.¹⁹ One of the reasons for selecting those three parishes is because they are located in strategic areas of the city²⁰, and it is the area occupied by Zaramo people at large.

The researcher has chosen ECD because it is located in Dar es Salaam, which is a cosmopolitan city. Currently it is the principle administrative, manufacturing, commercial, and institutional as well as transportation centre of Tanzania. This has resulted in a massive inflow of migrants from both inside and outside Tanzania looking for job opportunities and investments. Often people who migrate to cities like Dar es Salaam come with their beliefs and religious practices. Hence, the city becomes

¹⁸ The information about ELCT- ECD was taken from a power point presentation by Mgisa Mtebe, personnel of Project and Development of ECD. Projected on 03/10/2010 at the welcoming party of the UEM General Assembly 03 to 08/10/2010 in Dar es Salaam, at Kunduchi Lutheran Parish.

¹⁹ See Dar es Salaam map in the Appendix C, figure 1, p. 126.

²⁰ Kariakoo is where Dar es Salaam central market is located, Kinondoni is where a ground for big open-air meetings is found (the ground of Biafra), and Kimara is where the main entrance to Dar es Salaam of buses from the interior of Tanzania, from DRC, from Zambia, Malawi, South Africa, and Kenya is located.

challenged with inter-denominational, intercultural and interfaith encounters. Moreover, the city has more investments including sophisticated materials like IT. People in Dar es Salaam have easy access to current news in the world. They see and hear witnesses of people who were delivered from demonic bondage through mass media such as Emmanuel TV programme in Nigeria owned by Prophet T.B Joshua and others. Apart from the above-mentioned reasons, there are still many reasons that have compelled the researcher to choose ECD in Dar es Salaam as an area of study. Some reasons are:

First, Dar es Salaam is a city where everyone is struggling to live a better life through either business, education, investments, promotion at the office, or religious life. They are all looking for success by any means.

Second, in Dar es Salaam there is a big gap between the haves and the have not. As a result, people live in fear and struggle for protection.

Third, Dar es Salaam is a place where people use their “brains” to survive. In Swahili, “bongo Dar es salaam”, literally meaning “in Dar es Salaam use your brain”; others steal, others look for witchdoctors for protection charm, others go to churches or ministries for prayers and spiritual protection, and others kill innocent people just to survive.

Fourth, ELCT-ECD is facing a great challenge in mission due to the nature of the people it is nurturing, whose prime need is to struggle for the protection of their lives

against witches, spirits, robbery, and diseases like malaria, diabetes, cancer. These challenges lead people to seek for the Mganga to solve their problems. Such aspects of metropolitan life might give new dimensions to the discussion and analysis of healing ministries in ECD.

3.2 Research Design

Research design is the conceptual structure within which a research is conducted (Kothari, 2004). The research design of this study is descriptive survey (cf. Kombo & Tromp, 2006, p. 71). Given the nature and characteristics of the information targeted to be gathered, this study had adopted qualitative approach supplemented with quantitative approach particularly for socio-demographic data. This study applied a methodology that leads to analyze the impact of healing ministry through Jesus as Mganga in Zaramo context. In ELCT-ECD at Kimara, Kariakoo and Kinondoni Lutheran parishes, focusing on different views or perceptions, of the clients, pastors, evangelists and lay ministers concerning this phenomenon of healing ministry.

3.3 Research Approach

3.3.1 Qualitative Approach

This approach was used for descriptive analysis of data gathered from secondary

sources such as publications or reports on web pages. It involved participant observation and in-depth interviews (IDI). This approach was used in this study with the intention of finding out the impact of healing ministry from the respondents (cf. Kombo & Tromp, 2006, p. 10).

3.3.2 Quantitative Approach

This approach was used for statistical analysis of socio-demographic data. In this study, it was used to supplement qualitative method (cf. Kombo & Tromp, 2006, p. 10).

5.4 Population and Sampling Techniques

3.4.1 Study Population

The population intended for this study was members from both inside and outside the selected parishes and districts in ECD. This means the pastors in charge, the clients and non-clients of healing sessions, that is, church elders, evangelists and choir members, and ordinary members, also the traditional healers. Clients were people from different denominations and faith, such as Lutherans, Pentecostals, Roman Catholics, Hindus and Muslims. As far as the sampling of population is concerned, the researcher dealt with people from the three selected districts. Moreover, age, profession and gender were taken into consideration (cf. Kombo & Tromp, 2006, pp. 87).

3.4.2 Sampling Techniques and Procedures

According to Peil (1995), sampling is the selection of a part to represent the whole. Kothari (2004) defines sampling design as a definite plan for obtaining a sample from a given population. In this study, both probability and non-probability sampling methods were used to get the sample size. In order to ensure that the sample used was accurate, complete and free from duplication and biases. Different types of sampling techniques were used.

The study used a non-probability sampling technique as stated by Kombo & Tromp (2006). This technique is used to find out how a small group or representative group is doing for purpose of illustration (p. 81). For example, ELCT-ECD has six districts among which three districts, Western, Northern, and Central districts were the selected study areas to represent ECD. Purposive sampling technique was used in the selection of parishioners who were recruited for in-depth interviews; according to what Kombo & Tromp (2006) state “the researcher will purposely target a group of people who are believed to be reliable for the study” (p. 82). For example, the clients chosen as respondents had the following demographic characteristics: The person should be a member or non-member of the selected parish and should be a client of deliverance sessions for more than one month. Moreover, the person should be either a prayer team

member, a close relative of the client, or an eyewitness of deliverance confrontations. Their age should be between 18- over 45 years of age.

3.4.3 Sample Size

A sample size of 127 respondents has been adequate for this study. According to Kombo & Tromp (2006), the very first thing to be concerned with is the idea of the size that can be affordable. The main issue was to look for separately at the result of different sub-groups in the targeted population studied. A sample of 44 respondents representing clients and non-clients from inside the selected parishes were categorized as group A. The other sample comprised of 73 church leaders from outside the selected parishes. They are categorized as group B, that is, respondents from the three selected districts, and 10 respondents were selected purposively for IDI (p. 77).

Table 3. 1: Sample Size Group A (44 respondents)

Types of respondent	Sample size	Percentage
Kimara Parish	15	31.8%
Kariakoo Parish	14	34%

Kinondoni Parish	15	34%
Total	44	100%

Source: Author's Analysis of the sample size of respondents (2011), Dar es Salaam.

Table 3. 2: Sample Size Group B (73 respondents)

Types of respondent	Sample size	Percentage
Northern District	28	38.3%
Western District	31	42.4%
Central District	14	19.1%
Total	73	100%

Source: Author's Analysis of the sample size of respondents (2011), Dar es Salaam.

3.5 Data Collection Methods (Techniques) and Instruments

3.5.1 Research Instruments

Triangulation was used to collect data for this study. According Kombo & Tromp (2006), triangulation involves the use of a combination of different methods of data collection from different levels of persons, and from multiple sources of information. This research used as research instruments in-depth interviews, questionnaires, video and tape recording, and participant observation. Data collection exercise was through in-depth interviews and participant observations were conducted on Sundays and during deliverance sessions in the selected areas. The reason for this choice is to enhance data validity and reliability (pp. 88-98).

3.5.2 Data Collection Technique

This study has used both primary and secondary data collection techniques.

3.5.2.1 Primary Data

The researcher collected these data. In addition, they were obtained from the selected areas through:

i) Questionnaires

Open and closed ended questionnaires were constructed and distributed to members and church leaders especially during Bible study in view of obtaining the required accurate information. The researcher has used questionnaires to cover a wide area. This involved writing down the answers to the questions. Those questions were well planned and well structured in two different categories of questions. Some were closed and others were open-ended questions. The researcher decided to use this method because it was easy to use for both the nearer and distant respondents during data collection (cf. Kombo & Tromp, 2006, p. 89)

ii) Interview

The researcher also had to meet the respondents for in-depth interviews. It dealt with oral questioning technique and discussions. It also involved face-to-face interaction between the interviewer and the interviewee, which were recorded and later transcribed. Verbal consent was obtained prior to the interviews. The time spent on each interview varied depending on the interest and experience of the respondents. On average, they ranged from half an hour to one hour each.

The researcher interviewed both illiterates and educated people because the nature of population sampling was made of different classes of people, culture, belief, and profession. The researcher decided to use this method because some people were not able to read or write. Therefore, she had to use both Kiswahili and English language depending on the respondent's ability, in order to enhance consistency in asking questions (cf. Kombo & Tromp, 2006, pp. 92-93).

iii) Participant Observation

Through participant observation, the researcher managed to present data in a concrete way. She analyzed them in a critical way. She also used data from participant observation to describe exactly what was done during deliverance sessions in the selected areas; she was an eyewitness of different cases of people brought for deliverance. This helped the researcher to give an illustration of cases where she was an eyewitness. The researcher spent three months participating in different deliverance confrontations within the selected areas of research in ELCT-ECD.

3.5.2.2 Secondary Data

These were available data helpful to this study; they were obtained from various sources such as internet, textbooks, and journals from the selected parishes and dissertation and thesis.

3.6 Data Analysis Plan

The researcher planned to analyze the data collected qualitatively supplemented with quantitative approach. These data were presented and analyzed in the following way:

i) Descriptive Form

It was used to analyze data collected in form of description, especially responses from in- depth interview questions and observations.

ii) Tabulation Form

The required information collected from closed questions was analyzed in tabulation form.

iii) Coding

It was used to assess numerous and other symbols of the answers so that responses could be put into a limited number of classes, themes or tables. Data were analyzed qualitatively with the help of statistical package through databases. The researcher used databases to find all survey responses where the respondents said “*yes*” to one question and “*no*” to another (cf. Kombo & Tromp, 2006, pp. 111-116).

iv) Questionnaires Method

This method involved written down questions to which the respondents individually responded by writing down. These were answers to questions in the form of closed and

open-ended Questions. The researcher used this method because it was easy to use for both the near and distant respondents during data collection; the questions were well structured and planned.

However, the researcher distributed the questionnaires to the samples. There were two questionnaires. One for the 44 respondents that were clients and non-clients from inside and for the 73 respondents that are church leaders from outside; each had 10 questions to answer, and each participant was given one questionnaire. The other questionnaire had questions used for in-depth interview, 10 purposely-selected people responded to the questions. The total number of population involved in data collection through questionnaires was 127 people²¹.

3.6.1 Data Analysis Procedures

The study has used qualitative approach supplemented with quantitative approach in data analysis. The data were then carefully read to gain a holistic grasp of thematic structures from the respondent's descriptions in order to develop codes before arranging them into different themes informed by study objectives. Themes were identified by highlighting them differently to reflect each person's perceptions. Then phrases, sentences and groups of expressions that could be reflected or directly captured as fully as possible, were extracted from them. This helped the researcher to organize together

²¹ Cf. Appendix A, for the whole list of informants, p. 119

themes that had the same meanings and others which were different but of great interest to the study.

The responses from the interviews, observations, and questionnaires have been listed and analyzed.

. They helped the researcher to find out the impact of the phenomenon on the Lutheran worship services in the selected areas. Respondents from both inside and outside the selected areas were consulted in order to find out the challenges of deliverance ministry. The responses from in depth interview were gathered and analyzed as well. They helped the researcher to find out the perception of pastors in charge of the parishes selected as study areas. Questionnaires were collected and analyzed to help the researcher find out the perception of other pastors and members of those selected parishes who did not have time for an in depth interview. Through participant observations, the researcher managed to give a concrete data presentation describing how deliverance ministry is done in ECD in the selected areas (Kimara, Kariakoo, and Kinondoni Lutheran parishes).

3.6.2 Ethical Consideration

In order to ensure that the study would be conducted in an ethical manner; the researcher had to abide to the social research professional ethics concerning the researcher-respondent relationships. Permission to conduct research in the selected

districts and selected parishes was obtained from the ELCT-ECD Deputy General Secretary in charge of Evangelism, Mission and Theology. The researcher had to observe the following:

1. Consent was obtained from each participant who would agree to participate in the study.
2. Participation in the study had to be voluntary, and the participants were told to be free to withdraw at any time if they experienced unworthy conduct or harm during this research.
3. All information has been handled with the utmost confidentiality, and concern for the protection of the respondents' identities was supposed to be paramount and subject to anonymity. However, during data collection, respondents were free to disclose their identities and they provided the required information without any restrictions. Therefore, the researcher was not limited by this point of ethical consideration of anonymity.

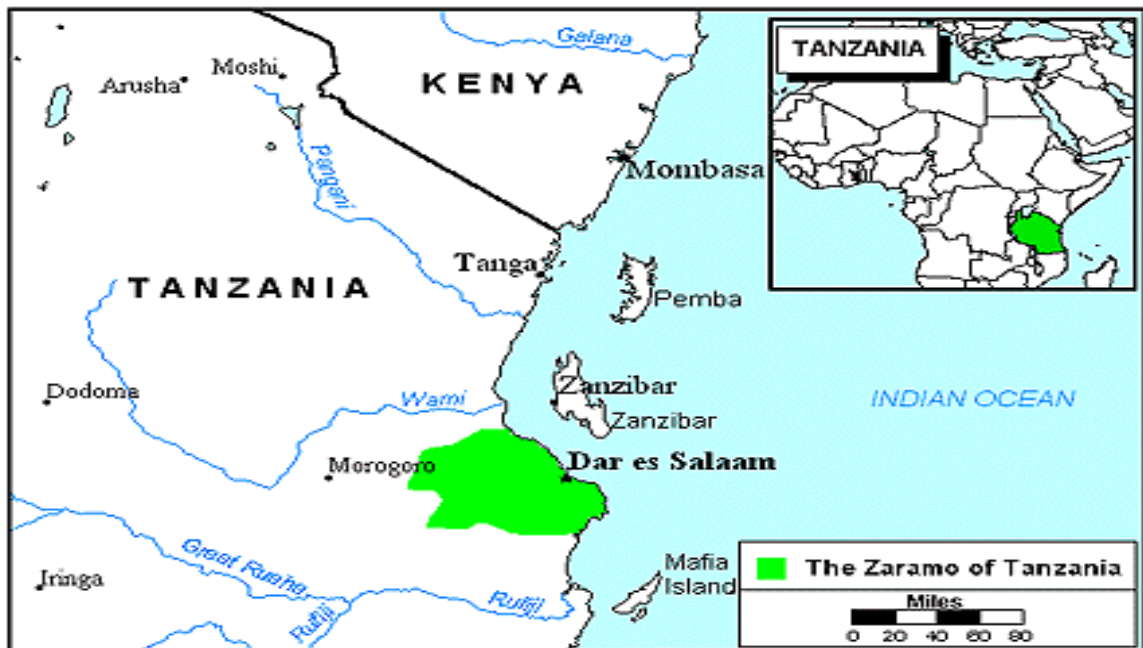
The methods as described above were used in the whole period of field research and all the findings and data were discussed and analyzed in chapter four and five of this study.

CHAPTER FOUR: THE GENERAL OVERVIEW ON THE ZARAMO ETHNIC GROUP; GEOGRAPHICALLY, HISTORICAL AND ITS CULTURE.

Within this chapter the researcher gives the brief knowledge of who are these Zaramo people, where do they live and their culture. Also, I will present briefly the history of Christianity to Zaramo showing the encounter of new religion and faith with the tradition religion. Lastly the chapter will give the overview of the Zaramo spiritual world view and its perspective towards *Mganga*.

4.1 The Geographical overview of the Zaramo area

Figure I: Map showing the area covered by Zaramo in Tanzania



The Zaramo tribe is one of the tribes which are well known within Tanzania. They occupy the city of Dar es salaam, from Kisarawe district in the north to Bagamoyo district in the south and eastern Morogoro district.²² Wazaramo is part of the Bantu. Bantu is the largest categorized group of people in Africa. They constitute the large part of Africa. King says that the Bantu spread from the top of Africa to the bottom, which means from Nigeria to Cape of Good Hope in South Africa.²³ The Bantu people have common language stems especially on some suffixes and prefixes. They are known for their way of naming human being with the common stem *unu*, *untu*, *muntu*, *antu*, *abantu* or *ntu* as the main word.²⁴

In 2000 population was estimated to be 656,730 Wazaramo. Their language is Kizaramo. Ancestors are believed to be moved into the area of Tanzania in the first millennium. Their oral history says that they moved into coastal area, Dar es salaam from the Uluguru (Morogoro) in the 18th century. On the coast they were close to swahili Islam people. The Germans early colonialists of the 20th century indicate that when Islam was spread within the coastal area, the Wazaramo continue to join this religion easily. Nowadays a large number of Wazaramo are Muslims.²⁵

²² Swantz, Marja-Liisa 1970: 65-75; 1993: 1-5, Beidelman 1967: 15

²³ King 1970: 32

²⁴ King 1995: 31-32

²⁵ <http://sw.wikipedia.org/wiki/Wazaramo>

4.2 The Cultural-Religious Overview of the Zaramo Ethnic Group

Traditional Zaramo religion contained many traditional beliefs. Formerly, people made pilgrimages to a cave to honor a spirit called *Kolelo*. There, they made a sacrifice to *Kolelo*, preferably a black goat. After harvesting their crops, they performed a ceremony to purify the harvest. They believed that if a person refused to make this sacrifice, he would become ill. The Zaramo greatly fear poison and witchcraft, which they hold to be the causes of nearly all deaths.²⁶

The Zaramo are today predominantly Muslim.²⁷ Although they adhere to the teachings of the Koran and observe the basic Islamic practices, many have mingled their Islamic beliefs with their traditional ethnic religion. Islam has only gained a foothold among them in the last 100 years. Those who are Christians are mostly Roman Catholic²⁸

Apart from Islam religion, the Roman Catholic church has the big chance to mission work due to the fact that they are not that much opposed to traditional values of Zaramo, like pray to the ancestors, communicate with the dead, and have substitute of charms with cross as the symbol of Jesus our protector.

²⁶ Beidelman, 1967:18-19

²⁷ Beidelman, 1967: 19

²⁸ Beidelman, 1967: 19

Lutheran church as evangelical church, it also has the chance to mission work, they have; seminary school - Kisarawe Lutheran Junior Seminary, Bible school – Manaromango Bible school, Girls Secondary School – Mkuza Secondary school, Deaonic Senter – Mtoni Deaonic Center. They build the churches for worship in Dar es salaam and the Coastal areas. There is open meeting for evangelism the good news preached, but the number is not increasing compare to Roman Catholic and Muslims.

Pentecostal churches, also are doing mission but there are a lot of challenges, they preach their denomination, money as their targeted point and not Jesus. A lot of miracles and wonders happen, but they have poor teachings about the word of God, who is He, and his aim concerning salvation.

4.2.1 What do they believe in general?

Zaramo people believed in a supreme God, *Mulungu*, who was associated with rainfall. Most prayers were directed to familial spirits. Religion among the Zaramo said to be a household affair, every family was responsible for appeasing its ancestral spirits. Shrines were built to the spirits on the ancestral homeland, and members of the family were expected to journey to these sites to make the proper offerings.²⁹ Although there are

²⁹ Beidelman, 1967: ix-xiv, 18

changes due to the development within the city, these practices are still practiced by Zaramo people and are valid to their life.

Zaramo people believed that major disasters and illnesses were sent by *Mulungu*, but appeals and prayers must be made to the ancestral spirits who served as a mediator between living men and God. In order to determine the proper course of action necessary to appease an offended spirit, a spirit medium, or *mganga* would be consulted. Through various divination techniques, the *mganga* would communicate with the spirits and then prescribe treatment for an illness or social imbalance.³⁰

Witchcraft is also what Zaramo people do believe. Most of the cases, the researcher happened to observe, she has noticed a kind of “satanic network of complexity”³¹ of evil powers in most of witchcraft cases; for example, witches of a person’s family can enter into an agreement with other witches and operate in a team to fulfill their plan of destroying, killing and robbing the person’s blessings.

As an illustration, the following case of witchcraft will be helpful: There was a woman in Kisarawe area. She had a housemaid to take care of her baby. She had undergone many problems in her wedlock. She went through several operations. One day she went with her housemaid to attend an open-air meeting. After the meeting, she met Ev. S. Teddy to

³⁰ Beidelman, 1967: 19

³¹ See Dua-Agyeman (2005, pp. 75-92) for more information on satanic network of complexity, and cf. Dua-Agyeman, 2001.

pray for her marital problems. While he was praying for her, God revealed to the evangelist all about her marital problems. Then he said that the cause of her problems were her parents back home; they wanted her to go back home to inherit her late grandmother's charm. They even went to consult a witchdoctor to make rituals to bring her back home. She admitted that it was true that they had been calling her to go home for the ritual. When Ev. S. Teddy was praying for the housemaid, she said in loud voice that she was not allowed to drink any anointed water. She confessed being an agent of witchcraft. She was sent by the parish worker's family members who are witches from Kigoma at Lake Tanganyika to afflict the parish worker with many problems so that she would go home to seek help. There they will convince her to inherit her grandmother's charm. The housemaid was not from Kigoma indeed, she was from Singida, half way between Dar es Salaam and Kigoma. The woman had never told her about her marital problems; she was amazed that the maid knew everything. Then Teddy prayed for the maid and destroyed the network of witches within her. This is how the satanic network of complexity through witchcraft works and becomes a doorway for demonic affliction. The parents of the parish worker were able to carry on with their mission of bewitching their daughter through the housemaid who was an agent of witchcraft.

The other thing they believe in is traditional rituals, in naming rituals. As seen above in the case of Mercy Ahmed, her umbilical cord, her hair, and her nails were

buried together with a goat's bones as a ritual for protection charm and after that, the child was given a traditional name. However, in healing context, such dedication is ungodly and it opens doors for evil spirit's attack and affliction in a person's life, especially, when the spirits are no longer appeased by offerings of sacrifices or animal's blood. The spirits will claim the blood of the person they were supposed to protect.

The ritual of naming a child according to the umbilical cord ritual is still done among some Tanzanians tribes³². Whenever a child is born, her/his umbilical cord is brought to her/his grandmother. The naming ceremony will be done under a ritual in which the umbilical cord of the child and the hair are cut. The elders of the clan slaughter a goat and cut a piece of the umbilical cord. They mix it with the blood of the goat and give the blood to the child to drink it as a sign of asking the dead person whose name is given to the child to protect the baby. The remaining meat of the goat will be eaten by the family members.

The remaining piece of the umbilical cord will be planted together with a banana tree. After a year, the child will be taken to that place and a goat will be slaughtered and cooked with the bananas from that tree. The child will be the first to eat the food and others will eat later. In other tribes, the umbilical cord of the child will be tied around the

³² Cf. Päivi Hasu (1999) for more details on the ritual practice of the chagga of Kilimanjaro in Tanzania.

waist, hand or neck of the child as a protection charm from “evil attacks”. Sometimes the grandmother will tie all the umbilical cord of her grandchildren around her waist until she dies. Before she dies, she gives the belt to another person in the family (A. Pallangyo, IDI, April 18, 2011). From a Pentecostal perception of traditional rituals, such rituals are considered demonic by deliverance practitioners. They would open doors to demonic bondages or affliction once the covenant between the evil spirits or ghosts is not kept.

To sum up the description above of deliverance ministry in ECD; it seems likely that deliverance ministry is a multi-dimensional healing ministry of the church. It aims at loosening and bringing to absolute freedom and peace of mind and heart the members who are deprived of those things through various factors as described in the above section. By its inclusive and holistic approach, it involves different aspects like ecumenical, inter-religious encounter, empowering, transforming, and sharing spiritual resources. Deliverance ministry affects all aspects of its member’s lives socially, physically, economically, spiritually, and psychologically.

4.2.2 The Mission History in Zaramo

Different missionaries had entered in the Zaramo area and have done so many good things to influence Zaramo people into Christianity; among them were Catholic

missionaries, Father Horner and Baur who crossed over from Zanzibar to Bagamoyo in August 1868, with letters from the sultan giving them permission to erect a mission station there.

The mission center was intended to be an orphanage and a settlement for former slaves that incorporated an agricultural training school. A community of over 1,000 Christians grew, mainly of former slaves. The intended goal was succeeded with the number of Christians grow.³³

A congregation of the Zaramo, however, never developed as such. Through the school and through medical work, the Catholics established contact with the Zaramo, but the number of converts has been insignificant. Although when you compare with other missionaries the Roman Catholic are in a better position in what they have done in relation to what they succeeded as missionaries.

In May 1887 the German mission, Protestant Lutheran missionary called Greiner arrived in Dar es Salaam to open a settlement for freed slaves. A 400-hectare parcel of land in Magogoni, on the south-eastern side of Dar es Salaam harbor, was set aside for the settlement. On the northern side of the harbor entrance, headquarters of the Lutheran Berlin Mission III and a hospital were built. In 1892 Greiner moved his work to

³³ Sundkler & Steed, 2000: 526

Kisarawe, 32 kilometers inland, and in 1895 a church, a school, and a hospital were established at Maneromango, 80 kilometers inland, in the heart of Zaramo country.³⁴

Greiner evangelized people from Dar es salaam to Kisarawe. He had good relation with YMCA.(Young Men's Christian Association). In 1882, a first big gathering of the German Association of Young Men was taking place. The YMCA in Germany of today develops in this context. In 1883, the YMCA Berlin is founded.

Since the 60s of the 20th century, more and more women and girls take part in the work of the YMCA. This lead to a name change in 1985. Whereas the German YMCA used to be called "Christlicher Verein junger Männer" (which means "Christian Association of Young Men"), it is now called "Christlicher Verein junger Menschen" (which means "Christian Association of Young People"). The acronym YMCA stands for "Young Men's Christian Association" which provides reading materials and trained African teachers.

Greiner had also a good relation with the chief Sanze who wanted to be baptized by being directed to do so through dream. Greiner's plans for Kisarawe cut off by the strategies of German mission leader, Friedrich von Bodelschwingh, who felt that missionary outlook of the coast was bleak and decided to abandon the work started by Greiner in order to

³⁴ Sundkler & Steed, 2000: 527-528

create inland chain of mission stations Tanga-Usambara-Pare-Kilimanjaro-Lake Victoria. As a protest Greiner decided to resign and the staff took part to manage what was left by him and it went well, to the point that Kisarawe became well known with increased number of Christians.³⁵

From three centers, Magogoni, Kisarawe and Maneromango, about thirty-eight churches and preaching places were established, as well as two upper-primary schools, seven primary schools, and twelve bush schools. In spite of the good beginnings, the Lutheran church is comparatively weak among the Zaramo and is quite small compared to its presence in other areas of Tanzania.

In 1888 the Benedictines of Saint Ottilien, Germany started mission work at Pugu district near Kisarawe 19 kilometers west of Dar es Salaam. They built the largest Catholic secondary school in the country whereby children used to study since then and later on it became the government Pugu Secondary School. It was not unrest time during the rebellion led by Bushir whereby the mission at Pugu destroyed, three missionaries killed and four other taken prisoners.

³⁵ Sundkler & Steed, 2000: 527-528

The Benedictines found another place at Kurasini with two Christian villages whereby it did not go well due to the fact that the Benedictines were too paternalistic and did not give people sufficient scope for self-expression.³⁶

According to Sendoro, the East African Revival Movement³⁷ entered in Tanzania in 1938. It brought along a new stress on the gifts of the Spirit and in 1970, some Pentecostal pastors held open-air meetings. They prayed for people, cast out evil spirits and people were healed. But this did not grow in interior areas, only in the city centers.

Thus, although, the Christian church had been established and worked among the Zaramo for the past century, its influence on and acceptance by the Zaramo have been limited. There may be several factors that have contributed to the conversion of the Zaramo to Islam and not to Christianity; chief among them is the fact that Islam accommodated many of the traditional Zaramo practices whereas Christianity did not.

4.2.3 The Analysis of spirituality in Zaramo society

African spirituality is based on the assumption that life is influenced by relationships between human beings and the visible and invisible forces. These

³⁶ Sundkler & Steed, 2000: 529

³⁷ Sendoro 2000:37

relationships are basically ambiguous: they can be beneficial or harmful, life giving or destructive, good or bad, reinforcing or weakening, auspicious or misfortunate.’³⁸

The Zaramo society like any other African societies, as the researcher passes through literature reviews, has the same ideas on spirituality. They also believe in a Supreme Being called *Mulungu* which means God. The Zaramo people believe in spirits, whereby *Kolelo* is one of them who provide rain and fertility among the society. They built small huts for the God, spirits and ghosts.³⁹

Chagulilo one of the interviewee, who is Zaramo person said that ‘most ritual activities associated with propitiation ‘*tambiko*’ of ghosts ‘*mizimu*’ of the dead.’⁴⁰This is one of the important rituals to the Zaramo and the reason for this is that they believe that every misfortune, death, calamities, illnesses, bareness caused by ghosts, spirits, ancestors. As a result, the ritual must be practiced to remove the problems.

Beidelman wrote that these people believed also in spirits called *jinni* that derived from Arab beliefs. Evil or murdered people are believed to become malevolent spirits who also possess the living that leads to the exorcisms ‘*kupunga*’ to remove the evil spirit

³⁸ Gibellini 1994:124

³⁹ Beidelman 1967: 18

⁴⁰ Interview with Chagulilo 03.01.2011

from the living person.⁴¹ All of these beliefs lead Zaramo into fear of spiritual world that bring them into life of threat that needs protection and here is where the Mganga becomes important figure in Zaramo society.

4.2.4 What are the Zaramo perspectives on the mganga towards healing?

Mganga is a traditional healer. Just as I explained briefly in chapter one, he is the one consulted by people in time of difficulties. According to Swantz, *waganga* categorized according to their practices within his/her society.⁴² There are those who keep spirit shrine, herbs sellers, circumcisers, midwives, witchcraft eradicators and traditional *waganga*. The targeted group in my study is those called traditional *Waganga* whereby Swantz describes as "a person who practices healing after the pattern of the traditional art of medicine and healing within his or her ethnic group."⁴³

Wazaramo believe that *waganga* are the special people within the society, because they are the ones who give the answer of their problems like sickness, death, calamities and give medicine to cure the particular problem.

⁴¹Beidelman 1967: 19

⁴²Swantz, Lloyd 1990: 11-61

⁴³Swantz Lloyd, 1990: 11



This is the one of the place used by *Mganga* as a shrine to worship and helping people with problems. (The shrine is allocated to Zaramo area at country side. Source is the photo of researcher during her reseach field 2010.)

Angel's parents get tired and decided to listen to their neighbors, took her to *Mganga* and admittedfor almost two weeks but this time the condition changed to better one, she started to talk, memory returned little by little. Angel told me that *Mganga* recognized the problem after the art of divination and said that her classmate was the one witched her after being jealous of her success in class results.⁴⁴

⁴⁴Interview with Angel 21/12/2010

The Zaramo people are worried of these things like witchcraft, bad spirits, ghosts, and all misfortunes, death, illness, calamities that need medicine man to recognize the cause and get the right medicine to treat the problem. Some of these problems cause physical illness, spiritual weakness or mental illness. This is the reason why *Mganga* has become an important figure in their society. They believe that *Mganga* has all the answers of their problems.

CHAPTER FIVE: THE UNDERSTANDING OF ZARAMO PEOPLE TOWARDS MGANGA.

5.1 How Zaramo People Perceive, Receive and Reject the Mganga.

Mganga in the mind of Zaramo is the person who has the ability to heal people physically, spiritually and mentally in the society. During the early time, there were no hospitals to go for health problem, in those days people used to use herbs from trees as medicine; *mwarobaini*, the name of the tree, is one of the good examples, which is believed to heal forty diseases that is why it has been named after its number of diseases can cure.

Old men and women were the healers who used to go for rituals, offerings and sacrifices to god in the tomb, big trees, and big stones and ask for health on behalf of their people. And if a person didn't get healed they took him to the medicine man or woman, then only few close relatives were allowed to see Mganga. This was because they believe that if a lot of people allowed to attend some of them are bad people who will cause the person not to be cured.

These old men and women were also consulted when there is any calamity like drought, famine, locust, within the society. Zaramo people believe that all calamities

have reason and must have answer. And when calamity happens they first find the way to make peace and reconciliation with God "*Mulungu*" whom they believe he is angry because they have sin against him.

The Mganga selected as mediator who goes to seek for an answer from God "*Mulungu*" at '*Kolelo*', the place where God is worshipped. Then he/she returns with the answer and what to do next to overcome the problem like maintain the taboo which was broken by the society and caused the calamity in the family, clan or the entire society.

This Mganga must come from one of two clans, '*Mulali*' or '*Kolelo*'. He act as a priest who presents peoples' needs to God '*Mulungu*' and brings back the answers for his people. He must undergo special ritual liturgy and be named a functional name '*Lufunga*' which means the Messenger, wearing black cloth '*kaniki*' and stick called '*Lukome*.' He is the only one who is allowed to enter in the sacred place like cave, shrine, on the top of the mountain. This act I compare with the time of Old Testament, where there were a chosen people to the priest office who acted as priest like Aron in the time of Moses.

In this area, Mganga was not allowed to look on the sides or on top but only towards the sacred place and when he left the place he was not allowed to look back. In his return, he is not allowed to sleep in his house but outside of his house and next morning people surround his place to receive the message Mganga got from '*Mulungu*'.

These day the shrine built on the junction and medicine given to people, then with the help of other elders, Mganga makes the fire, wash people in the medicine water, and then give offering in the shrine and off the fire to show that calamities and curse has been removed by God who is now happy with his people.

Despite of science and technology in modern time, and the introduction of modern hospital, yet people still consult Waganga for help. Nowadays, Waganga are not necessarily old people but also young people are Waganga, and apart from selected clans there are also Waganga from other clans within Zaramo society. The public rituals are no more practiced in town due to urbanization but are still done in village area.

Mganga is received by Zaramo people as person who loves, cares, protects peoples' life individually and society as a whole, as a mediator between people and God '*Mulungu*' through ancestors, and good spirits, as a healer who can identify the disease and give the right medicine to sick people, as the answer to peoples' problems.

People who happen to get health through Waganga are the ones who spread the positive ideas about Waganga. And some people who are neighbors to those who healed by Waganga also give testimony about the Waganga. I remember once in my childhood when I was at home playing with other children, came Mganga with a multitude of people, he was performing healing act in the whole village so he visit in our home and

find nothing, and said that the place we are living is very dangerous and he wonder why we are not harmed by bad spirits and yet we have no any protection, then he suggest that we need to swallow his medicine for the future protection.

My mother answered him, "you have spoken the whole truth but one thing you forget that we are protected by the blood of Jesus that is why we survive until today and we believe that he will not leave us alone" then the Mganga says, " Okay, now I understood and I think you don't need any more protection, he is enough for you" and he leave the place with his people. This is one of the Waganga who are believed to work in the light of truth and instruction of their ancestors.

There are also Waganga who are also church ministers like one in Arusha who claims to have the medicine for HIV (Human immunodeficiency virus) AIDS (Acquired immune deficiency syndrome), Cancer, Blood Pressure, Diabetes, and people give testimony of being healed with the evidence from hospital. He is a Lutheran pastor who still doing this job.

Because of this uncured disease of AIDS and those diseases; Cancer, Blood Pressure, Diabetes which are expensive to get medicine and sometime people

die, everyone needs to get medicine from him, whereby service is poor and do not satisfy the sick people due to the fact that he is the only one who distribute the medicine and apart from him there is no cure. This brings to the scarcity of shelter, food and other needs like toilets, because people from all over the country go to this Mganga, as a result that the government decides to provide toilets and roads to his home, so that to reduce the traffic jams.

Figure 2: Picture shows Pastor who is a Medicine man



This picture shows the retired pastor, who sited on the chair, distributes his medicine to the sick people. One cup of medicine water distributes to each sick person. As you can see, the dark water in the

green bucket is the medicine and the other empty bucket and cups have already been used and finish.

Apart from these good things about Mganga, there is also a rejection of Mganga because of people who called themselves Mganga but they are not true Waganga rather they are after money, they cheat people, and some of them use witchcrafts to witch and pour the diseases to people like blindness, dumb, deaf, insane which are not scientifically recognized, diagnosis and approved by hospital, and these people after going to hospital and result shown that there is no problem shown, the sick people go back to the mganga and the problem removed by mganga and became healthy, this is the tricky made by mganga only to win people trust and get money from them easily. Some of these Waganga create enmity between neighbors, between relatives, between family members, between workers of the same offices. This hinders peace and harmony among people and sometime people killed each other due to the lies told by their Waganga.

Bad enough, some of these waganga cause misunderstandings, fighting, conflicts, and even destructions within the society, threaten people's life due to the witch beliefs they planted in the mind of people of how to become rich by asking their clients to bring parts of human body so as to become rich. Other waganga instruct their clients to rape or kill children, old women and their own sons and daughters to become rich. All of these things are against the custom and traditions of the society.

These acts cause a lot of people to lose their life, especially children, aged people and albinos. Whereby, some people told by their Waganga to rape old women and children to become rich. With the case of albino, it was terrible, they were killed everywhere, it was cry of the whole nation during this time, which leads the announcement of closing all the traditional medicine men and women and their licenses were blocked, and the strong punishment introduced in the court to anyone who found with the evidence that he/she commit the crime of killing or cut parts of the albino's body. This announcement and punishment together with the help of the society itself help this killing habit to stop.

5.2 Call of Mganga

Normally Mganga is selected and approved within the societ, and he is supposed to learn '*uganga*' throughout his life from the old Mganga who might be his/her grandparent who is Mganga or other selected old man or woman who is mganga. He is selected since he is a child and some of them even before their birth. The spirit of *uganga* of his/her grandparent chose him/her to become a successor of his work as Mganga.

Some of the Waganga, appointed from neighbor or relative to take over the job if then happens naturally that the spirit of *uganga* possess the person and force him/her to become Mganga. Most of the time, these spirits are strangers from far with the power of

healing.⁴⁵ Some of Waganga are became Mganga by learning him/herself from various Waganga and become Mganga. This group is where you find some of them are not faithful; they are after money, which hide themselves under the umbrella of Waganga. This group has no taboo, custom nor traditions to keep. You will find very few of them are true.⁴⁶

All of these groups of Waganga claim to have power of healing from God "Mulungu" through ancestors, spirits and through God himself. No one proud of himself that he owns the power himself, even to those who become Waganga out of procedure, those who learned by themselves waganga, they also claim that the power they have is from God.

5.3 Function of Mganga

The word "Mganga" itself means "the healer". He is known as a healer, who heals physical, spiritual and social. Apart from healing which bearing the title Mganga, he is also function as a mediator between God and people, he is a counselor, he is a peace keeper, traditions and customs preserver, and as a priest.

⁴⁵Interview with Chagulilo and Kasonga, 2.01.2011

⁴⁶Interview with Mganga Bavu, 10.01.2011

One of the Mganga I interview said that not all Waganga practice all functions of mganga, this depends on the power someone has. I came to realize that even though they all have power but they differ, some Waganga are more powerful than others. Thus, some Waganga has one function as healer, other have three functions as healer, priest and mediator and others have all functions.

Healer is a medicine man or woman who is expert in the manipulation of magical power.

He/she is concerned with magical medicine and he may also be a priest.

Mediator is a medicine man or woman who acts as a mediator between ancestors and spirits and human beings.

Seer is a medicine man or woman who gives the report of the things to come before the time.

Priest is a medicine man or woman who is the expert and best use of those officials who serve in the temples, shrine and officiate at sacrifices.

Diviner is a specialist who use stones, sand or some other method to tell things, many of them prepare horoscopes. Medicine man or woman is also a divine.

5.4 Healing Performance

Zaramo traditional healing is a holistic approach to health. The Mganga touches all angles not only physical to diagnosis the illness but psychology, spiritual and even socially. Sometimes he come up with the solution of reconciliation between two family as a means of healing, or pray spiritually talking to the spirit who attacks the person or physically by dealing with the problem seen direct from the sick person.

Waganga are more successful in their healing process because they depend on social ground; normal concepts about causes of the problems to their clients. The healing process usually intends at establishing hope, confidence, and restore the good relationships between the client and members of the family, relatives, friends and the whole society. Mganga knows that there is no individual problem that does not have impact on family or community because people live their lives in relationship in groups, families and community.⁴⁷

Waganga do not follow a standard procedure in healing their clients as it is with the modern medical doctor in the case of malaria for stance, instead, they apply their

⁴⁷Eide M Oyvind, Engedal, Leif Gunnar, Ed. 2008:46-47

skills to each person individually. Bavu told me that he uses his medicine according to the client's need and not a formula to all clients who come with the same problem.⁴⁸

5.5 How does Mganga heals

The role of the *Mganga* is to heal. This includes from recognition of the problem up to the curing of the problem. It is said and believed that the power of healing they have or earn or inherited comes from God and they also as African traditional believers believe and fear God. Swantz said that "even though the *Mganga* appears to boast of his abilities he will invariably conclude with a statement that he can succeed only if God wills or if God helps"⁴⁹Swantz insists that the mutual trust in God's help and power in the faith of *Mganga* which gives him the special confidence in what he is doing. And this proved too that at least half of the treatments of *Mganga*, some prayers or invocation to God are made.⁵⁰

Different from other treatment from modern hospital, the healing practices is in the 'liturgical kind of form' whereby some ritual needs to be done as process towards

⁴⁸Interview with *Mganga* Bavu, 10.01.2011

⁴⁹Swantz 1990: 26

⁵⁰Swantz 1990: 27

healing. Whereby if the client is guilty and the cause of her/his problem she/he needs to confess so that to be healed, and here *Mganga* take the role as a priest.⁵¹

Most of the medicines come from the trees; shrubs, bark from the tree, leaves, roots and seeds. They then prepared by three basic methods which are boiling, pounding and burning, then be used according to the *Mganga* instructions, it may be in the form of drinking juice, soap kind of form, or powder which can be used in various ways, smoke, water evaporation or rubbing to the week place. Other medicines come from human brain, came from the dead body in the grave, and prepared in the form of grey powder, some from leg bone of human, from the dead body and living ones like albinos, and prepared in the form of white powder and others from animals' bones and oil like swine. And other medicines are magical medicine⁵²

Chuma one of interviewee told me that, years back the *Mganga* was there for the society and they were mostly inherited their *uganga* from ancestors of their family within the society. These *Waganga* have some taboo and prohibitions given to them and if happens to break they automatically loose the power to heal, became mad and some time

⁵¹Swantz 1990: 27

⁵²Swantz 1990: 31-36

they die. So, it was a kind of inherited of this power which happens in one or two clan within the society and they were respected by their society.⁵³

Chuma said that nowadays due to the mixture of various traditions and globalizations happens to have so many so called *Waganga* who are after money, and they destroy the meaning of the *Waganga* once Zaramo people use to believe in. Chuma expresses "*Waganga* were not only healer but they use to be as mediators, priests, diviners, preservers of traditional and religious patterns, reconciler and peace keepers, protectors and the ones play the role of fulfill the success."⁵⁴

In his expression seem to be disappointed with this globalization because it destroys the value of the traditional *Mganga* because now it is very difficult to differentiate the *Mganga* as a call and *Mganga* as a money-maker. Here comes the challenge to the researcher on how to deal with this issue, due to the fact that the *Mganga* role as a healer has been destructed by the global world and she wants to use this model *Mganga* to bring Jesus in this society as their healer.

The researcher gets confidence after remember that they are human beings and have their weakness as humans and this is one of the very important reason to do this

⁵³Interview with Chuma 29/12/2010

⁵⁴Interview with Chuma 29/12/2010

research and get the way to bring good news about Jesus the healer, the true healer in this society that lives in the life of fear and threat.

This search leads to the next chapter whereby the knowledge about Zaramo people already understood and has the reason to look into account about, who is Jesus and his healing ministry and whether this fits to the contextualization process whereby Jesus becomes Mganga in the context of Zaramo society without being invalid within the realm of Zaramo understanding.

CHAPTER SIX: CONTEXTUALIZATION THEORY

6.1 The Meaning of Contextualization

The word *contextualization* comes from the word *context* which means ‘that stands together with the text’. It has been started been used from the beginning of the 1970s, which held out in the 1980s and 1990s as theological movement that came to Africa. (Engelsviken 1994: 226, Turaki 1999:19-20) At the beginning evangelicals fear to use this term *contextualization* because ‘existentialist approach to the theologizing espoused by the ecumenical movement will erode biblical authority’ (Engelsviken 1994: 226) after a long time of discussion, the evangelical also started using this term later.

According to Turaki, the overriding goal of the word *contextualization* is that of making theology relevant and meaningful in its application within context. For him *contextualization* as a tool of doing theology in Africa focuses principally on making the essence of Christianity relevant and understood within context.⁵⁵

Many contextual models were applied like the anthropological model, praxis model and translation model.⁵⁶ Translation model adapts the essentials within the given culture and incorporates them for sound theological practice ... translating the meaning

⁵⁵Turaki 1999:19-20

⁵⁶Bevans, 2008: 54

of doctrines into another cultural context’’⁵⁷ Translation model tries to preserve the Christian identity while still attempting to make culture, social change, and history serious.⁵⁸

According to Nyamiti, there are two main ways of doing Christology or inculturation in Africa: the one which starts from the bible to the African culture and the one called ‘thematic approach’ which starts with the African culture as a point of departure and from there builds a theology.⁵⁹ Methodological approach of my research falls in the category of the ‘thematic approach’⁶⁰

For Bevens anthropological model is in the sense that:

Human experience, as it is limited and yet realized in culture, social change, and geographical and historical circumstances, is considered the basic criterion of judgment as to whether a particular contextual expression is genuine or not. It is within every person, and every society and social location and every culture, that God manifests the divine presence, and so theology is not just a matter of relating an external message...rather, theology chiefly involves attending and listening to that situation so that God’s hidden presence can be manifested in the ordinary structures of situation, often in surprising ways. Rather than correspondence with

⁵⁷Bevens ,2008: 37,39

⁵⁸Bevens, 2008: 54

⁵⁹Nyamiti, 1992: 3-4

⁶⁰Nyamiti, 1992: 3-23

a particular message, the more general human categories of life, wholeness, healing, and relationship became the standards by which genuine religious expression is judged to be sound.⁶¹

In my study I have taken Zaramo understanding of Mganga as a reference point in doing contextual Christology as Bevans sees the important of anthropos and the life categories as aspects towards doing theology which sounds in relation to a given culture and people.

6.2 Contextualization of the Zaramo Culture to Christianity

Contextualization of the Zaramo culture to Christianity is to reintroduce Jesus to the Zaramo people according to their culture. To contextualize is to make sure that the message take root in a great variety of environment. The theological foundation of contextualization is the convict conviction of faith that the word of God transcends the cultures in which it has found expression and has the capacity of being spread in cultures, in such a way as to be able to reach all human beings in the cultural context in which they live.

The first step in contextualization consists in translating the inspired scripture into another language. This step was taken already whereby the New Testament which was

⁶¹Bevans, 2005: 55

originally written in Greek was translated to Zaramo as “*Lagano da Isambi*”⁶² (Interview with Kinyamasongo 22/12/2010). Translation is always more than a simple transcription of the original text. The passage from one language to another should involve a change of cultural context, and concepts are not come up against other traditions of thought and ways of living. The missionaries did not consider all these but only to have the *Lagano da Isambi*. The researcher sees that in bringing gospel to the traditional religious sites we should use what the particular culture knows, i.e the language, concepts, way of thinking beliefs, needs, and from there we bring towards the message what the word of God says to them.

Translation has to be followed by interpretation, which should set the biblical message in explicit relationship with the ways of feeling, thinking, living and self expression which are proper to the local culture. The researcher emphasizes that it is essential that we have appropriate strategies to preach the gospel, to understand the interests, needs and worldview of those we are trying to communicate with. This is because there is no one way of translating the gospel, one approach or language fits all contexts although the message is the same and not change, but each them depends on the particular culture’s understanding.

⁶²Bevans, 2005: 55

Interpretation is another step-in contextualization which leads to the formation of a local Christian culture, extending to all aspects of life such as prayer, work, social life, custom, arts and theological reflections. The missionaries were supposed to consider the Zaramo pray to their god, the way they work, social life, customs, arts, and their theological reflections (Interview with Mpelemba22/12/2010).

The word of God is like a seed which extracts from the earth in which it is planted the elements which are useful for its growth and fruitfulness. A culture allows the word of God to produce new fruits. The light of the word allows for a certain selectivity which respective to what cultures have offer; harmful element can be left aside and the development of valuable ones encouraged.

Contextualization to some extent has been done by the missionaries which proved fruitful during their time. Things which we have to bear in mind it must be taken up again and again, in relationship in a way that cultures continue to be involved. Missionaries could not bring the word of God “Jesus Christ” in the form which could be contextual to the Zaramo because they have context of their own country of origin. The ELCT – ECD was supposed to make every effort to convert this foreign Jesus into the context of the Zaramo to be more closely corresponding to the culture of the Zaramo (Interview with King’omela23/12/2010).

Liturgy is another area where contextualization of Jesus Christ to Zaramo people can take place. Liturgy places the proclamation in the midst of the community of believers, gathered around Christ so as to draw near to God. Liturgy is a selection of text from the book of psalms to help the Christian community pray, hymns and prayers are all filled with the language of the Bible and the symbolism it contains.

To some extent the Christian liturgy is an inheritance from the Jews liturgy of the synagogue. The German contextualized it to their tradition but unfortunately the missionaries came to Zaramo with their German tune in liturgy.

To contextualize Jesus to the Zaramo people the missionaries were supposed to put the Zaramo tune in the liturgy and transform the traditional songs to Christianity. ELCT – ECD is required to reform the liturgy into Zaramo culture because liturgy is a crucial element in the celebration of each of the two sacraments of the church, Baptism and Eucharist. In order to participate fully in liturgy people need to be prepared for it by practice whereby ELCT – ECD should take this opportunity.

People can be contextualized whereby Jesus can be contextualized to Zaramo by teaching the Zaramo people in the way that the explanation of the word of God as a sacred scripture in the context of the tradition to initiate a person in a correct understanding and fruitful. The presentation of the gospels should be done in such a way as to elicit an encounter with Christ, who provides the key to the whole biblical revelation

and communicates the call of God that summons each one to respond. Teachings should draw the word of God from the ancient text spiritual sustenance adapted to the present needs of the Christian community of the Zaramo people.

To contextualize Jesus Christ to Zaramo people, the ELCT – ECD is required to expose the Zaramo people to church unity. From the interview findings the researcher saw that the number of Zaramo in Roman and Muslim is big. The exposure to the church unity especially ecumenism needs be restored whereby the idea of the unity of God's people emphasize.

In ecumenism there is ecumenical dialogue where the Zaramo Lutheran people will be able to understand some issues like eschatology, the structure of the church, primacy and collegiality, marriage and divorce, the admission of women to the ministerial priesthood. Through this Christians will discover that since the bible is the common basis of the rule of faith, the ecumenical imperative urgently summons all Christians to a re-reading of the inspired text, in docility to the Holy Spirit, in charity, sincerity and humility. It calls upon all to meditate on these texts and to live them in such a way so to achieve conversion of heart and sanctity of life.

CHAPTER SEVEN: JESUS' HEALING MINISTRY IN RELATION TO THE ROLE OF THE MGANGA WITHIN THE ZARAMO ETHNIC GROUP

Jesus' Healing Ministry is very important part to know in brief in order to understand what exactly this means and its significant as we go further on contextualize Jesus as Mganga in Zaramo context. This chapter will explain who is Jesus, causes of illness and infirmities, how Jesus did heal, today's practicing of healing

7.1 Who is Jesus?

Before going any further we need to know who Jesus is. Jesus is the historical figure who lived around 2000's years ago. He is the founder of Christian faith. From biblical point of view, Jesus is the son of God who was send to the world to save people from sin. He has been called as savior, Lord, son of God, Christ, Messiah, King, High Priest, son of man, and all of this had their meaning referring to him.

In Africa Jesus has been easily understood using the models that easily refers to him, like chief, brother ancestor, the healer, the king, the first son. All of these names referring to him to express who he is to the various communities in Africa generally. This is what happens in different place in the world in introducing him using the people understanding in their context.

7.2 Causes of illness and infirmities

In the Old testament, Satan portrayed as a source of evil in the book of Job 1:6-12, Job 2:4-7 and Zechariah 3:1-2. According to the researcher thinking, the use of term ‘Satan’ refers to evil deeds and its office, while in 1Chronicles 21:1, Satan is used as a proper name when he tempted David to take census (2Samuel 24:1)

In the New Testament the researcher tries to categories causes of illness and infirmities into three main primary sources which are;

- 1) God as source of infirmity and death, where by God attributed to play a role in origins of illness for various reasons which are: illness or death as pedagogical tool (Luke 1: 20, 1Cor 11: 29-30) infirmity and death as punishment (Acts 5:1-11, Act 13:6-12) as a means to spread the gospel (John 9, Gal 4:13-14, a source of sanctification (2Corinthians 7-10)
- 2) The Devil or Demons as source of infirmity where by it portrayed in New Testament through demonic possession, demonic afflictions or satanic attacks (Matthew 16: 23, Luke 4: 38-39, Mark 9, John 13:27, Acts 28: 1-6, 2Corinthians 12:7)
- 3) Natural causes, whereby in the New testament, infirmities and illness are portrayed as originated from natural or neutral causes (John 9, Luke 13::1-3, Phillipians 2:25-30, 1Timoth 5:23, 2Timoth 4:2)

7.3 How Did Jesus Heal

In His ministry, Jesus used different ways to heal people. When you read in the New Testament you see he rebuke the devil, he uses clay, he touches, he forgives sin and the sick get heal. Jesus Christ one of the examples of healing was that where he made clay with his spittle, applied it to the eyes of the blind man, then instructs him to go and wash in the pool of Siloam in John 9:1-7. He forgave the sin of the woman who was adultery. He cast out the demons from the people who were possessed. (Matthew 4:23-25, Matthew 8:16-17,) Demonic problems could be alleviated when the demons were overpowered by a more powerful supernatural force and that is God's power.⁶³ Engelsviken states that, when Jesus expel demons, within the larger frame work it can be understood as conflict between God and Satan (Matthew 12: 29, it is visible evidence that the power of Satan is broken (Matthew 12: 28).⁶⁴ He lay hand to the sick people and heals them (Luke 4:40, Matthew 8:15, 9:25). This is healing practiced by Jesus.

7.4 Healing Practicing within the Church

During the early church we read in the bible, the believers praying to sick people and they get healed. They used to lay hands on the sick people and pray (Act 3:7, 5:12).

⁶³Davies, 1995: 74

⁶⁴Engelsviken, 2001: 12

And same times they used symbols like going to the river and wash the sick people and be healed. According to Dearing (2011), deliverance is a very common and important aspect of the healing ministry".⁶⁵ Dearing says, furthermore, it is almost impossible to be involved in the healing ministry and not encounter cases where there is a need for deliverance." ⁶⁶ We find this in Jesus healing ministry in many healing sessions that Jesus heals people using deliverance act.

Healing ministry in the church today is practicing by ministers, prayer groups, and individuals who have the gift to pray for the sick. Within the church there is committee of prayers. This committee deals with prayers within the church and in the fellowship of believers. The healing practice is done just like in the early church by pray to the sick, lay hands on the sick people, cast the demons, some problems forced them to thirst for some day, week or month depending on the issue they dealing with on these prayers. *The name of Jesus is using in prayer because it is the only name with the power to heal the sick peoples and set them free.*⁶⁷

In the process of healing, there is no formula to follow. This depends only on the minister and his/her decision on what to do on deliverance. Thus, the healing procedures may defer from one person to another and one day to another, depending on the guidance

⁶⁵<http://www.christianhealingmin.org/newslettres/archive/>Norma Dearing/2011.

⁶⁶<http://www.christianhealingmin.org/newslettres/archive/>Norma Dearing/2011.

⁶⁷<http://www.christianhealingmin.org/newslettres/archive/>Norma Dearing/2011.

of the Holy Spirit. What matters in healing session is to reach the aim of set people free from the demonic bondages no matters what procedures may followed by the pastor.

7.5 Types of Healing Sessions

The researcher through the participant observation managed to identify types of the healing sessions which have no any formal liturgy, they only change according to the guidance of the Holy Spirit and the need of the sick people. You can not differentiate between Lutheran or Pentecostal style of prayer practicing during healing session.

7.5.1 Mass Healing.

This session starts with praise and worship, dancing, clap hands loud voices that expressing their feelings (cf. to Psalm 150) and invite the presence of God. This is supported by the word of God that our God dwell in the midst of praise. From the observation at Kimara Parish, praise and worship attracts their attention, brings their thoughts in the presence of God. This section followed by word of God and confession of faith in Jesus name. The message from the Word of God aims at edifying people, restore their hopes in Christ alone, and to express how much power Christ has over demon and all problems in this world and the authority he gave to the Christians over demons (Mark 16: 1 - 18).

People led to confession of sin because sin is the stumbling block and through confession a person set free from the bondage of the Satan, and the person is easier to be free from misfortunes and illness. The pastor prays for them and their offerings and set them free from their problems. Then the pastor prays for the forgiveness through the blood of Jesus to those who did not forgive those who done wrong against them this is because un-forgiveness hinders healing. They then led into war prayers to break all covenants that tie them with demons, covenants through animal blood, sacrificial covenants, and cultic covenants.

Lastly, people led into deliverance prayers and the prayer group lay hands on people to cast out demons. They sometime apply oil, the uses of salty water and the bible verses are read, and here is where the demonized people start trembling, crying, vomiting, rolling on the floor and lost their mind. While prayers are continuing the demons shout and talk like *'I do not want to leave', 'this is our house' or 'I'm burning up'*. After long prayers the demons leave the person.

These demons have their names and different power according to their rank so they sometime refuse to leave only because you mention the different name. Ev. Teddy said that it sometime easier to cast the demon if you know its name⁶⁸,(29.12.2010) thus he

⁶⁸Interview with Ev. S. Teddy 08.01.2011

suggests to sometime ask the demon who are you and what is your name by commanding it in the name of Jesus and it mention its name.

Then people led into deliverance after knowing the source of the problem and the prayer team lay hand to the sick and cast out the demons. They use oil, salt, water and reading the bible verses of a particular problem and here the demonized people will be crying, vomiting, rolling on the floor and some of them loose their sense and the demon provoke inside them. This is a tough work, because there is a fight of dark world and appears outside and this sometime lead those who are possessed to fight throw their body, hands to the one who is praying for them.

7.5.2 Mass Self Deliverance

In this type of deliverance, the energy of the pastor is less consumed because people are praying themselves. The beginning is the just like mass deliverance that means, it open with praise and worship, opening prayer then word of God preached to strengthen people's faith. Then follow with confession of sins and offerings. Then prayers started, whereby they ask for the blood of Jesus for the cleaning and forgiveness of their sins.

People then asked to breath in and out and as a result some of them will start crying, others vomiting, screaming, rolling on the floor. This is the ritual of transforming the air in the hall into a fire of the Holy Spirit. In this type people are asked to pray for

themselves and not by the pastor or the prayer team, in this session they believe that the Holy Spirit is control the session and confront all the demons and diseases.

7.5.3 Individual Deliverance

The researcher observed at Kimara, Kariakoo and Kinondoni parishes that people in this particular session make appointment according to the schedule of the parish's timetable. They meet with the pastor or the prayer warrior for pre-deliverance counseling. The pastor takes time to listen to the person, asking questions that lead the person to tell more about their situation, their problem and the cause of their problem. Then the pastor discovers the source of the problem, and lead the person into confession of sins, announcement of forgiveness to those who attacked them. Then the minister plead the blood of Jesus to set the person free. The pastor lay hands on the person and pray, and sometimes pastor uses salt, oil, or water to deliver the person. The pastor sometimes asks the person to join the mass deliverance for the further process of deliverance. This kind of deliverance is difference from the pastoral counseling. This deliverance takes place at person's house or office depending on the privacy the person needs or the course of the problem. Sometimes the pastor goes to the house of the person by the revelation of the Holy Spirit.

7.5.4 Prayer Request Box

The prayer request box placed at the altar before the pray and worship service started on Sunday service. The researcher observed this at Kinondoni and Kariakoo. Then the elders distribute pieces of paper to the people to write their prayer requests and sometimes others bring their prayer request with them from home to church and put in the prayer request box at the altar. Then the prayer request collected by the elders and put in the prayer request box then people asked to raise hands on the prayer request box and pray together with the pastor. Soon the service is covered with an intense prayer with a lot of emotions and tears.

Soon the worship service is covered with an intense prayer atmosphere with a lot of emotions and tears. Others might cry with a lot of pain, and others kneel down and raise their hands up as a sign of asking God to resolve their problems and set them free. This type of healing session takes place during the monthly praise and worship service and on normal Sunday services. This approach requires the involvement of both the pastor and the person in need of healing from God throughout the whole process.

7.6 Significance of Items used in healing services

During filed research, the researcher has noticed that a healing prayer service is a kind of ritual that involves some items. Those items are used symbolically to express the

mystery of haling on the person who needs prayers. The researcher was curious to know the meaning or theology behind the usage of those items. In her interview with the ministers who ministered at Kimara healing sessions during the weekdays, they said, “the use of symbols or items in healing session is biblical”. In addition, they said, “since the Old Testament time the prophets were instructed to use different items/symbols to convey God’s message of healing or deliverance or restoration”. In the words of S. Teddy, “everything is at God’s service; that means God can use whatever is available as a weapon to save His people. In deliverance ministry God is there ready to fulfill the requests of His ministers; God sends his Angels to assist His ministers”⁶⁹

Ev. S. Teddy says, “What matters is not the substance but the significance of the item matters more in deliverance ministry. Moreover, he says without faith the use of such items in deliverance has no effect at all. The fact is that the power to set free the person is in the word of God”⁷⁰. For example:

7.6.1 Salt: 2 Kings 2:19ff

According to S. Teddy, salt is an important ingredient in a soup⁷¹. It gives a unique taste; making a unique taste of onion, tomatoes, oil and water. It prevents meat from destruction. It disinfects by killing bacteria. Salt has the same significance in

⁶⁹Interview with Rev. Mastai03/01/2011

⁷⁰Bevans, 2005: 55

⁷¹Interview with Ev. Teddy, 04/01/2011

healing ministry. Salt has the following effect on any object, place, or person it is applied during healing process: it destroys the works of demons, reconciles, and protects from evil attacks. It also restores harmony in wedlock, and it restores hope and happiness.

The ritual of using salt is as follows: the minister prays for the salt, asking the Holy Spirit to change or transform the salt into a symbol of protection, a weapon for destroying the evil powers. Sometimes it is mixed with anointed water and the person is instructed to either drink or bath; sometimes to wash the face for cleansing the curses or the misfortunes⁷²

7.6.2 Blood of Jesus Christ: Revelation 12:11

The blood of Jesus is the seal of victory in every conflict in life. It is a strong weapon to destroy the devil. It cleanses, and sets free. It blesses, protects, destroys death, and atones. The findings at Kimara parish depicted a new healing expression often used in deliverance prayer that is “the fire of the blood of Jesus Christ”. It is the blood of a risen Christ who is alive and invoked⁷³ merely by a proclamation by faith that is “being sure of what we hope for and certain of what we do not see”, from Heb. 11: 1. One can turn one’s bath water, even breast milk, tea, juice, oil especially olive oil or air into a symbol of the blood of Jesus Christ. It has miraculous effects. Water is also used as

⁷²Interview with Ev. Teddy, 04/01/2011

⁷³Interview with Rev. Mastai, 03/01/2011

symbol of the blood of Christ⁷⁴

7.6.3 Oil: Exodus 29:21; James 5:4

According to S. Teddy the use of oil is “just as it is in daily life. There are different types of oil and each one has a purpose in life. There is oil that helps to light fire, to remove dryness, to lose ties, to reduce acid, to heal wounds, to brighten, and to soften”⁷⁵. Findings from the field research have shown that often olive oil is used in deliverance ministry. Whenever oil is poured on a person, object or any place; it stands for the symbol of the anointing of the Holy Spirit. Moreover, oil gives the following effect: it gives immunity against any form of evil. It has the ability to rise up any dying business. It can resurrect any collapsing career and reverse any ancestral family curse. Oil has also the ability to make a way for the plan of God in a person’s life to find fulfillment. Besides, oil is an “all-purpose drug for any ailment of life” by bringing honor and respect, by destroying all the discomforts of life.

It is used in the following way: the minister prays for the oil, asking the Holy Spirit to transform the oil into fire to burn the evil spirit. The person either drinks it or applies it on the body. For example, the researcher has observed that those who were attacked by the so called “jinni mahaba” spirit, experienced spiritual visitation of spiritual

⁷⁴Gifford 2011: 254-255

⁷⁵Interview with Ev. Teddy 04/01/2011

husbands or wives. Sometimes they had sexual intercourse with them. People with such problems were asked to apply olive oil to their sexual organs, so that the “jinni mahaba” will not be able to penetrate and have sexual intercourse with the person because of the anointed oil, which symbols the fire of the Holy Spirit.

7.6.4 Water: John.7:38-39

Rev E. Kimaro says that water is “the symbol of the Holy Spirit”.⁷⁶ Water is life, water cleans, and water gives a sense of inspiration. Sometimes water is mixed with salt and the person is instructed to drink the anointed water for healing, for cleansing, for protection or exorcising demons. Just by a faith declaration, water can become the symbol of the blood of Jesus or the anointing of the Holy Spirit with miraculous effect on the person who drinks either it or baths with it.

7.6.5 Bible: Ephesians 6:17

According to Rev Kimaro the Bible is “a revelation from God, not just a mere book.”⁷⁷ The Bible is the word of God that has the power to transform. It is the sword of the Spirit (Ephesians 6:17). In healing ministry, the biblical verses are used as spiritual weapons to defeat the devil. Prayers are done according to the word of God, during an intense healing confrontation. Healing ministers need to have the ability of

⁷⁶Interview with Rev. Kimaro 27/12/ 2010

⁷⁷Interview with Rev. Kimaro 27/12/ 2010

memorizing some biblical verses on God's promises, of victory over Satan, to his people and on God's victory over the devil in Bible. For instance, a prayer said in reference to the word of God according to Dua-Agyeman (2001) sounds like: "Dear Lord, send Your mighty fighting angels You have commanded to help me come right now with their flaming swords to encamp round me for according to Your word, "The angel of the Lord encamps around those who fear him and he delivers them" (Psalm 34:7)⁷⁸

7.6.6 "In the Name of Jesus Christ of Nazareth"

From the study field the researcher has observed that "in the name of Jesus Christ of Nazareth" was used as a "seal" of any prayer, it is a new Christological title. For example, it was used at the beginning, throughout, and in the end of a healing prayer. During demonic confrontations, the name of Jesus Christ of Nazareth was used whenever it was needed. This was based on the literary use of the biblical text from Phil.2:9-10: "Therefore God...gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth". Often the name of Jesus is used to reverse the kingdom of Satan. In addition, the researcher noticed that at the mention of the name of Jesus Christ demons reacted violently, throwing themselves down and screaming loudly. Demons do not like to hear the name of Jesus Christ being mentioned. The ministers mention it in a repeating way in Swahili "Kwa jina la Yesu

⁷⁸ Dua-Agyeman2001:

Kristo wa Nazareti pepo toka,” in English “In the name of Jesus Christ of Nazareth, evil spirit leave this person.” The name “Nazareth” means a lot. From Pentecostal theology, mentioning the native town of Jesus Christ puts a distinction between the true Son of God, Jesus Christ and the mere name Jesus.

No demons could resist at the mention of the name of Jesus Christ of Nazareth. Sometimes people were just asked to mention the name of Jesus loudly and frequently, at the rhythm of hands clapping and drum beats with a lot of emotions and excitement. People would praise Jesus Christ whose death and resurrection is a total guarantee of victory over Satan, by saying “Jesus! Jesus! Jesus! Jesus! Jesus! Jesus”.

To conclude this section, it seems that the people from the study area have the tendency of putting more faith or more trust in the items. They believe those symbols used in healing process have the power to deliver and heal them, rather than trusting in the word of God. Reflecting on Rev. W. Mastai’s statement addressing his members that, “those items as well as ministers are just instruments in God’s hand used to set people free from sufferings, but the one who delivers or heals is God himself through his Son Jesus Christ and His word”. The researcher regards it as a wrong perception on the use of symbols. More essential is to trust in the healing power of God. Those symbols or items are made powerful and significant by the word of God. They are not tablets or medical prescription from a doctor; as said above they are used to express the mystery of healing.

The researcher perceives the use of items during healing session in terms of *consubstantiation* theology⁷⁹ as found in the Lutheran theology of sacrament of Holy Communion.

7.7 The Christian Perspective about Jesus and the Healing Practices in Different

Churches

Zaramo people are Bantu people and they are unique tribe due to the fact that; they keep their tradition and customs and transfer from generation to generation up today's generation despite the modernity and development occur in the Dar es salaam city which includes the migration of different people with their culture and different life style from all over the country. Until today *ngoma* (Drums), *jando* (Special teachings function for boys) and *unyago* (Special teachings functions for girls) are still practices.

Zaramo people as located in the fore pages are people with strong faith. The problem was the ways used by missionaries was weak. Bavu said that 'the missionaries despite that they build schools, hospital and churches still they couldn't touch the heart of Zaramo.'⁸⁰ Instead of finding the good thing from Zaramo culture and use them to bring gospel, they destruct everything that are values for the Zaramo people and bring their own understanding using their traditions.

⁷⁹Martin Luther Theolog???

⁸⁰Interview with Samwel Bavu, 12.01.2011

According to Kwesi 'African theology is not simply a matter of eliminating Western cultural elements and replacing them with African ideas, instead, faith is culturally-bound from the first moment of confession onwards.'⁸¹ As we see Jesus Christ also used what the Jews understand and believe to proclaim the Good news. He didn't teach out of their knowledge but he uses what they know to explain what they need to know. He uses symbols, sign, parables which were normal in the Jews traditions. He uses torah which they have used since the time of Moses. So, in order to reach people and make them understand what you want them understand you need to use their ways of understand like language, cultural values, beliefs.

African theology is clear in interpreting Christology which involves interpreting Jesus from African world view and understanding of community. Thus, Christ is present in the center of the community as a healer which fits to Zaramo context, chief which fits to people from southern Tanzania like Nyakyusa and Northern part of Tanzania like Chagga people, firstborn and elder brother. Using these African world views, Jesus is well understood and become part of and parcel of people's life.⁸²

⁸¹Kwesi, 1984, pp. 116-120

⁸²Schreiter, 1991, pp. 3-19

7.8 How Zaramo Perceive, Receive Jesus

Zaramo people perceive Jesus as mighty God, invisible one, who is far away from people. He is the Son of God. He is the savior who died for the sin of the people.⁸³ These are answers from Zaramo people I interviewed, but still there is weakness in introducing Jesus to Zaramo.

According to Bundi, the retired pastor, he said, "the missionaries of that time introduced Jesus with western culture and ignore the Zaramo culture"⁸⁴ which could be useful in introducing Christianity and one of them is the office of Mganga. He said these missionaries forced people to stop visit Mganga and bunt all what people received as protection from Mganga for their life like charms, piece of clothes soil jar. All of these were done with authority that you will not be Christian if you have these things and continue to go to the Mganga. For the missionaries, Mganga is a witch and he is using magic power to his people and led them in the satanic beliefs. The missionaries didn't have time to learn and find the good and positive things in Mganga which would be easy for them to bring Jesus in Zaramo context.

They should start with what Zaramo believe and bring to the light about Jesus. Just like Paul in his mission work to Galatians when he said to them "I bring the God whom you don't know but you worship him" The culture value are very important when

⁸³Interview with Kinyamasongo, King'omella, Mpelemba, 15.01.2011

⁸⁴Interview with Bundi 07.01.2011

you need to do mission. One of the missionary, Guttmann, in Moshi, Tanzania, he successes in his mission due to the way he uses the Chagga cultural values to evangelize.

Guttmann uses contextualization method by keep Chagga tradition like offering to the '*Rua*' 'God' and bring this to church instead to the shrine. He builds church where the Chagga used to worship (shrine) he didn't stop them from drinking local beer because he learn that they use it for reconciliation and ceremony and they were not allowed to be drunk. In this way the Chagga became Christians, and until today the number almost all Chagga are Christians.

The weakness created by missionaries in Zaramo mission area makes difficulties to evangelize Zaramo people, while other religion like Islamic religion spread very fast due to the contextualization they use to bring their religion to Zaramo. They make their religion fits the Zaramo context by using the Zaramo cultural values like allowing them to go to Waganga but not involve in witchcraft. Allow them to have their wives but to make sure they love them equal and care for the whole family.

Due to that fact Zaramo people who are Christians they still go back to Mganga whenever they face any problem that needs solution from Mganga. They go there secretly because Christianity doesn't recognize Waganga and their positive role in the society. Thus, Zaramo Christians most of them are half Christians half traditional believers. They

don't real feel like Christianity is their faith rather it is extra faith apart from their traditional believe.

For Africans, religion is not a matter of being someone or doing something rather it is a total life of a person includes everything a person doing from morning till night, from the day he was born until he dies and even after death that he is still with his relatives. Thus, religion is a total way of life, because it touches every part of human life, as individual and in the whole community.

7.9 Similarities and Differences between Jesus the healer and Zaramo the Mganga.

From the perception of Zaramo about Jesus in that of the Mganga., and the weakness of missionaries, I decided to look inside the Mganga and Jesus and see if there is any light from Mganga that can be used to contextualize Jesus as the Zaramo healer, and I came up with the following.

7.9.1 Similarities between Jesus and Mganga.

a) Social.

Jesus and Mganga, they are all humans who are important figures in their society. And they all interact with people. They both have social background and social behavior. They laugh, they get tired, they cry, they eat.

b) Spiritual

Jesus and Mganga, they all assure to have power from God. Here I mean, when Jesus was in earth and heals people he claims to do so by God's power. Likewise, Mganga also claim to have power from God, through ancestors, spirits, and God himself.

c) Physical

They both suffer as human beings, and this is because human bodies have its limits and feelings and weakness. They have family and relative, and friends just like any other human beings. As we read in the New Testament Jesus had parents, Joseph and Mary and he had friends, like Martha, Mary Magdalena, and Lazarus. Just like Mganga who have parents, relatives and friends.

d) Time

They both have life to live as human being and die just like any other human being (although we will see that Jesus didn't end on dying but he rose from the dead and he is living until today and forever.); this is because human body has its limit of time to live. We read in the gospels that Jesus died like as a true human being.

e) Scope

They both have scope to their role in their society. They all deal with the sick people by healing them, those who need help to be helped in terms of social, physical, spiritual.

7.9.2 Differences between Jesus and Mganga

Despite the fact that they are similar (here we talk about humanity of Jesus, his one person as human being is what we see similar to *mganga*.) in many ways yet they are different. They are all human beings and they have the same role in the society but then they are two different figures (here is about healing aspect which is a minor case for Jesus, because his role is to save the world from sin. Although He has the healing ministry in his life as part of his role and this is what we compare to *mganga* as human being who is important figure in his society.)

Jesus is human being yet he is God. He is different and unique figure compare to Mganga. Jesus has two persons, humanity and divinity. He was born human by the power of the Holy Spirit and not as other humans who are born out of biological parents with reproductive system. Jesus became human and be one of us so as to save us from sin by sacrifices himself for the forgiveness of our sins. So, he is a human and he is God.

Although Jesus died like any other human being, he resurrected and he is living today and forever because he is eternity, he is not limited by the time like human beings do. Jesus has no boundaries; he is across the boundaries, to all nations, all over the world. Anyone who believe in Jesus he is saved and been forgiven by him.

When Jesus wants to heal nothing can hinder his will. We read in the bible how different people with different sicknesses healed by him, even those sickness which has

no cure, no medicine, no treatments, for him he heals. We read about blind man from birth, lepers people, disabled people, dying people, they all been healed by Jesus, he even resurrected the dead like Lazarus. While Mganga can't heal all kind of sickness, some diseases he fails to heal and advice the sick people to go to the other Waganga or back to hospital.

Mganga is a human being not God. He has weakness as a human, he gets sick, and he cheats people in order to get money for surviving his life. He also died and that is the end of his life, he can't resurrect as Jesus because he is a human being who has limit of time in his life and death is his limit.

Mganga practice his healing practices within his society. He is not known all over the world. He can be popular to his society, and if he has healed somebody who was sick and spread the news then he may be known by the region or even country but not all over the world as Jesus is. Jesus is known by the whole world. And still he is preached by his followers and believers until today to ever corner so that all people know him and believe in him because he is the savior of the world.

7.10 How Zaramo Tradition of Mganga can help to understand Jesus as healer.

According to the Zaramo tradition and belief, Mganga is the person who brings love to the people by giving medicine to the couple who are fighting to stop fighting and love maintained, marriage with quarrels to stop and bring happiness in the family, to the unfaithful couples to stick to his/her couple and be faithful to him/her, and the witched couples to be released from being witched and enjoy his/her life with his/her couple.

Mganga is the person who brings peace to the family which was in stress, fighting, and hate. He brings harmony within the society by reveal the source the problem and give the solution to the solution like to reveal the person who witch the other and being punished by the society by being removed from the place he lives to outside his/her village.

Mganga is the person who cares for his people. He heals sick people physical, mental, spiritual, and social and this bring released to the sick person and happiness to the family. He courage people who are depressed, those who have lost their beloved ones and give have hope. He removes curse and brings fortune in the family and his society.

He is a close person to his people. Any time you need help he is available to help you. He is neither far nor invisible as Jesus who introduced by the missionaries. Mganga is always for the people because he is available.

There is no rule to see him, you visit him the way you are. It is difference when you go to Jesus in the church as introduced by the missionaries whereby you need to be smart, to wear smart clothes, shoes, which are costively. This is neither what Jesus wants nor what he did when he was here but it is the tradition missionaries brought with the gospel. This makes people to go to church when they get dress especially on the church holidays and other functions like baptism, confirmation, marriage, but not every Sunday.

For Zaramo, Mganga is their place to run whenever they have problems. By using this understanding of Mganga, Jesus Christ can be understood in the Zaramo context as a healer, as Mganga who is not only a healer but also the savior who loves people, forgives people's sins, saves people and give them new life, the eternal life.

One song from the book called "Tenzi za Rohoni", "Ni Tabibu wa Karibu" or in Mwimbieni Bwana song number 265 called "Mganga Wetu ni Karibu." It is written,

Mganga wetu ni karibu,

Hashindwi na uchawi.

Upendo wa kutufia

ni dawa yake njema

Imbeni na malaika, Jina lenye furaha,

Ndilo la kutukuka , jina lake Yesu.

This song is a contextual song means, “The Great Physician now is near”. It talks about Jesus as Mganga who is not defeated by witch craft, and that his love to death is our medicine. Thus, when Jesus expressed as Mganga in Zaramo context then he will be understood and received easily by Zaramo people and he will not be a new thing but they already have the idea on Mganga that will be used to express Jesus in a way they will understand and believe in him. And he is going to be their Mganga in their life.

Jesus Christ will be going to be Jesus of the Zaramo people and not Jesus of the church who waits people to visit him in his church on Sunday with smart dresses and shoes. He is going to be with Zaramo in the midst of their life.

CHAPTER EIGHT: CONCLUSION

Healing ministry in African church is a recent phenomenon. Zaramo people in particular. It has emerged within the framework of the mainline churches in a more prominent way in the 1990's. In ELCT-ECD, it had its way in with the entrance of East African Revival, as a means of responding to the challenge of the Lutheran members shifting to Pentecostal churches. Since its entrance in ELCT-ECD, it has been a controversial issue within church leaders and members as well. In order to respond to the controversy of the phenomenon, this study on "Lutheran Pentecostalism": expressions of healing ministry in ECD aimed at analyzing the impact and challenges of deliverance ministry as practiced in ECD.

For the study to reach its goal the description of deliverance ministry as practiced in ECD within the selected areas of the study in Dar es Salaam was done. Then the study had to describe different types of deliverance session practiced in ECD. The study also intended to find out the meaning behind symbols or items used in deliverance rituals. The identification of different doorways for demonic afflictions in people's life was done, as well as an illustration of the problems dealt with in deliverance sessions. The study intended to analyze the impact and challenges of the practice of deliverance ministry in ECD on people's life, the church and the Lutheran identity or traditions. In addition, the

study intended to find out the response of deliverance ministry to the challenges of religious or denominational plurality context in which ECD is ministering.

Geographically, the study covered three districts (Northern, Central, and Western) among six districts of ECD. Three parishes from each the selected districts were chosen as study areas (Kimara parish, Kariakoo parish, and Kinondoni parish). This study was limited to the analysis of the practice of deliverance ministry within ECD, which is depicted as “Lutheran Pentecostalism”. As far as the doctrinal issues of deliverance ministry are concerned, they were not the main concern of this study; this remains a subject for further study on this topic.

Concerning the methodology, this study was approached by the use of qualitative approach supplemented by quantitative approach. The findings of this study were collected through participant observation for a period of three months, in-depth interviews, questionnaires, were used as instruments of data collection. The findings were analyzed through tabulation and descriptive form. The following methodological problem was encountered: collecting data of such an abstract phenomenon like deliverance of the demonized was time and money consuming. She had the chance to observe so that she could have a concrete description of healing cases.

The findings of this study on the description of healing ministry in ECD reveals that the practice of deliverance ministry in ECD within the selected area of study is a

mixture of Lutheran practices with Pentecostal practices, that is, “Lutheran Pentecostalism”. The selected parishes reflect the picture of African Pentecostal-type of Christianity. Deliverance as practiced in ECD seems to have a holistic aspect in its approach. The practice of deliverance ministry in ECD involves ecumenical, inter-religious and missiological aspects.

The findings have shown that the type of problems dealt with in healing ministry depended on the context, belief, and perception of people. This aspect has made deliverance to be a contextual type of ministry. Many problems dealt with in the selected area of the study were based on the cultural and context of the respective society. Most of the problems subjected people into confusion, frustration, torment, self-reproach, distress, self-condemnation, unforgiveness, self-denial, and self-judgement, socio-economic and spiritual problems. Healing ministry in ECD dealt with such problems through counseling, prayers, advices, and exorcising evil spirit, which were said to be the cause of the person’s problems. This study focused on the description of problems that were caused by demons. The study discovered that there were problems caused by demonic affliction and others were non-demonic. The common demons or spirits that afflicted people from the study areas were the so-called “djinnns”; according to the theology of African Pentecostal-type of Christianity, these are evil spirits from Islamic and Arabic beliefs they afflict Christian’s lives physically, spiritually, and economically. Another

spirit was the so-called “mizimu” or ghosts of the “Living-dead”. These were spirits of the dead relatives. They afflicted people’s lives when their covenant of sacrificing animal’s blood was no longer respected.

Findings from the field research have noticed that there is a tendency of demonizing other religions and their practices. This exclusivist and replacement attitude of deliverance practitioners in ECD towards other religions seems to threaten religious peace in Dar es Salaam. The study suggested that deliverance practitioners from “the Lutheran Pentecostalism” to adopt either an inclusive attitude or an acceptance attitude towards other religions. Because deliverance ministry from its approach it has an inclusive nature. It demonstrates the mighty delivering power of our Lord Jesus Christ and yet gives chance to people of other religions to take part if they are willing to be delivered in a Christian way.

The findings from the field research have identified the following types of deliverance sessions practiced in ECD in the selected study areas: Mass deliverance, mass self-deliverance, individual or personal deliverance and deliverance through prayer request box. All these deliverance sessions had no written liturgy. They were led according to guidance of Holy Spirit depending on the context.

This study has discovered that deliverance ministry as practiced in ECD had different procedures. They changed according to the theology of the minister, the

guidance of Holy Spirit and the nature of the case or problem or demon dealt with in a deliverance session. The target was to set free the person no matter what procedure a minister may opt to follow. This reflects how intense is the African Pentecostal influence of the theology of the Holy Spirit is on the Lutheran deliverance practitioners

This study has discovered the significance of the following items or symbols used in deliverance rituals such as salt (2Kgs 2:19ff), oil especially olive oil (Ex. 29:21; James 5:4), water (Jn. 7:38-39), Bible (Eph. 6:17), the blood of Jesus Christ (Rev. 12:11) and “In the name of Jesus Christ of Nazareth”. These items were used by faith according to the word of God to express the mystery of deliverance practice. They were said to have the ability to reverse ancestral curses, to give immunity against any form of evil attack, to rise up any dying business, to restore any collapsing career, to bring honor and respect, to destroy all discomforts of life. They were regarded as spiritual weapons against demonic powers. They could symbolize the fire of the Holy Spirit, and stand for the blood of Jesus Christ with miraculous effects. These items were used according to the instructions from the Bible, but they are practiced literally. This is another factor justifying the impact of African Pentecostal theology on the Lutheran members from the study area. The findings from the field research in the study areas indicated a certain tendency among the clients or members of trusting more in the items or symbols as possessing the power to set them

free. This is a wrong perception or misinterpretation of the delivering power of God through his Son Jesus Christ and His word.

Findings from the field research have detected various doorways for demons into people's life. The identification of doorways depends on the background information of the case or problem dealt with during pre-deliverance counseling or deliverance sessions. Only few were described in this study: Occultism/Occult participation becomes a doorway for demonic possession if only a person was involved in such practices. Another doorway is witchcraft. It constitutes a doorway for demonic affliction through satanic network of complexity. Naming rituals are also a doorway for demonic attacks especially in cases of ghosts. It becomes a doorway for demonic afflictions in a person's life if that person was involved in any blood covenant with the ghosts. In addition, if the person fails to keep the covenant of sacrificing to the ghosts to appease them or fails to partake in any sacrificial rituals, the spirit will seek to harm the person or child who was dedicated to the spirit.

8.1 Summary of the findings on Healing Ministry

A sample population of 44 (100%) of respondents were members or clients from inside the selected parishes (group A) and 73 (100%) were respondents from outside the selected parishes (group B), they were respondents from the selected districts. They responded to the questions on the healing ministry in ECD as following: The results of

the responses from both groups have proved that healing ministry has a strong positive effect on the client's lives, the church, and the identity of the Church as well. Healing ministry has affected both Christians' and non-Christians' lives by setting them free from various demonic and non-demonic problems or bondages. Findings have shown that demons have the ability to possess and afflict both Christians' and non-Christians' lives by causing physical or emotional, spiritual and socioeconomic problem. Healing ministry has proved to be the solution people were looking for their spiritual needs.

The practice of healing ministry in the selected parishes has improved the liturgy by the improvement in the prayers section and worship, in Lutheran Church. Moreover, the practice of healing ministry has impacted the Spirit of awakening in the Lutheran Sunday worship services within the parishes that practice healing ministry. In addition, the practice of healing ministry with its African Pentecostal-type of theology has affected new teachings in the selected parishes.

Another impact on both the client's life and the identity of church is spiritual impact. The members from the study areas have been impacted by a certain type of African Pentecostal spirituality. Moreover, people from the study areas seem to like the new Lutheran identity, which is a total mixture of Pentecostal elements and Lutheran elements. Pastors from the study areas attest that it has increased the number of members in the parishes where deliverance is practiced. People's socio-economic situation have

changed as a result of deliverance prayers, family relationships are said to be restored, people confess to be set free from different afflictions to them by demons, and conflicts have been resolved. The outcome of socio-economic impact is the increase of the weekly offerings, which affects directly the income of the parish, the district office, the diocese and ELCT as well. This is because people are set free from their spiritual problems, which were impossible.

The study depicted the following challenges of healing ministry from the study areas in ECD: First, there is the challenge of “assumption”, healing candidates and healing practitioners both had the tendency of assuming any problem brought for deliverance prayer as being demonic; instead of discerning the source of the problem. Second challenge was the quality of the deliverance minister. This is still a big challenge within the parishes that practice deliverance ministry in ECD. Getting qualified deliverance ministers who have the qualities of a prayer warrior was a challenge. Third is the challenge of qualified deliverance candidates. This makes deliverance to be more of a physical confrontation and exhausting. Sometimes candidates gave up the process because they have prayed for a long time without any positive results. The problem is that they do not know their role in the whole process of deliverance. They need to be taught about their participation in the whole process of deliverance. The fourth challenge was how to stay free, how to make a follow up of people who were set free from demonic

bondages. More teachings and Bible studies are required to help them stay free. The fifth challenge was on personality cult. Sometimes deliverance practitioners had the tendency to exalt themselves because of the spiritual gifts they have to deliver people. Sometimes members from the study areas were the ones who exalted their pastors or evangelist as though they were the ones who had the power to deliver them. They are just mere instruments used by the grace of God to deliver people.

8.2 Concluding Remarks

The study concludes by providing some remarks to be taken into consideration by ELCT-ECD for the interest of the parishes that intend or are already practicing healing ministry in ELCT-ECD. Healing ministry as practiced in ELCT-ECD is a multidimensional healing ministry of the church; it has a holistic approach of affecting both the church and its members' life. It is not only involved with spiritual aspects but it is also involved with inter-religious and ecumenical encounters, transforming, reconciling, and empowering aspects of a church in mission, like ELCT-ECD. Therefore, for the preservation of the Lutheran traditions in the future and coping with the challenges of the contemporary African Pentecostal-type of Christianity emerging in the framework of African mainline churches, this study has made the following remarks:

First, for the sake of the future of healing ministry within ECD and for the preservation of the Lutheran identity and traditions, it is not enough to encourage such

African Pentecostal-type of Christianity to spread within the ELCT-ECD without any careful study of the phenomenon. Therefore, there is a need for ELCT-ECD to establish Lutheran healing centers in ECD to avoid any interference with the Lutheran Sunday worship services such as sermons and liturgy; all the pastors who are gifted may work together as a team to practice healing ministry within the church in ECD. They shall be providing deliverance services to any church member who has spiritual problems or seeks for deliverance prayers. By establishing those centers for deliverance ministry to separate it from the Lutheran worship services, the researcher hopes that it will help those Zaramo people to seek their solution in the church and not to the mganga.

Second, there is a need for accommodating healing ministry within the Lutheran church because both the Lutheran traditions and awakening/African Pentecostal type of Christianity are important elements for the growth of the church. If one of these is neglected it is not healthy for the church. Otherwise, the good news will not spread to the indigenous people in the coastal areas where Zaramo occupied. This should be taken as a missiological challenge to be dealt with. Omenyo (2011) entitled an article “New Wine in an Old Wine Bottle...” (pp. 231-250). The challenge with deliverance ministry as a new wine is that should the owner of the old bottle drink the wine to prevent the old bottle from breaking or should the old bottle be replaced by a new bottle that can resist the pressure of the new wine in it.

Third, there is need for more discussions on missiological aspects of deliverance ministry; that is, further discussions should be done at the desk of mission and evangelism in ELCT-ECD, and to see the possibility of including deliverance ministry as a mission strategy to bring people to God.

Fourth, the fact that deliverance ministry is more than just exorcising demons, rather it also has pastoral care and counseling aspects in its approach. There is a need for ECD mission desk to bring forth the matter to the desk of pastoral theology in all theological seminaries in ELCT for further discussion, to see how this can be implemented, if possible to have an optional course on “pastoral care and healing counseling”. This is for the sake of providing an accurate knowledge on the doctrines, and theology of healing ministry to both church leaders and Lutheran members.

After a briefly research and possible explanations made in the fore chapters the researcher concludes as follows. In bringing the gospel in Zaramo culture, the understanding of mganga is very crucial and a key factor to reach the heart of the Zaramo people. Therefore, the researcher suggests that for the gospel to reach the context of Zaramo people; missionaries, evangelists and the church in general must take into consideration the impact of mganga in Zaramo people’s life and from there the gospel will be easier to be received by them.

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APPENDICES

APPENDIX A: List of Informants

No	Name	Age	Sex	Occupation	Denomination	Parish	District
1	Adam, Anthony	+45	M	Pastor	Lutheran	Mali moja	Western
2	Ahmed, Neema	18-24	F	Student	Muslim	Arusha	Arusha
3	Ahmed, Mercy	35-45	F	Team prayer	Lutheran	Kimara	Western
4	Amani, Wilson	24-35	M	Evangelist	Lutheran	Matosa	Western
5	Ambagile, Doris	24-35	F	Evangelist	Lutheran	K/nyama	Northern
6	Byashalila, Revina	24-35	F	Evangelist	Lutheran	Mabwe Pande	Northern
7	Binamuro, Stella	24-35	F	Member	Lutheran	Kimara	Western
8	Chagula, Bernard	35-45	M	Evangelist	Lutheran	Mlandizi	Western
9	Charles, Rose	24-35	F	P/worker	Lutheran	Mbezi Juu	Northern
10	Chakoma, Stima	35-45	M	Church Elder	Lutheran	Kariakoo	Central
11	Chuma, Samson	+45	M	Teacher	Lutheran	Miembesaba	Western
12	Chuwa, Prudence	+45	F	Pastor	Lutheran	Azania Font	Central
13	Daman, Petro	35-45	M	Evangelist	Lutheran	Vingunguti	Central
14	Dilunga, Fabian	+45	M	Evangelist	Lutheran	Kimara	Western
15	Dolem, Joshua	35-45	M	Evangelist	Lutheran	Mat umbi	Central
16	Dustan, Stuart	35-45	M	Business man	Lutheran	Kinondoni	Northern
17	Duwa, Elimiliki	35-45	M	Choir singer	Lutheran	Kinondoni	Northern
18	Emma	35-45	F	P/worker	Lutheran	Mbezi Luis	Western
19	Francis, Joseph	24-35	M	Theologian	Lutheran	Kijitonyama	Northern
20	George, Witness	18-24	F	Evangelist	Lutheran	Makabe	Western
21	Jane	24-35	F	Nurse	Lutheran	Wazo hill	Northern
22	Jaha, Joshua A.	+45	M	Theologian	Lutheran	Kariakoo	Central
23	Jenipher, Julius	24-35	F	Choir singer	Lutheran	Kinondoni	Northern
24	Kakoko, Elian	15	F	Member	R. Catholic	Kinondoni	Northern
25	Kaseza, Tason E.	24-35	M	Evangelist	Lutheran	Kimanga	Central
26	Kamapa, Enock	+45	M	Church Elder	Lutheran	Kimara	Western
27	Kakoa, John	35-45	M	Teacher	Lutheran	Magomeni	Northern
28	Kulisa, Oscar E.	+45	M	Doctor	Lutheran	Kinondoni	Northern
29	Kitugulu, Adam	35-45	F	Theologian	Lutheran	Ubungo	Northern
30	Kijalo, Manford	24-35	M	Pastor	Lutheran	Chaplain	Northern
31	Kipingu, Leonard J.	35-45	M	Evangelist	Lutheran	Kijitonyama	Northern
32	Kimaro, Elionah	24-35	M	Pastor	Lutheran	Kariakoo	Central
33	Kimambo, Frank	24-35	M	Pastor	Lutheran	Mbagala	Central
34	Kivae, Joseph	35-45	M	Business man	Lutheran	Kariakoo	Central
35	Kitwa, Richard F.	35-45	M	Evangelist	Lutheran	Matosa	Western
36	Kitwana, Emiliaha	18-24	F	Student	Lutheran	Kinondoni	Northern
37	Kishimbo, Christer	35-45	F	Evangelist	Lutheran	Mbezi luis	Western
38	Kika, Joyce E.	35-45	F	Business man	Lutheran	Kimara	Western
39	Kulisa, Oscar E.	+45	M	Doctor	Lutheran	Kinondoni	Northern
40	Kuneth, Wilson	24-35	M	Evangelist	Lutheran	Wazo Hill	Northern
41	Kwayu, Lilian N.	24-35	F	Business man	Lutheran	Kimara	Western
42	Lazaro, Elias	24-35	M	Business man	Lutheran	Kimara	Western
43	Lema, Rabsante	+45	M	Theologian	Lutheran	Temboni	Western
44	Lema, Norrah	24-35	F	Evangelist	Lutheran	Kibamba	Western
45	Lucas, Hilda	35-45	F	Evangelist	Lutheran	Amani	Central
46	Lugomura, G.	35-45	M	Evangelist	Lutheran	Kimara	Western
47	Lukonge, Modestus	+45	M	Pastor	Lutheran	Kunduchi	Northern

48	Lugome, Monica	35-45	F	Pastor	Lutheran	Manzese	Northern
50	Luhamo, Daniel	+45	M	Civil society	Lutheran	Kariakoo	Central
51	Lyimo, Neema D.	35-45	F	Teacher	Lutheran	Kinondoni	Northern
52	Mariki, Johanes B.	+45	M	Civil society	Lutheran	Kariakoo	Central
53	Mariki, Dorine J.	+45	F	Teacher	Lutheran	Kariakoo	Central
54	Mariki, James	+45	M	Business man	Lutheran	Kimara	Western
55	Mapembe, Doris I.	24-35	F	Business man	Lutheran	Kimara	Western
56	Machibya, Jannine	24-35	F	Evangelist	Lutheran	Mabibo Farasi	Central
57	Mauki, Kusiniel B.	+45	M	Pastor	Lutheran	Kiluvya	Western
58	Makundi, Tumaini	24-35	M	Evangelist	Lutheran	Ruvu Darajani	Western
59	Masaki, Eliabu G.	35-45	M	Evangelist	Lutheran	Magri saba	Western
60	Masalla, Isaac	+45	M	Church elder	Lutheran	Kimara	Western
61	Mastai, Wilbraod	35-45	M	Pastor	Lutheran	Kimara	Western
62	Macha, Martha G.	24-35	F	Business man	Lutheran	Kinondoni	Northern
63	Mbembela, Yasinta	35-45	F	Evangelist	Lutheran	Mwanagati	Central
64	Metili, Eligiazal	+45	M	Theologian	Lutheran	Mbezi beach	Northern
65	Mdasaki, M. Lucy	24-35	F	Evangelist	Lutheran	Neema	Western
66	Mgaya, Michael	35-45	M	Evangelist	Lutheran	Tabata	Central
67	Mgonja, Neema	35-45	F	Treasurer	Lutheran	Kariakoo	Central
68	Michael, Rosemary	24-35	F	House wife	Lutheran	Kariakoo	Central
69	Mkanza, Grayson J.	+45	M	Evangelist	Lutheran	Makirunge	Western
70	Mluka, Oscar	+45	M	Pastor	Lutheran	Makabe	Western
71	Mmbando, Monica	35-45	F	Prayer team	Lutheran	Kimara	Western
72	Mongi, Jane Cleti	24-35	F	Evangelist	Lutheran	Bunju	Northern
73	Monyo, Gerald	35-45	M	Evagelist	Lutheran	Misugusugu	Western
74	Mokola, Stephan	+45	M	Pastor	Lutheran	Kiluvya	Western
75	Moshi, Peter	24-35	M	Business man	Lutheran	Kinondoni	Northern
76	Mponela, Isaack L	35-45	M	Business man	Lutheran	Kimara	Western
77	Mrutu, T. E	+45	F	Meteorologist	Lutheran	Kariakoo	Central
78	Mrindoko, E	35-45	F	Secretary	Lutheran	Kinondoni	Northern
79	Mshane, Christine	35-45	F	Point survey	Lutheran	Kariakoo	Central
80	Msamba, Anderson	35-45	M	Evangelist	Lutheran	Tumbi	Western
81	Msuya, Mathias S.	35-45	M	Theologian	Lutheran	Kimara	Western
82	Mtavili, Rukia G.	24-35	F	P/Worker	Lutheran	Ndumbwi	Northern
83	Mtebe, Mgisa	35-35	M	ECD personal	Lutheran	Kimara	Western
84	Mtei, Josephat A.	35-45	M	Business man	Lutheran	Kimara	Western
85	Muambole, Hebron	24-35	M	Evangelist	Lutheran	Kingongo	Western
86	Mwakisyala, Suma	24-35	F	Theologian	Lutheran	Magomeni	Northern
87	Mwanjala, C	35-45	F	P/worker	Lutheran	Michocheni	Northern
88	Mwakifula, H. E.	35-45	M	Evangelist	Lutheran	Magomeni	Northern
89	Mwaisaka, Job	+45	M	District Past.	Lutheran	Kimara B	Western
90	Mwaisala, Getrude	35-45	F	Business man	Lutheran	Kinondoni	Northern
91	Mwasile, Esta B.	+45	F	P/worker	Lutheran	Kijitonyama	Northern
92	Mwinuka, Henry	35-35	M	Pastor	Lutheran	Magomeni	Northern
93	Mwigone, Anna E.	+45	F	Evangelist	Lutheran	Mabibo	Central
94	Mwipile, Ishmail	+45	M	Pastor	Lutheran	Kinondoni	Northern
95	Mwimbe, H.J.	35-45	M	Pastor	Lutheran	Msewe	Western
96	Mziray, Bright	35-45	M	Choir singer	Lutheran	Kinondoni	Northern
97	Mziray, Zera	35-45	F	P/worker	Lutheran	Mwenge	Northern
98	Myegayi, A. Sarky	35-45	M	Evangelist	Lutheran	Mlandizi	Western
99	Nanyuni, Titus	+45	M	Teacher	Lutheran	Kariakoo	Central
100	Ngalla	+45	M	Pastor	Lutheran	Msasani	Northern
101	Nsanya, Charles L.	+45	F	Evangelist	Lutheran	Msasani	Northern

102	Nduba, Nathanael	+45	M	Pastor	Lutheran	Mkuza	Western
103	Ngulwa, Neema W.	24-35	F	Prayer team	Lutheran	Kimara	Western
104	Ngao, Upendo	+45	M	Pastor	Lutheran	Mbezi Luis	Western
105	Ngowi, Elyis K.	35-45	M	Evangelist	Lutheran	Malamba	Western
106	Nkya, Delight Simo	24-35	F	Evangelist	Lutheran	Mkuza	Western
107	Pallangyo, Amani	+45	M	Evangelist	NLC	Tengeru	Northern
108	Pallangyo, Micah	+45	M	Church Elder	Lutheran	Kariakoo	Central
109	Power, Charles	+45	M	Pastor	Lutheran	Kawe	Northern
110	Raymond, G	35-45	M	Church elder	Lutheran	Kinondoni	Northern
111	Richard, Samson	24-35	M	Evangelist	Lutheran	Saranga	Western
112	Salila, Gasper G.	35-45	M	Evangelist	Lutheran	Makoka	Central
113	Sadiki, Esther	24-35	F	Bus/ woman	Lutheran	Kongowe	Central
114	Sawe, Joy	+45	F	Church elder	Lutheran	Kinondoni	Northern
115	Sande, Michael J.	35-45	M	Evangelist	Lutheran	Forest kong.	Western
116	Sekumbo, L.	+45	M	Pastor	Lutheran	Kiluvya	Western
117	Silaa, Meleki	+45	M	Church Elder	Lutheran	Kariakoo	Central
118	Sougwa, Moses	35-45	M	Pastor	Lutheran	Highland	Central
119	Swai, James	24-35	M	Choir singer	Lutheran	Kimara	Western
120	Swai, Beatrice	35-45	F	Evangelist	Lutheran	Zogowale	Western
121	Swai, Martha	18-24	F	House girl	Lutheran	Kinondoni	Northern
122	Swai, Heavenlight	+45	F	Matron	Lutheran	Kariakoo	Central
123	Teddy, Steven	+45	M	Evangelist	Lutheran	Kimara	Western
124	Timothy, Richard	+45	M	Evangelist	Lutheran	Hanasififu	Northern
125	Tesha, Tumaini	35-45	M	Treasurer	Lutheran	Kinondoni	Northern
126	Uiso, Douglas A.	+45	M	Bursar	Lutheran	Kinondoni	Northern
127	Yusuf, Irene	+45	F	Cabin Crew	Lutheran	Kinondoni	Northern

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D. APPENDIX

APPENDICES

Appendix A. Interview Questions to Zaramo people Christians and non-Christians.

1. Do you know medicine man?

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2. Have you/your relative consulted medicine man for healing and be healed?

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3. What is your view about medicine man?

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4. Are Christians also consulting medicine man? What is your reaction?

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Appendix B. Interview Questions to Christians

1. What is your view about healing ministry?

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2. What do you do when you face calamities in your life?

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3. What do you know about spiritual world view "demons, evil spirits, Satan, ancestors, God?"

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4. As a believer what is your opinion about medicine man?

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Appendix C. Interview Questions to Medicine man

1. How do you become medicine man?

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2. What is your role as medicine man?

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3. Who are your clients? Are Christians also included? How many per day?

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4. What are problems bringing people to you for solution?

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5. How do you approach peoples' problems?

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6. What are the means are you using to reach the solution?

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7. Where do you get the medicine? What kind of medicine do you use in your healing process?

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8. Do you think the church offer the same solution or different?

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Appendix D. Interview Questions to Ministers/Pastors/Evangelists/Prayer leaders

1. What is your view about spiritual world in relation to calamities?

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2. What do you understand about the healing ministry?

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3. When your members come to you with problems what is your approach to the solution?

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4. How do you see the medicine man? What is your view about his role?

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5. Do you know that Christians also consult medicine man during calamities? why do they do so?

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6. Do you think that the church through the healing ministry cover the gap in the society with Jesus as 'Mganga'? Give details.

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7. What do you see as weakness in this matte

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8. What are the possible measures to be taken to remove the confusion within Christians?

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Table E: Respondents to Interviews

NAME	GENDER	PARISH / OCCUPATION
Mr. Alfa Chuma	Male	Theologian
Rev. Aston Kibona	Male	Pastor at Azania Parish
Miss Angel Joseph	Female	Nurse
Mr. Itikeni Kinyamasongo	Male	Engeneer
Mr. Lado Mpelemba	Male	Chief Cooker
Rev. Edward Kasonga	Male	Pastor at Buguruni Parish
Rev Godlove Chagulilo	Male	Pastor at Magomeni Parish
Mr. Samwel bavu	Male	Traditional Healer
Miss Omega King'omella	Female	Jounarlist
Rev Amani Bundi	Male	Retired Pastor
Rev. Wilbroad Mastai	Male	Pastor at Kimara Parish
Rev. Ismail Mwipile	Male	Pastor at Kinondoni Parish
Rev. Eliona Kimaro	Male	Pastor atb Kariakoo
Rev Kyaka	Male	Pastor at Matosa Parish
Ev. Kaseza	Male	Evangelist at Kimanga Parish