

**SATANISM AND ASSOCIATED PHENOMENA: A STUDY IN
THE PHILOSOPHY OF EDUCATION**

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To God

the Giver of every good and perfect gift ...

soli Deo gloria.

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HES.

ABSTRACT

The research was undertaken against the backdrop of a world-wide occult explosion and a commensurate increase in Satanism. This trend has recently begun manifesting itself in the Republic of South Africa. An increase of Satanism among school-going adolescents has been noted. There is little empirical evidence extant on the causes of Satanism.

The research problem was defined in five questions: how can Satanism and its associated phenomena be defined; to what degree is Satanism and occultism present in schools; what are the causal factors of Satanistic or occultic involvement; what fundamental pedagogical insights emanate from both the literature and the empirical study; what criteria can be used profitably in the assessment of Satanistic adolescents? The problem definition listed above logically led to the crystallization of a five-fold aim.

The literature study was executed by means of various methods which cohere within the framework of the Christian philosophy of Education. The fundamental-reflective, structure-empirical, transcendental-critical, and the historical phenomenon-analysis methods were used. The rationale of these methods is outlined in the introduction. In the light of the impossibility of total objectivity in research, the philosophical and scientific presuppositions of the researcher were brought to the surface and account was given for such presuppositions.

The second leg of the research was that of empirical investigation, which has been executed by means of the verification of hypotheses by use of the inductive method. The research population has been all adolescent pupils of the Transvaal Education Department secondary schools. Scientifically accountable sampling methods were used and the sample-size parameters were set so as to allow for confidence in the results. Two research instruments were used: the first being a composite questionnaire with four specialized sub-sections; the second being a standardized psychometric instrument. Refinement of the first instrument took place in accordance with standard methodological practice. The results were processed and analyzed with the aid of computers. Appropriate inferential and descriptive statistical procedures were used.

The literature study led to the perspective that there are two distinct types of Satanic worship, viz. *traditional Satanism* and *modern Satanism*. They have distinct identities, considerable philosophical differences, yet many similarities. They are nearly always equated with each other in the perceptions of laymen and student alike. *Traditional Satanism* has its roots in ancient witchcraft, whereas *modern Satanism* is a recent manifestation of a fertility cult. Belief in and covenant with Satan characterises the former, while the latter focuses on ritualized occultic-orgiastic practice and espouses belief in a non-anthropomorphic Satan. Both practise maleficent occultism. Occultism is a *sine qua non* of Satanism, but Satanism must not be seen to be a manifestation of occultism.

Literature study also showed the New Age Movement to be related to Satanism through occultism, and demon possession to be related to Satanism as a sometimes-encountered result of Satanistic involvement. Occultic mysticism was shown similarly to have ties with Satanism, but the study revealed that not all mysticism is occultic. The common thread through all related phenomena is occultism. Parapsychology was found to be unrelated to Satanism but to be a "high-risk" area which could readily expose the student to the world of the occult.

Literature study showed the causes of Satanism to be the educo-psycho-social deficits and needs that direct the person's behaviour towards need-reduction or need-satisfaction. The needs identified were those of self-realization, love, power and esteem. The need for positive faith was also adduced. As a result of these educo-religio-psycho-social needs, the facilitating role of a wide variety of conditioning media was expounded. The most important Satanic belief facilitators with adolescents were identified as sex, drugs, fantasy games, peer-group pressure, nihilistic-themes music and occult involvement.

The empirical research was conducted with reference to occult involvement, the sample research population being demarcated to be "high, low" or "non occult-user". Occultic adolescents were demonstrated to be more hedonistic, more anarchistic, more nihilistic, and more alienated from their parents, school, church and peers. Grade-effects were demonstrated throughout, showing that deepening occult faith, as evidenced by a higher degree of occult-usage, correlated with a greater degree of hedonism, nihilism, anarchism, and alienation. Predictably, a strong link was shown to exist between the frequency of occultic involvement and broken homes. The most notable findings, however, were those which showed the deficit of positive religion to be a primary cause of Satanism and occultism.

The latter finding breaks new ground in empirical research on the subject, and shows that the basic educo-psycho-social needs/deficits should not be seen as the sole corpus of primary causal agencies, but that the need of true religion is perhaps the most fundamental primary need in this instance. It is the **religio**-educo-psycho-social deficits/needs that promote involvement in diabolical religion.

The empirical research also showed that fractionally more than one in ten adolescent pupils in the target population is occultic, of whom nearly three percent is heavily involved in occultism. By deduction it has been possible to show that somewhat more than half of the high occult-user group in the target population is Satanistic. The research has also showed that the great majority of Satanists would be *traditional Satanists*.

The fundamental pedagogical insights that have emerged are: that the educational necessity of a strong parent-child relationship is threatened by the development of Satanism and occultism; that Satanism is a threat to the execution of the educational task of the school and also brings about effects in the individual that counteract sound educational goals; that the social development of the adolescent is negatively affected by these religions; that Satanism and occultism bring about strong anti-societal traits that must render them not only less able to fit into normal society but less willing to fit into such society; that Satanism and occultism have very seriously debilitating effects on the sound religious and moral development of the adolescent.

The research has made it possible to educe an educo-psycho-social profile of a typical heavily involved occult-user, and/or Satanist. Principles for the guidance of educators involved with Satanists or deviant occultists have been produced. Finally, the research has resulted in the partial refinement and standardization of diagnostic instruments by which occultic adolescents can be identified, and a *modus operandi* for the pro-active and retroactive identification of such children for possible intervention.

OPSOMMING

Hierdie navorsing is gedoen teen die agtergrond van 'n wêreld-wye toename in die voorkoms van okkultisme en 'n gepaardgaande toename in Satanisme. Dié tendens het onlangs ook begin kop uitsteek in die Republiek van Suid-Afrika. 'n Toename in die omvang van Satanisme is ook op skoolvlak onder adolessente te bespeur. Min empiriese navorsing oor die voorkoms van Satanisme by adolessente is egter nog gedoen.

Die probleemveld van Satanisme kan deur die volgende vyf vrae omskryf word, naamlik: hoe kan Satanisme en die gepaardgaande verskynsels gedefinieer word; in watter mate het Satanisme en okkultisme onder skoolkinders posgevat; wat is die oorsake van Satanisme en okkultisme; tot watter fundamentele opvoedkundige insigte is daar gekom met hierdie literatuurstudie en empiriese ondersoek; watter kriteria kan met vrug gebruik word vir die evaluering van die Satanistiese adolessent? 'n Vyfledige doelstelling hang dus met die probleemstelling saam.

Die literatuurstudie is gedoen deur gebruik te maak van verskeie metodes binne die raamwerk van die Christelike opvoedingsfilosofiese beskouing. Die metodes is dié van fundamentele reflektiewe besinning, die struktuur-empiriese, die transendentiaal-kritiese en die historiese verskynsel-analitiese metode. Die funksionering van bogemelde metodes word breedvoerig beskryf in die inleiding tot die navorsing. Aangesien totale objektiwiteit in navorsing haas onmoontlik is, het die navorser dit goed gedink om sy filosofiese en wetenskaplike voorveronderstellings te stel en rekenskap te gee van sy uitgangspunte.

Die tweede been van hierdie navorsing is dié van die empiriese ondersoek, wat gedoen is deur middel van die induktiewe metode deur verifiëring van hipoteses. Die teikengroep was al die adolessente in sekondêre skole van die Transvaalse Onderwysdepartement. Daar is gebruik gemaak van wetenskaplik verantwoordbare metodes om die steekproef te trek en dit is so gedoen dat die resultate 'n hoë statistiese betroubaarheid sou kon lewer. Daar is gebruik gemaak van twee instrumente, nl. 'n meerdoelige vraelys bestaande uit vier sub-afdelings, en tweedens, 'n gestandaardiseerde psigometriese instrument. Verfyning van die eerste instrument het plaasgevind in ooreenstemming met algemeen aanvaarde prosedures. Die resultate is geprosesseer en ontleed deur middel van rekenaars. Toepaslike inferensiële sowel as beskrywende statistiek is gebruik vir die ontleding.

Die literatuurstudie het in die eerste plek getoon dat daar twee tipes Satanisme bestaan, nl. *tradisionele Satanisme* en *moderne Satanisme*. Elkeen het sy eie kenmerke, aansienlike filosofiese verskille, maar hulle vertoon tog baie ooreenkomste. Hulle word dikwels deur die leek sowel as die student as dieselfde beskou. *Tradisionele Satanisme* het sy oorsprong in die heksery van ouds. *Moderne Satanisme* is 'n voorbeeld van 'n vrugbaarheidskultus. Geloof in Satan, en verbondsluiting met Satan, is kenmerkend van die eersgenoemde, terwyl laasgenoemde deur rituele orgie-okkultisme gekenmerk word, en geloof in 'n nie-werklik-bestaande Satan. In beide gevalle word daar van verderflike (kwaadaardige) okkultisme gebruik gemaak. Okkultisme is 'n *sine qua non* van die Satanisme, maar die teendeel, nl. dat Satanisme net 'n vorm van die okkultisme is, is nie korrek nie.

Deur middel van literatuurstudie is daar tweedens ook bewys dat die sogenaamde New Age beweging 'n verwantskap toon met Satanisme as gevolg van die okkultisme. Dit geld ook vir duiwelbesetenheid wat soms gevind word in gevalle van Satanisme. Okkultiese mistiek is op

dieselfde wyse verwant aan Satanisme, maar daar bestaan ook 'n soort mistiek wat nie okkulties geörienteerd is nie. Alle Satanisties-verwante verskynsels is deurtrek van okkultisme. Die parapsigologie blyk nie 'n verwante verskynsel te wees nie, maar is 'n "hoë risiko" gebied wat die gevaar inhou dat die beoefenaar daarvan aan die okkulte blootgestel kan word.

Derdens het die literatuurstudie getoon dat die oorsake van Satanisme opvoedkundig-psigo-sosiale leemtes en behoeftes is, wat veroorsaak dat die persoon gedrag openbaar wat lei tot leemtevermindering of behoefteversadiging. Die geïdentifiseerde behoeftes is die van self-realisering, liefde, mag en selfagting. Die behoefte na ware geloof is ook na vore gebring. Die werking van die opvoedkundig-godsdienstige-psigo-sosiale behoeftes gee aansporing daartoe dat 'n verskeidenheid van "kondisioneringsmedia" 'n fasiliterende rol speel by okkultiese geloof. Die belangrikste fasiliteerders van Sataniese geloof by adolessente is seks, dwelms, fantasiespele, portuurgroepdruk, nihilistiese musiek en okkultiese bedrywighede of eksperimentering.

Die empiriese navorsing is uitgevoer met okkultiese bedrywighede as die sentrale fokus. Die navorsingsteekproef is gevolglik verdeel in 'n "hoë, lae" en 'n "geen okkultiese-verbruikersgroep". Daar is bewys dat okkultiese adolessente meer hedonisties, anargisties, nihilisties, en vervreemd is van hul ouers, skole, kerk en portuurgroep as ander adolessente. 'n Helling-effek is deurgaans gevind, wat daarop dui dat die verdieping van okkultiese geloof soos aangetoon deur frekwensie van okkultiese bedrywighede gepaard gaan met 'n hoër graad van hedonisme, anargisme, nihilisme en vervreemding. Dit is bewys dat daar 'n sterk verband is tussen die frekwensie van okkultisme en gebroke gesinne. Die belangrikste bevinding is egter dat 'n leemte op die terrein van 'n positiewe geloof die hoofoorsaak van Satanisme en okkultisme is.

Laasgenoemde bevinding is nuut in empiriese navorsing op hierdie vakterrein. Dit toon dat normale psigo-sosiale leemtes/behoeftes nie uitsluitlik as oorsaak van Satanisme beskou moet word nie. Rekenskap moet gehou word met die behoefte na ware geloof, wat moontlik die fundamenteelste primêre nood van die mens is. Dit is die **godsdienstig**-opvoedkundige-psigo-sosiale leemtes/behoeftes wat afvalligheid bevorder.

Daar is empiries getoon dat net meer as tien persent van die teikengroep okkulties bedrywig is. Amper drie persent van die totale navorsingsbevolking bestaan uit "hoë okkult-gebruikers". Deur deduktiewe beredenering is daar getoon dat ietwat meer as die helfde van die "hoë okkult-gebruikersgroep" by Satanisme betrokke is. Die navorsing het ook getoon dat 'n groot meerderheid van Sataniste *tradisionele Sataniste* is.

Die fundamenteel-opvoedkundige bevindinge wat na vore gekom het is: dat Satanisme en okkultisme 'n bedreiging inhou vir die opvoedkundig-noodsaaklike sterk ouer-kind-verhouding; dat Satanisme 'n bedreiging inhou vir die uitvoering van die opvoedkundige taak van die skool met die gevolg dat ongewenste invloede op die kind inwerk en opvoedkundige doelwitte teenwerk; dat die sosiaal-maatskaplike ontwikkeling van die adolessent negatief beïnvloed word deur dié apostatiese gelowe; dat okkultisme en Satanisme sterk anti-sosiaal-maatskaplike kenmerke veroorsaak wat daartoe lei dat sulke persone nie net minder in staat is om in 'n normale gemeenskap geakkomodeer te word nie, maar dat hulle minder gewillig is om in 'n normale gemeenskap opgeneem te word; dat Satanisme en afwykende okkultisme

'n sterk negatiewe effek het op die gesonde godsdienstige en morele ontwikkeling van die adolessent.

Hierdie navorsing het dit moontlik gemaak om 'n opvoedkundig-psigo-sosiale profiel van 'n tipiese Satanistiese of hoë okkulties-bedrywige adolessent te trek. Opvoedkundige beginsels vir die voorligting aan opvoeders gemoeid met Satanistiese adolessente is ook geformuleer. Ten slotte moet daarop gelet word dat die navorsing aanleiding gegee het tot die gedeeltelike verfyning en standardisering van instrumente wat diagnosties aangewend kan word om okkultiese adolessente te identifiseer. Hierdie navorsing het ook modus operandi daargestel vir moontlike proaktiewe en retroaktiewe identifisering van Satanistiese en okkultiese leerlinge, met die oog op remediëring.

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1. INTRODUCTION AND ORIENTATION

1.1 INTRODUCTION

This chapter identifies the field of study and the phenomena that were studied. The relevance of the study is explained, the context and background of the research problem identified and the problem itself defined. The aims of the research are delineated and the methods used outlined.

1.2 CONTEXT AND BACKGROUND OF THE RESEARCH PROBLEM

1.2.1 The increase of Satanism in South Africa

There has been a marked increase in the incidence of Satanism and associated occult phenomena in the Republic of South Africa during recent years. Undisputable evidence of this is provided by Colonel Kobus Jonker of the South African Police ¹ who has been at the forefront of many police investigations into Satanism-related crimes in the Republic of South Africa in the past few years (Jonker, 1991b:46,90-151). His book abounds with documented instances, a number of which have found their pathway through our courts. The fact that the South African Police have, in the past three years, appointed specific people in various regions to monitor Satanism-related crimes, is further support for the perception concerning its increase. During June of 1990, Minister Adriaan Vlok (the previous Minister of Police) announced the creation of special units throughout the Republic of South Africa to monitor and assess the extent of the problem (Pretoria News, cf. Anon., 1990). In December of 1991, Bill Krige (1991:4) reported in *The Sunday Times* that Major Kobus Jonker of the East Cape Murder and Robbery Squad had been promoted to the rank of Colonel at Police Head Office and would take up the "first SAP post to investigate the occult officially."

The increase in Satanism has also become obvious to the researcher as a result of his professional involvement with incidents in which school children have been involved. ² Between the years 1980 and 1986 virtually no cases of Satanism were reported to the Transvaal Education Department, but since then the incidence of official complaints about Satanism, and requests for investigations have been markedly higher. In the former years the researcher was asked to investigate one such matter only, while by comparison, ten such incidents were investigated in the last six months of 1991 alone, and the researcher bears knowledge of the fact that a number of incidents were investigated by officials of the Transvaal Education Department other than himself.

The South African Defence Force ³ acknowledges that there is probably not a unit of the Force that has not encountered the practice of occultism and Satanism (Bezuidenhout,

¹ Abbreviated SAP.

² The researcher has, for the past twelve years held the post of Superintendent of Education: Academic, with Bible Education and Biblical Studies as his area of specialization.

³ Abbreviated SADF.

1991:16; cf. Kirstein, 1991:5; Jansen, 1991:14), and has developed an orientational manual (SADF, 1990), which has been written by the Chaplaincy, with the intention of helping senior and responsible personnel to understand, identify and help military personnel involved with Satanism.

1.2.2 The increase of Satanism in the United States of America

The trend of an escalating incidence of Satanism appears to be a replication of that which is widely recognised to have taken place in the United States of America (North, 1988:4-6). In the United States of America the problem began developing by the late 1960's (North, 1988:5)⁴ and had assumed serious proportions by the 1980's. This is obvious when it is noted that, by 1988, sixty seven percent of psychotherapists in Provo, Utah, had treated adolescents involved in Satanism (Wheeler *et al.*, 1988:547). Perhaps nothing speaks more volubly about the increase in Satanism than the fact that in 1970, the second most prestigious university in the United States of America after Harvard, the university of California in Berkeley, produced its first graduate in witchcraft (North, 1988:19-21). In the ensuing years, other universities would follow suit and it was not long before California would have the dubious honour of the John Swett High School being the first secondary school to offer occult studies as a course (Palms, 1976:313). As the courses offered in American schools and universities often mirror societal demands, the conclusion is inescapable that Satanism and occultism is on the increase.

1.2.3 The increase of Satanism and associated occultism in Europe

Similarly, some of the countries of Europe have also exemplified the same trend. Unconfirmed statistics in 1985 estimated the number of practising witches in the United Kingdom to be around 30 000 (Christian Living Today, 1985:7).⁵ In a monograph commissioned by the Lutheran Church's Missouri Synod, David Hoover stated that 50 percent of the population in the United Kingdom were involved in some way with the occult. (This statistic reflects his perception of the situation in 1977.) This statistic stands in stark relief to the fact that only 2 percent of people in the United Kingdom attend church (Hoover, 1977:8-9). The world-acclaimed scholar John Warwick Montgomery notes that in Paris, the city he designates to be the centre of occult activity in Europe, there existed in 1963 already, a "guidebook to spiritualists, arranged geographically" and that the French editor of the guide had commented that there were suburbs and quarters without surgeons and lawyers but "none without occultists." (Montgomery, 1973:16.) In 1972, *Time Magazine* (Knaut, 1972:46) estimated that between 3 and 7 million Germans were involved seriously in the occult. Elwyn Davies (1976:302) reported that when, in the early 1970's, the Italian government "published social security and retirement plans for the various professions, ten thousand witches and warlocks paraded in the streets to protest the omission of their own group!" The statistics

⁴ Mike Warnke (1972:26-35), an ex-Satanist High Priest, recounts his introduction to the cult in 1965 in Southern California.

⁵ There is an umbilical relationship between Satanism and Witchcraft. In many respects they are synonymous. This will be demonstrated more fully in the next chapter.

The number 30 000 would amount to approximately 0,06% of the population.

and evidence cited here are merely a sample of a much larger body of evidence concerning the occult explosion in the Western world.

1.2.4 Implications for South Africa of the increase in Satanism in the United States of America and Europe

Statements made by the erstwhile Ministers of Internal Affairs (cf. Jonker, 1991b:90) and Police (cf. Jonker, 1991b:90) suggest that the occult/Satanism explosion that first began in the United States of America in the early 1960's had its South African beginnings in the early seventies. Since both Ministers commented on the need to take steps against Satanism it is evident that they were receiving sufficient complaints and information to warrant the making of such statements from public platforms.

As the growth of Satanism in the United States of America does not yet appear to have levelled off (Gardiner & Gardiner, 1990:59), and bearing in mind that the cycle began in the Republic of South Africa approximately ten years after its emergence in the United States of America, it can, assuming that the phenomenon will run a similar path here as it has in the countries mentioned, be expected that the incidence of Satanism will escalate in the Republic of South Africa for a considerable period of time.

1.2.5 Satanism as a problem of South African schools

The case studies and instances cited by both Kobus Jonker (1991a; 1991b:90-169) and John and Helen Gardiner (1990:27) show that Satanism has manifested itself among South African school children, and that this is not confined to one or two schools but is widespread (Jonker, 1991b:46; cf. Anon. 1988a:22-24; Anon. 1988b:18-22; Seale, 1991:15-17; Wilkinson, 1992:1).

The investigations of the researcher have shown the presence of the phenomenon in Transvaal schools. This was reported to the Executive Director of the Transvaal Education Department in a letter dated 1989-07-29. It has become apparent to the researcher that the incidence among children of school-going age is rising. The number of telephonic enquiries from principals seeking help, the number of requests from principals to address meetings of teachers and parents on the subject, the increasing number of requests from para-school organisations, like the Transvaalse Afrikaanse Ouervereniging and the Transvaal Teachers' Association, to address meetings, all attest to the fact that Satanism has become a problem among school children, particularly secondary school children. Information gleaned from the Assistant Superintendents of Education specialising in Family Guidance indicates that they are having more to do with sexual abuse that is related to Satanistic practices. The request by the National Director of Family and Marriage Society of South Africa ⁶ to conduct training sessions with their Health Care Workers on the recognition and handling of people involved with Satanism is also evidence of it impacting on societal living. ⁷ During these training sessions, FAMSA Health Care Workers who specifically work with school-aged children, bore testimony to the increase in the frequency with which they were having to deal with children

⁶ Abbreviated FAMSA.

⁷ These courses were held in Johannesburg on the 15 August 1991 and in Kempton Park on the 13 September 1991.

who are involved in Satanism, and who were suffering the ravages of ritual and sexual child-abuse.⁸

In 1990 an official report of the Department of Education and Culture, Administration : House of Assembly showed that 16.8% of the pupil respondents in their research admitted to knowing of a boy or girl who worshipped the devil (Republic of South Africa, 1990:23).

In 1990 the erstwhile Executive Director of Education of the Transvaal Education Department mandated an *ad hoc* committee under the Chairmanship of the researcher with the task of designing a research project into the standing of Satanism in Transvaal Education Department schools. The research was to be conducted by the Bureau for Educational Research of the Transvaal Education Department. The results of that project showed that 1.6% of secondary school pupils in Transvaal Education Department schools were already, or had previously been, active in Satanistic activities (TOD, 1992:50).⁹

The evidences cited here are also but a sample of a far greater body available. The conclusion that Satanism is impacting on schools and school-going children in the Republic of South Africa is self-evident.

1.2.6 Satanism and occultism as a threat to societal well-being

The practice of Satanism threatens the spiritual, psychological and social well-being of all who practise it (Unger, 1989:190). The degree to which the phenomenon is allowed to go unchecked, let alone to proliferate, is the degree to which we risk the overthrow of our culture. North (1988:26) states:

the rise of New Age Humanism and the revival of occultism since 1965 really does constitute a break with over three centuries of Western Civilization. This break represents a threat to the continued existence of Western culture.

If Kevin Logan is correct in asserting that up to 87% of American youth dabble in the occult (Wagner & Pennoyer, 1990:7), then there has been an undoubted escalation since the start of the "occult revolution". There is a pressing need to combat the growth of occultism effectively. Pro-active intervention is called for. Pro-active response is, however, inhibited by the lack of widespread understanding of the nature of the phenomenon of Satanism and occultism. John Newport (1975:325), in delivering his paper at the Christian Medical Society Symposium held on the Campus of the University of Notre Dame in 1975, highlighted the dearth of knowledge concerning the demonic in the Christian community. Today, seventeen years hence, the situation has not changed fundamentally. While books on the field proliferate

⁸ During the training session conducted by the researcher at the Johannesburg Headquarters of FAMSA in Parkwood on the 15 August 1991.

⁹ The research was conducted on a random sample of 10% of all standard seven and nine pupils in all secondary schools of the TED (TOD, 1992:2). This gave a sample size of 7132 respondents (TOD, 1992:2). The final question on the anonymous questionnaire gave the respondents the opportunity (among others) to respond "I am already actively involved in Satanistic activities". While 1.6% answered positively, 17.92% gave no response (TOD, 1992:50). The survey was conducted in the latter part of 1991.

there is a tendency for more heat to be generated than light. A number of areas relevant to the nature of Satanism and occultism need elucidation.

1.2.7 Areas regarding the nature of Satanism and occultism requiring elucidation

The symbiotic relationship between Satanism and the occult is well documented but conflicting philosophies cause people to understand these phenomena in very different ways. An example of such an issue can be seen in the matter of a hex. If a witch were to put a hex on a person, does it necessarily come true? Is there *de facto* power in the curse, or in the act of cursing? These questions would be answered in radically different ways by various experts on the subject. Some, possibly even the majority of writers of "popular" literature on the subject of Satanism and occultism, would answer these questions positively, i.e. there is real power in a curse or hex; curses do have the desired effect (cf. Koch, 1986:45-46). Other authorities would maintain that the power of the hex is in the mind of the object of the curse. Consequently, scholars holding to the latter persuasion would, like Larner, posit that "Maleficium, unlike private ritual, cannot be committed in a social vacuum. It must be generally believed to be effective." (Larner, 1990:52.) Divergent explanations result in confusion.

Most popular texts explain the relationship between Satanism and the occult in terms that exemplify the best in superstition. A typical example of this can be seen in the biographical writing of Rebecca Brown. She recounts (Brown, 1986:23-25) how a mother gave birth to a daughter named Elaine (a pseudonym) in a maternity home in the United States of America. The mother did not have enough money to pay for a hare-lip repair operation to her newly born child. The nursing sister on her ward, who happened to be a Satanist, recognised her financial need and offered to pay for the necessary operation in exchange for a vial of the infant's blood. The mother naïvely acquiesced. The Satanist sister transported the vial of blood, post haste, to a coven ritual meeting. Rebecca Brown then confidently asserts that "from that moment onwards the demons were given free access into Elaine's life." (Brown, 1986:25.)

Problems are also arising from the fact that the occult is being promoted so effectively by the media ¹⁰ that it has already become largely accepted into the main-stream of Western culture (Palms, 1976:315). The possible reasons for the vulnerability of Western culture to the occult explosion need to be identified.

There are areas of common ground between Satanism and the so-called New Age Movement (Ouweneel, 1990:387-401). The nature of these relationships, however, is by no means clearly defined.

¹⁰ A radio station which can be heard in the most populated areas of South Africa has for some years now run a regular morning phone-in programme with a resident station astrologer. Listeners are frequently informed that "the lines are jammed with incoming calls". Regular listening to various other talk-shows hosted by this station will provide ample evidence of a "positive" attitude towards occultic practices, despite the usual station disclaimer that "the views expressed on this programme are not necessarily those of the management or its sponsors."

The field of "demon-possession", and the interface of this field with Satanism, as also with psychological or psychiatric illness, is poorly documented and seldom understood. There is an underlying assumption in much of the Christian literature on Satanism and the occult, viz. that all or most Satanists are demon possessed (cf. Jonker, 1991b:174). The following quotation is emblematic of Jonker's thinking:

Elke aanbieder ontvang 'n demoniese godheid om sy/haar gids te wees. Die oplossing hiervoor is:

- (a) Noem die demoniese godheid op sy naam en verwerp dit, bind dit en werp dit uit in die naam van Jesus Christus (Matt. 18:18).
(Jonker, 1991b:174 (emphasis - HES).

The concomitant relationship between Satanism and demon possession is very obscure.

It is no secret that writers who are involved with the so-called "deliverance ministries" tend to ascribe many human and spiritual problems to the work of demons - so for example Don Basham considers that there is in existence a demon of lying; a demon of lust; a demon of fear etc. He proceeds to categorise over 200 different demons (Basham, 1972:20 ff.). It is also no secret that psychiatric professionals, when faced with some of these cases that are categorised as demon possession, find conventional diagnosis and treatment quite adequate to bring about betterment. The Christian psychiatrist Basil Jackson comments:

Another area in which a high degree of naïveté in both current writers and workers in this field is seen is the frequent recurrence of the phrase "a typical case of demon possession." In my practice I have had such "typical" cases referred to me from all over the United States. After prolonged examination and observation, often the only typical feature discovered has been the ignorance of the referring source of the basic phenomenology of psycho-pathology.
(Jackson, 1976:260).

The interface between demon possession and mental illness, if elucidated, will do much to improve our understanding of Satanism, and thereby our intervention strategies. Without the clarification of these matters, an adequate understanding of Satanism is not possible. Obviously, an understanding of Satanism is vital to the development of any prophylactic or intervention strategies.

1.3 THE RELEVANCE OF THE RESEARCH

In 1988 the Transvaal Education Department requested that the researcher monitor the presence and extent of Satanism among pupils. In 1989-90 the monitoring action of the researcher was repeated and resulted in the perception that the phenomenon had gained ground. In September of 1990 the researcher was instructed (by the erstwhile Executive Director of the Transvaal Education Department) to design and co-ordinate a research project into the nature and extent of Satanism and to provide help and guidance to principals and staff to enable them to deal effectively with involved pupils, as well as to provide adequate resistance to the further spread of Satanism. This project has recently been completed, but the nature of the brief has left a number of areas of importance untouched. This research would be complimentary to that which has been executed for the Transvaal Education Department.

1.4 THE RESEARCH PROBLEM DEFINED

The research revolved around five questions:

- * How does the literature define Satanism and its associated phenomena?
- * In what measure is Satanism and associated phenomena already present in schools?
- * Which factors predispose children to becoming involved in the occult and/or Satanism?
- * Which fundamental pedagogical insights emanate from a study of Satanism?
- * What criteria can be adduced for the assessment of pupils involved in Satanism?

1.5 THE AIM OF THE RESEARCH

The research was aimed at:

- * determining what Satanism is by means of literature, and at defining its associated phenomena
- * determining the incidence and degree to which pupils believe in and practise the occult and Satanism
- * identifying the factors which predispose and facilitate children becoming involved in the occult or Satanism
- * identifying the fundamental pedagogical insights that emerge from an analysis of Satanism and occultism,
- * developing guidelines for educators who are called upon to deal with pupils involved in Satanism.

1.6 RESEARCH METHODOLOGY AND THE DESIGN OF THE EMPIRICAL SURVEY

1.6.1 Introductory remarks

This research was conducted from within the sub-discipline of the philosophy of education. This discipline is also known as fundamental pedagogics - a term used mostly by the Afrikaans universities. They sometimes use "teoretiese opvoedkunde" as a synonym (Van der Walt, 1977:1). The similarity between "teoretiese opvoedkunde" and "philosophy of education" will readily be seen.

The methodology of enquiry has been that which is common to all educational research, namely the verification of hypotheses by means of the inductive method, and that of literature study. The researcher has, however, also used the methods that are distinctive of the Christian approach to educational science.

In an attempt to be methodologically accountable it has been prudent to avoid methodological monism (Landman, 1980:42). Van der Walt (1982:28) considers it important to use various methods in combination to avoid the danger of methodological monism. It is also important, however, to remember the dangers of methodological eclecticism. These are pointed out by Stoker (1961:16) to be, firstly, internal contradictions and secondly, a lack of unity of thought and coherence. All methods used must cohere within the framework of the Christian philosophy of Education.

To find answers to the research questions and achieve the aims of the research, the following methods have been used:

1.6.2 The methodology used

1.6.2.1 A study of the literature

The literature study was directed towards:

- * highlighting the problems
- * aiding with the formulation of the problems
- * helping in the clarification of solutions
- * clarifying the history of the problems
- * becoming familiar with the theoretical background of the problems (Eichelberger, 1989:70; Landman, 1980:34).

Since primary source consultation is a pre-requisite of sound research (Van der Walt, 1984:620b; Landman, 1980:34) this study focused on primary sources as far as possible. A primary source, as the name implies, amounts to information obtained first-hand. One of the problems areas in the field of Satanism is that of assessing data that is related to observed phenomena. As it happens, someone attempts an explanation of the phenomena observed. Ere long others cite the phenomenon, together with the explanation. Both become canonised. The result is the building of large conceptual edifices on the basis of second, third and even fourth-hand information (cf. Van der Walt, 1982:36; 1984:614b). Secondary sources were also consulted with the purpose of seeing whether they extend the field of knowledge or add new perspectives (Van der Walt, 1982:36; 1984:614b). The use of primary sources resulted in facts, statements, perceptions, models, and paradigms being opened to far more accurate scrutiny and evaluation.

It was also necessary that the academic gleanings from the literature be free of error, guesswork, and bias (Landman, 1980:44). The need for verifiability was satisfied, although scientific endeavour in the human sciences does allow for the idiographic nature of things and therefore does not exalt verifiability to the position accorded it in the practice of the natural sciences (Keeves, 1988:7).

Van der Walt *et al.* (1977:31) sees the role of verifiability to be that of providing "certainty." He posits:

Kennis sonder waarheid bestaan nie. As die sekerheid van die waarheid ontbreek kan daar nie van kennis gepraat word nie, maar van vermoede, mening of waarskynlikheid.

The scientific method is so organised as to provide the greatest degree of certainty - hence the importance attached to verifiability.

1.6.2.2 The application of various philosophical methods/techniques

1.6.2.2.1 *General*

Landman (1980:42) considers it vital that a researcher identify his methodology so as to allow him to be held accountable for his thought processes.

As the field of education lies firmly in the human sciences, and since the phenomenon of Satanism is solidly embedded there, it was necessary to look at the cardinal issues about the nature of Satanism and its associated phenomena from a philosophical point of view. This was necessary because human behaviour cannot simply be explained in terms of cause and effect, and furthermore, no scientific inquiry can take place in a "principle vacuum" (Van der Walt, 1977:5; Schoeman, 1979:8).

Philosophical analysis demands the skilful application of a number of philosophical methods. Kaplan (1988:87) notes that "methodology is the concretisation of philosophy." While Eichelberger (1989:8) clearly displays the influence of secular humanism on his thinking when he suggests that "all knowledge is based on preconceived notions about the nature of the universe", there is nevertheless an element of truth in the statement insofar as it recognises that *a priori* beliefs affect the practice of science. For the Christian philosopher, truth is seen to exist outside of the cosmos - it emanates from God. If man is to arrive at a knowledge of the truth, he "must submit himself to revelation." (Lloyd-Jones, 1967:21.)

The paradigm-related nature of knowledge is expressed in Eichelberger's statement that "knowledge exists within the particular philosophy, theory, method and assumptions used to gain the method." (Eichelberger, 1989:8.) The Christian philosopher will disagree with the fact that knowledge has an ontological existence within a philosophy but will concede that knowledge *acquisition* comes through philosophical consistency, and a congruence between the philosophical methods and the philosophical approach. Stated differently, there must be internal coherence between methods, and a compatibility between the methods and the underlying philosophy.

The school of philosophical thought that shaped the pattern of this research was that of the "Christian scientific approach" - sometimes known as "die Christelike wetenskapsidee" or "die Skrifmatige teoretiese grondidee" (Van der Walt *et al.*, 1983:159, 161-162). Van der Walt *et al.* (1983:1) defines Christian as "that which stands in the service of the true God of the Scriptures".

1.6.2.2.2 *Specification of and rationale behind the various philosophical methods applied in the research*

Philosophical methods that are congruent with the Christian scientific approach, and which were used here are:

1. The "fundamental-reflective" method

One of the problems that faced the researcher is that not all aspects of Satanism can be empirically evaluated. This can be illustrated by the following hypothetical ¹¹ example: Were only empirical methods to be used, an enterprising Satanist could conduct empirical trials by submitting co-operating Satanists to a battery of tests designed to show the degree of positive self-esteem they possess. Should this empirical activity show no adverse comparisons with the test results of a non-Satanist control group, a Satanist could claim that his religion was acceptable, in that the target group was no worse by comparison than the control group. The social and religious acceptability of Satanism, however, rests on criteria that are far more subjective and extensive than the matter of self-esteem alone. This leads to the conclusion that if one were limited to empirical methodology only, one would not be in a position to produce adequate results.

The "fundamental reflective" method recognises that every type of educational inquiry, every educational sub-discipline, is controlled by a religious "ground-motive" or foundation (Van der Walt *et al.*, 1983:1). This method is part of a strategy to lay bare the hermeneutical aspects of the reality being investigated (Van der Walt, 1982:29).

The application of the "fundamental-reflective" method leads the researcher to a point where he is able to hold to convictions which are soundly congruent with fundamental education principles (Van der Walt, 1982:37). The principles of fundamental education are always congruent with the Word of God. This position is attained through a combination of reason and reflection. It is effected when the researcher posits principles that emanate from the "supra-theoretical" or *presupposition-laden aspects* of the matter at hand. This "fundamental reflection" on "fundamentals" is done with reference to the global "light" of the Word of God. The presuppositions held must be perfectly congruent with the Scriptures. In the process of this reasoning, and the reflection that takes place apropos the reality-related matter under scrutiny, the researcher comes to an own perspective or conclusion. In this way, validity in the light of Scriptural norms is achieved (Van der Walt, 1982:37-38).

2. The "historical phenomenon analysis" method

The phenomenon and/or the research problem being scrutinized must be viewed against the backdrop of its historical development. A knowledge of this process is necessary in order to understand the *Sitz im Leben* (context). Satanism, if analyzed only from the perspective of the present, would be improperly understood. The application of this method results in the researcher being able to perceive the exact contours of the problem (Van der Walt, 1982:39).

The "historical phenomenon analysis" method is used to provide the historical and biographical information necessary for the contouring of the perceived present-day problem. Only when this has been done can the researcher proceed with the application of the other methods of his research.

¹¹ While the example is hypothetical, it is based on fact, in that empirical research results have already demonstrated occultism to have resulted in no loss of self-esteem in the research population.

In working towards the production of this "contour" sight must never be lost of the fact that "behind historical contentions is a mass of complex evidence and conflicting values" (Kaestle, 1988:37). This implies that a researcher using the "Christian Philosophical approach" will need to understand the religious ground-motive of the historical interpreter so as to make the necessary allowances for subjectivity. Simply accepting historical interpretation at face value, even when using primary sources, would be a risky business.

3. The "structure-empirical" method

This method requires that the researcher empirically observe the phenomenon (of Satanism/deviant occultism). The use of the method is aimed at providing a description of the structure of the phenomenon and presupposes an understanding of the phenomenon being investigated. It is therefore obvious that, in order to come to this point, many or all of the other methods of educational inquiry, and particularly fundamental pedagogical inquiry, will have been employed. For this reason Van der Walt (1982:34) classifies this method as "oorkoopelend en omvattend". Schoeman (1979:54) equates the "structure-empirical" method with the "transcendental-empirical" method. The transcendental-empirical method is focused on causing an ongoing dialogue between the "regulative ideas" and the empirical practice.

4. The "transcendental-critical" method

The so-called neutrality principle in the practice of science (any science) is a myth (Schoeman, 1980:13-15). Even scholars who revere a philosophical tradition other than the Christian approach to science acknowledge this truth. Kaplan declares (1988:93):

A myth of neutralism supposes that scientific status requires rigorous exclusion of values from the educational enterprise. Even if the exclusion were desirable (a value!) it is impossible.

Such neutrality is based on the faulty premise of the autonomy of human theoretical or scientific thought (Dooyeweerd, 1953:34-36). Dooyeweerd (1948:15-16) has rocked the neutrality postulate to its foundations by pointing to the inability of those who espouse it to resolve the many diametrically opposed differences of opinion that exist in areas of scientific thought, between themselves and those who espouse the same principle. The fact that mere rational argument is not sufficient to persuade opposing parties to find agreement can only be explained on the one hand by concluding that either one, or both parties, are intellectually dishonest or, on the other hand, the more likely explanation is that the exercise of their rationality is influenced by their personal *a priori's*.

Now, while no person can practise science neutrally, every practitioner must strive for the elimination of bias. Kaplan (1988:93) is incisive in his comment:

Bias is only hidden by pretence of neutrality; it is effectively minimized only by making values explicit and by subjecting them in turn to careful inquiry.

To ascertain the cause of differences in the way different people explain the same phenomenon, we need to enquire about and determine the religious "ground-motive" of the persons concerned (Van der Walt, "Voorwoord" *In* Van Wyk, 1979 ; Schoeman, 1979:12). The "transcendental-critical" method lays bare the religious polarity, the religious ground-

motive of the thinking or position being evaluated (Van der Walt, 1982:42). Dooyeweerd (1953:68) declares that "the religious ground-motive is the true starting point of philosophy."

So as not to be misunderstood, the investigator has used the word "transcendental" in the sense of "something which is based on an *a priori* element in experience" (Coulson *et al.*, 1976:1775). Thus, a "transcendental" method will entail an analysis whereby a researcher consciously or even self-consciously, attempts to find out what transcendentals are operative in that which is being investigated.

The "transcendental-critical" method is a sister technique to the "transcendental-empirical" method. Where the latter approach calls for the scientific (educational) practitioner to penetrate to the basic (transcendental) pre-conditions by way of the modal functions of reality, the former is the technique by which the religious "ground-motive" of the practitioner is brought to the surface. The religious "ground-motive" determines the scientific pre-suppositions of the scientist. The scientist progressively acquires perspectives on all matters. These perspectives become "regulative ideas" to the researcher (Heiberg, 1974:174-190). Schoeman (1979:44) points out that these "regulative ideas" actually make scientific thought possible. Some of the "regulative ideas" are based on the results of previous experimental or empirical work while others clearly transcend empirical evaluation. The validity of such pre-scientific views must be evaluated philosophically.

In using the transcendental-critical method the researcher is enabled not only to determine the "religious ground-motive" of the thinkers that he is interacting with, but also his own "religious ground-motive" (Van der Walt, 1982:42).

The application of the method is not complete until the researcher gives an own transcendent standpoint that relevantly relates to the problematic or theory being investigated (Van der Walt, 1982:42).

The norm by which the transcendental-critical method functions, and also the objective standard by which its application is judged, is the Word of God. The theories or problematic being investigated, and also the own theories being advanced by a researcher, are at all times judged by their congruence to the Scriptures - hence Van der Walt's (1980a:8 ; Van der Walt, *et al.*, 1883:159-161) use of the terms "Skrifmatig" and "Skriftuurlik".

Van Til (1974:81) applies this principle to education:

The teacher has a criterion for judging what is educative and what is miseducative. Whatever is in accord with Scripture is educative; whatever is not in accord with it is miseducative.

Consequently, the phenomenon of Satanism has been evaluated in terms of the following theological and philosophical criteria:

1. The Christian religious pre-suppositions.
2. The Reformed approach to doctrine.
3. A Scriptural view of:
God
man
Satan

sacrifice
sin
relationships between people
worship
prayer, *et cetera*.

1.6.3 The empirical research design

The following paragraphs provide a macro view of the design of the empirical aspect of this enquiry. More detail is provided in chapter five.

Population:

All pupils in standards seven to ten of the secondary schools of the Transvaal Education Department.

Sampling:

A ten percent sample of all the secondary schools of the Transvaal Education Department selected in accordance with the **systematic sampling approach**. The *systematic sample* can, to all intents and purposes, be considered a random sample.¹²

In each school a random selection of pupils in each of standards seven to ten was made. The sample size was 6.5% of the pupil population of the standards concerned and comprised 1039 pupils.

Questionnaire:

A structured questionnaire was administered to the pupils in the sample. The instrument was designed to probe the degree of involvement in occult activities, the degree of acceptance of occult practices and beliefs, and the personality, home, religious and societal factors that could predispose children to occult/Satanistic involvement. The questionnaire was based on theoretical research and was evaluated and approved by the Bureau for Educational Research of the Transvaal Education Department. The validity and reliability of the instrument had been determined by means of accepted scientific techniques.

A standardised psychometric test - the *PHSF Relations Questionnaire* - was also applied.

Statistical analysis:

Suitable statistical procedures of both descriptive and inferential type for quantitative analysis were determined in conjunction with the advice of the statistical consultant of the Potchefstroom University for Christian Higher

¹² This was confirmed by the Statistical Consultant of the PU for CHE.

Education. The computer Statistical Analysis System (SAS) was used for the statistical analysis. The results may in consequence be extrapolated to conclusions concerning the secondary-schools of the Transvaal.

1.7 THE FIELD OF INVESTIGATION

1.7.1 Regarding the scientific discipline

The research falls within the ambit of Philosophy of Education as Satanism deals with and centres on a number of philosophical questions, matters and problems in education.

The phenomenon of Satanism raises questions that interface with philosophy and anthropology. Some of these questions are:

- Is Satanism a religion?
- Does it pretend to be a religion?
- Is it an apostatic religion?
- What are its anthropological ramifications?
- What is its view of man?
- Is it man-centred?
- Is it man's attempt at "man-worship"?

The phenomenon of Satanism raises epistemological questions like:

- Is this a mystical religion?
- Is it based on knowledge not present in our surroundings?
- Is it an attempt at being one with God?
- How do Satanists come to acquire knowledge of God and Satan?
- Is their understanding of God, Satan, the functioning of the cosmos, and religion really knowledge?

The ethical issues that needed analysis were:

- How does Satanism impact on relationships between people?
- How does Satanism impact on relationships between people and animals?
- How does Satanism impact on relationships between people and creation?
- Is Satanism anti-social?

In the field of philosophy of education the researcher was confronted with questions like:

- Does the rooting of Satanism have an effect on the nature of the school?
- What are the implications for education?
- What are the implications for the aims of education?
- What are the implications for the methods of education?
- How does it impact on content?
- How does it impact on authority?
- How does it impact on discipline?
- How does it affect the relationship between educator/educand?

The phenomenon of Satanism has also been evaluated in terms of the following philosophical and theological criteria:

1. The Christian religious pre-suppositions.
2. The Reformed approach to doctrine.
3. A Scriptural view of:
God
man
Satan
sacrifice
sin
relationships between people, *et cetera*.

1.7.2 Conceptual definitions

The following were key concepts in this investigation:

- (1) "Satanism": The religion which worships Satan as god (Ouweneel, 1990:405; Gardiner & Gardiner, 1990:165).
- (2) "Associated phenomena": The realities that interface with Satanism, namely, the occult, demon-possession and the so-called parapsychological realities. These can be defined as follows:
 - (i) "The occult": The knowledge or practices relating to the so-called "hidden" realm of the supernatural (Gardiner & Gardiner, 1990: 103; Wright, 1977:56). The three categories of activity that comprise the field of the occult are: Divination, Magic and Spiritism (Ouweneel, 1990:123). They can be defined as:

"Divination": the determination of the future or destiny by occultic means (Ouweneel, 1990:179; Unger, 1989:55).

"Magic": The divinely forbidden art of bringing about results beyond human power by recourse to super-human spirit agencies (Unger, 1989:76).

"Spiritism": Activities by which information is obtained from or transmitted to the "spirit-world" through mediums (Venter, 1990:54).
 - (ii) "Demon-possession": The state in which the mind of a person is controlled by supernatural being/s antipathetic to God (Unger, 1973:78).
 - (iii) "Parapsychology": a study of mental phenomena lying outside the field of natural human abilities (Ouweneel, 1990:405 ; Wright, 1977:56).
- (3) "Philosophy of education": Philosophy concerns itself with the world in which the person finds himself. It answers, *inter alia*, cosmological and anthropological questions. In this case the world is the world of education (Schoeman, 1980:1).

1.8 CHAPTER DIVISIONS OF THIS THESIS/RESEARCH REPORT

1. Introduction and orientation.

The definition of the problem and the aims of the research, the methodological approach adopted and the conceptual definitions pertaining to the phenomenon.

2. Satanism and Witchcraft.

The two types of Satanism and the two types of witchcraft. The interrelationships.

3. Occultism and associated phenomena.

The inter-relationships of the occult, Satanism, demon possession, mysticism, parapsychology and the New Age Movement.

4. The factors that promote and cause Satanism.

A study of the factors that cause Satanism and also of the factors that facilitate the passage of Satanism.

5. The design of the empirical research.

The design, approach and execution of the empirical research project.

6. The results of the empirical research.

7. Findings, conclusions and recommendations.

1.9 CONCLUDING REMARKS

The chapter has identified the seeming growth of Satanism among South African school-going children between 1988 and 1992 as the focal point of the research. The problem has been fine-tuned by means of a reduction to five basic questions. The aims of the research are reflected in five objectives. These include a definition and elucidation of the phenomenon of Satanism; a fundamental pedagogical evaluation of the phenomenon; an identification of predisposing factors, educo-psycho-social as well as other factors, that contribute to an adolescent being attracted to Satanism; an assessment of the degree of belief and involvement in Satanism and occultism; the development of guidelines for dealing with the problem of Satanism among school children.

The philosophy of science of the researcher has been revealed to be that of a Christian approach to science. The methods, both philosophical and empirical, that were applied in the execution of this research are enumerated and explained. An overview of the design of the empirical research has been provided, as has a list of the fundamental concepts, which concepts have been defined. The fundamental pedagogical analysis of Satanism and associated phenomena now proceeds by means of a literature study.

2. SATANISM AND WITCHCRAFT

2.1 INTRODUCTION

This chapter delineates the phenomena of Satanism and witchcraft, and shows the relationships that exist between them. The historical roots and development of Satanism and witchcraft have been traced in order to contour the context in which we find the phenomenon of Satanism and also to facilitate an understanding of these phenomena. In the development of the chapter two types of Satanism are delineated and thereafter each is subjected to a fundamental pedagogical analysis.

This chapter, together with the following chapter, provides an essential theoretical base for the design of the empirical research, and also for the interpretation of the results, as most current literature works from the basis of knowing only one type of Satanism, and consequently erring in making an invalid reduction of the phenomenon of Satanism.

2.2 SATANISM

2.2.1 General introduction

2.2.1.1 *Modern Satanism and traditional Satanism*

2.2.1.1.1 *Introduction*

Before attempting a definition of Satanism it is cardinally important to assert that there are two types of Satanism extant - what commentators call "modern Satanism" (Haasbroek, 1978:81,85; Van Zyl, 1977:12), and what Josh McDowell calls "traditional Satanism" (1983:236). The two are worlds apart in philosophy, although their praxis shows considerable signs of overlap at times.

2.2.1.1.2 *Modern Satanism defined*

Modern Satanism is the term applied to the movement that emerged from the thinking and practice of men such as Aleister Crowley (1845-1947) and Anton Szandor LaVey (1930-). LaVey founded his "Church of Satan" in San Francisco on the 30 April 1966.

Modern Satanism should be considered as a movement rather than an organization. The Church of Satan is merely one representative branch of this movement. Michael Aquino, initially a lieutenant of LaVey, broke away from the Church of Satan and started his own branch called the Temple of Set, in 1975 (Gardiner & Gardiner, 1990:56). Aquino's church functions independently, and differently in various ways - in certain areas it is even at variance with LaVey's group. It is erroneous to think of *modern Satanism* as an organized world-wide movement under the headship of LaVey.

There are scholars who would trace the roots of *modern Satanism* back to other origins, for example Haasbroek (1978:81), who avers:

Die moderne Satanisme het sy oorsprong in Duitsland in die Okkulte sekte - die Ordo Templi Orientes (O.T.O.) - wat deur Karl Kellner, 'n ryk industrialis, en sy vriend Theodor Reuss aan die begin van hierdie eeu tot stand gebring is.

Irrespective of the variation in thought concerning the locus of origin, what is certain is that *modern Satanism* is a relatively recent phenomenon, with historical roots going back not more than a century.

2.2.1.1.3 *Modern Satanism markedly different from traditional Satanism*

The various branches that are representative of *Modern Satanism* display a great degree of congruence in their doctrine. In attempting to understand the essential doctrines of *modern Satanism* LaVey's Church of Satan will be used as a focal point - a sound policy in the light of the fact that he has been the most prolific writer and articulate spokesman for *modern Satanists*, and as his *Satanic Bible* is widely used by both *modern Satanists* and *traditional Satanists* in these times.

What is particularly astounding about the Church of Satan is that they do not believe in the existence of an anthropomorphic Satan (LaVey, 1969:62; 1973:90). Also astounding is the fact that the *Satanic Bible*,¹ written by LaVey for his followers, pertinently forbids rape, child molestation, bestiality (LaVey, 1969:66-70) and emphatically prohibits child and animal sacrifice (LaVey, 1969:89; 1973:100). This is even more perplexing when we bear in mind the barrage of newspaper reports on the behaviour of Satanists that are contradictory of these dictums (cf. Elsas, 1991:1; Van Zyl, 1991:??; Van Greunen, 1990:2; Anon., 1992:3). Perhaps most surprisingly, LaVey declares (LaVey, 1969:100) "a black mass is not the magical ceremony practised by Satanists."

McDowell and Stewart (1983:237) state: "it would seem that, in *modern Satanism*, we have to do with a new humanistic Satanism" and that "the Church of Satan is the clearest example of this new emphasis." LaVey himself believes that "the Satanist is the ultimate humanist" (1973:95). Richard Lovelace (1976:82-83) is perhaps more accurate in assessing these *modern Satanists* to be "a collection of basically agnostic swingers using Nietzschean philosophy as an excuse for hedonism." It follows that *modern Satanism* is a religious movement that primarily focuses on self-indulgence (LaVey, 1969:51,54; 1973:94). LaVey (1969:54) writes:

We are tired of denying ourselves the pleasures of life which we deserve. Today, as always, man needs to enjoy himself here and now, instead of waiting for his rewards in heaven. So why not have a religion based on indulgence?

There are, however, reams of documented cases of present-day Satanists doing many or all of the very things that LaVey expressly forbids. Gardiner and Gardiner (1990:67-71; 11-25; 35-40) cite incidents in the United States of America and Europe as well as in the Republic of South Africa. South African Police Captain Leonard Solms (Jonker, 1991b:98), commander of the child-protection unit in Cape Town, has revealed chilling details of ritual foetus murders that have taken place in South Africa in recent times. Even Doreen Valiente (1973:xvi), a self-confessed witch and author of "An ABC of Witchcraft Past and Present", while vociferously denying the involvement of witchcraft in such reprehensible acts and practices as rape, bestiality, child abuse etc. concedes that:

¹ The *Satanic Bible* is a banned book in South Africa and is listed in Jensen's Index of Objectionable Literature. Notice of its banning was published in the Government Gazette 1058 of the 22 June 1973.

To say that black magic and Satanism do not exist, in view of the desecrations of churches and graveyards that have made the headlines in recent years, would be to ignore a good deal of disturbing evidence.

Viewed critically, the empirical evidence indicating rape, molestation, bestiality, ritual child abuse, animal and human sacrifice, and blasphemous rituals to name but some, seems to negate the protestations of LaVey that *modern Satanists* do not do such things. These inconsistencies can be explained by believing that:

- * LaVey and his followers do not practise what they preach, and/or
- * those who practise such atrocious behaviour are actually not *modern Satanists* but *traditional Satanists*.

It would seem as if the best solution is to recognize that the problem is caused by multiple factors:

Firstly, not every Satanist encountered today is a *modern Satanist*, but that there are far more *traditional Satanists* than we give credit for. This is, in all likelihood, the major reason. Secondly, that the evolution that has naturally occurred in the *modern Satanic* movement ² has taken the natural path of departing from the understanding of doctrine and practice that LaVey articulated in his *Satanic Bible*. Stated differently, the term *modern Satanism* covers a **wide diversity** of religious belief and practice. ³ Thirdly, LaVey's Church, and others of that ilk, are no more exempt from human inconsistency in their practice than is the Christian church. ⁴

2.2.1.1.4 *Identifying marks of traditional Satanism*

Traditional Satanism is associated with black magic and witchcraft (McDowell & Stewart, 1983:236; Lovelace, 1976:66; Koekemoer, 1977:3). Accounts of the behavioural manifestations of Satanism in bygone eras provide ample evidence of degrading and anti-social behaviour such as is commonly associated with Satanists. *Traditional Satanism* has a strong ritualistic element (McDowell & Stewart, 1983:236; Summers, *circa* 1982:110-172), and this ritual is deliberately designed to be the obverse of Christian ritual (Valiente, 1973:42). It

² Gardiner and Gardiner (1990:57) list 12 Satanistic church groupings that have arisen as 'off-shoots' of LaVey's church. Edward Heenan (1973:105-118) lists two further groupings. Randall (1976:103) names a further grouping. It seems as if these are but some of many.

³ In his comparative study of two separate groupings of modern Satanists, Heenan (1973:105-118) shows considerable, even diametric differences between the groups. In his concluding summary he states "if the words that describe Dr. Herbert Sloane's witchcraft are *Satanism, puritanism, and authoritarianism*, the contrasting descriptions of Mrs. Kennedy's witchcraft are *occultism, libertinism, and egalitarianism*" (Heenan, 1973:116).

⁴ Alfred Randall infiltrated the Church of Satan in San Francisco in order to pursue his research of their behaviour. In his article *The Church of Satan* (Glock & Bellah, 1976:180-202), he points to clear examples (pertaining to astrology and black mass) of the members of the group not practising official policy as per the teachings of LaVey (cf. p. 186).

should by now be clear that it is *traditional Satanism* that most commentators have in mind when they write or speak on the subject.

2.2.1.1.5 Summary

In summary it should be noted that:

- * there are two types of Satanism: *traditional* and *modern*
- * both exist side by side in our time
- * *traditional Satanism* is the type that best conforms to the "classical understanding" of the beliefs and practice of Satanism
- * *modern Satanism*, in its purer form, is an atheistic, self-indulgent religion
- * *modern Satanism* is represented by many groupings that show considerable variations (from LaVey's Church and from each other) in belief and practice, and
- * *modern Satanism*, in some of its forms of expression and manifestations, shows considerable overlap with *traditional Satanism*.

2.2.1.2 Erroneous interpretations and explanations of the phenomenon of Satanism

One of the major faults in South African academic treatment of the phenomenon of Satanism has been the tendency on the part of some academics to merge the characteristics of the two types of Satanism, and consequently to ascribe the product of this synthesis to one of the types. This is evident in the paper delivered by S. J. Prins (1977:58) at a national symposium on Satanism held in Pretoria in 1977. He describes *modern Satanism* in terms that make it clear that he is actually speaking about *traditional Satanism*.

The converse error, namely, the failure to recognise the distinction between *traditional* and *modern Satanism*, and the coalescing of *traditional Satanism* into *modern Satanism* and considering it to be *modern Satanism*, is encountered among different scholars. This can be seen in the monograph *Die Kerk se antwoord op Satanisme* (Van Wyk, 1990), where he states that the form taken by *modern Satanism* differs considerably from that of Satanism in the Middle-ages (1990:1), then proceeds to identify *modern Satanism* with Aleister Crowley and latterly, with Anton LaVey's Church of Satan in San Francisco (1990:2). Thus far there is no error to be seen. He then proceeds to attribute all the ritual practices of *traditional Satanism* to *modern Satanism* (1990:2) despite the clear indications given by LaVey (1969:99-105) in the *Satanic Bible* that *modern Satanists* do not celebrate black masses or concern themselves with blasphemous anti-Christian rituals (cf. Pretorius, 1977:43).

A third and different type of error is that exemplified by F. J. van Zyl (1977:12) in his paper *Moderne Satanisme* delivered at the National Symposium on Satanism held in Pretoria in May 1977. He comments:

Satanisme in die gestalte soos wat dit deur die vorige skrywer geskilder is met sy hekserij, towery en ander afstootlikhede, behoort tot die verlede. Moderne Satanisme is baie meer verfynd.⁵

⁵ See Haasbroek (1978:81) for a further example of a monistic approach to modern Satanism.

Here the fault is not a failure to differentiate, neither is it a tendency to merge the two types into one, but rather a tendency to assume that only one type (in this case *modern Satanism*) exists today.

While three types of erroneous interpretation have been pointed out, the tendency among researchers and academics is towards believing either that all Satanists believe and practise as do the *traditional Satanists*, or as the *modern Satanists* do. There have been few attempts to date in South African writing to differentiate between *traditional* and *modern Satanism*, and no attempt hitherto has adequately accounted for the complete spectrum of observable data, or produced an adequate taxonomy that would account for both the commonalities and the diversities.

It is the contention of this researcher:

- * that both types of Satanism exist - the *traditional* and the *modern Satanism*
- * that **they are both operative in the world today** - particularly the Western world. They are also both operative in South Africa presently.
- * that their distinct identities are the outflow of differences in the fundamental philosophy and cosmology of each
- * that *modern Satanism* has spawned new movements and groups which, through a process of sub-cultural osmosis, have acquired some atavistic traits that are reflected in behavioural overlaps with *traditional Satanism*.

Given the above, the nature and practices of Satanism can now be more accurately determined.

2.2.1.3 Satanism is a religion

Traditional Satanism is a religion.⁶ The Shorter Oxford Dictionary (Onions, 1968:1697) defines religion as "man's recognition of a superhuman controlling power and especially of a personal God or gods entitled to obedience and worship". The Handbook van die Afrikaanse Taal (Schoonees *et al.*, 1975:228) defines a religion as "verering, aanbidding van God of 'n god". *Traditional Satanism* clearly satisfies these definitions.

Modern Satanism appears not to be a religion but such a conclusion warrants closer consideration. LaVey (1969:62) claims *modern Satanists* do not believe that Satan exists as an anthropomorphic being. In defining his concept of Satan LaVey (1969:62) states: "He merely represents a force of nature." This could lead one to argue that they do not fulfil the dictionary definitions of religion used as the norm. LaVey (1969:14), in denying that Satanists are devil worshippers, protests that "Satanism is not so much an *anti-religion* as an *unreligion*". Van Zyl (1977:16) raises the question: "... of ons in die Satanisme met 'n godsdiens of 'n geloof te doen het." He proceeds to reason that Satanism is not a religion but a faith by virtue of the fact that Satanists do not believe in the power of any other being to influence one's destiny (Van Zyl, 1977:17; cf. LaVey, 1973:90,96). When we consider that

⁶ Ouweneel (1990:405) and Gardiner and Gardiner (1991:165) are among the almost universal consensus of writers who concur on this point. Note, however, that none of these differentiate between *traditional* and *modern Satanism*. It is quite evident from their content that they both fuse the two types into one.

the stance of LaVey and those who follow him amounts to the "deification of man" (cf. Van Zyl, 1977:16) it seems appealing to our logic to classify them as not being a religion. But is this correct?

The Afrikaans words *religie* and *godsdien*s are often used synonymously but, within the thinking of Dooyeweerd and Christian Philosophy, are not synonymous (Van der Walt *et al.*, 1977:44). The word "religion" has the Latin words *re* and *ligare* as its roots. *Ligare* means "to tie or bind". The prefix *re* means "back, with return to previous state after lapse or cessation or occurrence of opposite state or action" (The Concise Oxford Dictionary, Fowler & Fowler, 1956:1007,1029). "Religion" when used in this way means "to bind back" the "heart" of the person to the "true or pretended absolute Origin" (Dooyeweerd, Vol 1, 1953:57; Van der Walt *et al.*, 1977:400). It is therefore true to assert that people, all people, are religious - *modern Satanists* also. And inasmuch as their beliefs, and the practice of these beliefs, are organizationally structured towards the realization of what they consider to be the true meaning of life, they are religious. When the religion binds the person back to the True Origin we consider it to be *anastatic* and when it binds the person back to a pretended Origin, even self-exalted reason as do the *modern Satanists*, we consider it *apostatic* (Van der Walt *et al.*, 1983:3).

When the word "religion" is used to indicate praxis we are dealing with *godsdien*s (worship) as opposed to *religie*. All Satanists are religious in the sense of *religie*, and it is also correct to argue that in the pursuance of their *religie* they are *godsdienstig*, for Van der Walt *et al.*, (1983:44), define *godsdien*s as:

die ganse lewe van die mens in gehoorsaamheid aan die religie wat op sy hart beslag gelê het.

and reason:

Die godsdien

s van die mens is in sy religie verwortel en dit word ook in die laaste instansie deur die religie bepaal.

Recognising that both *traditional* and *modern Satanism* are religions does not constitute approval or credibility to either. The fact that Satanism is not illegal does not for one moment imply that it is worthy of approval - Satanism is deprecated in every civilised country in the western world.⁷ Dreyer (1977:22) observes "selfs die heiden en die ateïs stel homself teenoor bewegings wat tot so 'n lae sedelike peil daal." This deprecation is certainly the response of society at large, even when the authorities take a more liberal perspective.⁸

A look at the religious practices of the Satanists (cf. # 2.5) will put their religion in clearer perspective.

⁷ Statement by the then Minister of Education in the House of Assembly: Mr P Clase, on 1989-08-16 as quoted in *The Star*, 1989-08-17.

⁸ The Church of Satan is officially recognised as such and registered in the State of California. *Time Magazine*, (1972, 19 June, p.46) states "LaVey's Church is organised, incorporated and protected under the laws of California." (cf. Pretorius, *in* Swart, 1977:52.)

2.3 WITCHCRAFT

2.3.1 Introduction

In order to understand the origin and nature of Satanism it is necessary to first understand the phenomenon of witchcraft.

2.3.2 Witchcraft and sorcery: definitions

Witchcraft has been variously defined as:

- * "the psychic power to harm, where the thought is father to the deed." (Lewis, 1971:13.)
- * "the exercise of supernatural power supposed to be possessed by persons in league with the devil or evil spirits." (Onions, 1968:2438, *The Shorter Oxford English Dictionary*.)
- * "Die gebruik van towerformules, okkulte liturgieë en handeling om sekere gevoelens, houdings of bande te bewerk teenoor ander persone." (Prinsloo & Rossouw, 1983:87.)
- * "...the performance of magic, forbidden by God, for non-Biblical ends." (McDowell & Stewart, 1983:260.)

Sorcery is defined as:

- * "The use of magic or enchantment; the practice of magic arts; witchcraft." (Onions, 1968:1947, *The Shorter Oxford English Dictionary*.)

Most dictionaries would define sorcery and witchcraft in roughly synonymous terms. This was also the situation in the discipline of anthropology until Evans-Pritchard published his work among the Azande people in 1937 (Marwick, 1982:12). Most anthropologists would now distinguish between witchcraft and sorcery by defining a sorcerer as a person who harms the victim by magic, i.e. the use of means, while the witch⁹ does so by some mystical power inherent in her personality - a power that does not require the help of magic (Marwick, 1982:13). The witch exercises her malevolent power by occult means. She needs no words, rite, spell or potion. Hers is a purely psychic act. Sorcery on the other hand is the deliberate employment of maleficent magic (Thomas, 1982a:41).

The Old Testament Hebrew references to activity of the type outlined above are generally

⁹ The term "witch" is usually applied to those of female gender, and "wizard" to those of male gender. Both words derive from Anglo-Saxon terms that bear the meaning "wise" (Valiente, 1973:343-344). The tendency to use the word "warlock" to denote a male witch is a modern practice and is not well received among the communities of modern witches (Valiente, 1973:344).

translated "sorcery" and not "witchcraft", and it is interesting to note that the *Septuagint*¹⁰ substituted the word *pharmakeia* for the Hebrew word for sorcerer - their idea of a sorcerer being someone who used medications and potions, who was a "poisoner" (North, 1988:66; Parrinder, 1963:120).

The Bible is strongly condemnatory of occult practices and since sorcery is viewed in the Old Testament as entailing more than just the application of poisons, rather, sorcery is conceived to be intertwined with the occult, it is evident that both witchcraft and sorcery are viewed in similarly pejorative terms. From an Old Testament perspective we can consider the terms **witchcraft and sorcery to be synonymous**. The renowned anthropologist Marwick (1982:11), in summarising his position, might just as well be speaking on behalf of the Old Testament when he says of witchcraft and sorcery:

A cardinal thread in the various definitions of witchcraft is the belief that certain members of the community harm their fellows illicitly by **supernatural means**. (emphasis - HES.)

2.3.3 Types of witchcraft

2.3.3.1 Two types of witchcraft

Just as there is clearly more than one type of Satanism, so also with witchcraft. It is now widely recognised that there are two main types of contemporary witch-cult. Larner (1982:50) describes them as follows:

... there are the groups who expressly embrace "evil", whose centre point is Satan laced with sex; and there are the groups who regard themselves as the inheritors of a totally innocuous, pre-Christian fertility religion.

Larner (1982:49) refers to the two types as *sabbath witchcraft* and *compact witchcraft* respectively. She defines *compact witchcraft* as:

Here the essence of witchcraft lies in a pact with Satan, the Christian devil. It does not matter whether the power realised through the pact is used for harming or healing. Compact witchcraft therefore blurs the distinction between black and white magic; between *maleficium* and *curing*. (Larner, 1982:49.)

Margaret Murray used the terms *operative witchcraft* to indicate the type that was characterized by the use of spells and charms, and the term *ritual witchcraft* to refer to that which Larner calls *sabbath witchcraft* (Murray, 1967:11). *Ritual witchcraft* was conceived by Murray to be a pre-Christian fertility religion (Murray, 1967:19). In terms of her understanding, the element of compact (covenant) is absent in these *ritual witchcraft* groups.

In order to understand why a distinction is drawn between *sabbath* and *compact witchcraft* we need firstly to list the main elements of witchcraft, and secondly, to note the absence or

¹⁰ The Greek translation of the Hebrew Scriptures (the O.T.) originating in Egypt circa 200 B.C.

presence of these main elements in each type of witchcraft. On analysis, witchcraft will be seen to display certain **main** characteristics. These are:

* **The element of maleficence.**

This word "maleficence" is defined in the Shorter Oxford Dictionary as "hurtful" (Onions, 1968:1194). It points to the practice, encountered universally in ancient and medieval witchcraft, of using magic or occult means to hurt or harm other people or animals. Mayer (1982:55) states that the witch is "held to be a person in whom dwells a distinctive evilness."

* **The element of compact.**

The Shorter Oxford Dictionary (Onions, 1968:352) defines "compact" as "a covenant or contract between two or more parties." The term, when used in relation to witchcraft, refers to the agreement or pact between the practitioner/devotee and Satan - an idea that is paralleled in the Biblical concept of "covenant". Witches covenant with Satan (cf. Summers, ca. 1982:65-67).

* **The use of magic.**

Gettings (1986:134) says that, in its widest application, **magic** is the act of influencing the course of events through the persuasion or coercion of spiritual agencies. Magic is usually categorised into "white magic" and "black magic". White magic is the term applied to those who use beneficent spirits (Gettings, 1986:239) and is directed at helping people - in the words of Gettings (1986:239) "of furthering the evolution of the world and man." Conversely, black magic is "the wrongful use of occult powers" (Valiente, 1973:232). It is magic with evil intention (Blunsdon, 1962:125). Magic, both black and white, is a fundamental practice of witchcraft (Parrinder, 1963:12), indeed a *sine qua non* thereof.¹¹

* **The observance of ritual.**

The regular meeting together of group or coven members for various ritual practices and observances is a hall-mark of witchcraft. Some people do practise witchcraft in isolation (Valiente, 1973:69) but this is usually when circumstances like geographical location or persecution necessitate this.

* **The emphasis on fertility.**

This theme has been a predominant one, if not **the** predominant one, in witchcraft from earliest times (Baroja, 1982:77). Summers (ca. 1982:95-100) appends examples from as far back as 411 B.C.

When *compact witchcraft* is looked at closely it will be seen that it is **always** characterized by:

¹¹ Some scholars emphasize that magic is neither good nor evil but neutral (Bosch, 1987:45; Guiley, 1989:214; Valiente, 1973:124). As such they point out that it is amoral, and depends on the user's intention for its polarity. While this looks like sound reasoning it is not Biblical. Gettings (1986:134) maintains that all real magic entails recourse to "spirit agencies". He points out that all real occultists believe that the whole world is spiritual, and is driven along by spiritual forces. The possibility of a "spiritless world" is a contradiction in terms for an occultist. Magic cannot be neutral.

- * a conscious belief in the existence of a "real Devil" whether called by that name or not
- * a deliberate pact or agreement, made either orally or in writing, to serve the Devil
- * the practice of black and white magic
- * the orientation of maleficence
- * ritual sexual acts.

Sabbath witchcraft differs from *compact witchcraft* in that it:

- * does not believe in the existence of a Devil
- * does not require that a pact be made with the Devil
- * involves the worship of a pagan and primitive duad of gods (one female, one male) - a concept that has strong sexual overtones
- * practises white magic extensively ¹²
- * always meets for group rituals, most of which centre on fertility rites - usually sexual in nature
- * is not maleficent. ¹³

By now it will be obvious that the literature on witchcraft is complicated by a proliferation of synonymous terminology. To avoid confusion it should be noted that Larner's definition of *compact witchcraft* closely correlates with the *operative witchcraft* of Murray, while her *sabbath witchcraft* aligns well with the *ritual witchcraft* of Murray. In turn, Murray's *ritual witchcraft* can be equated with what Valiente claims to be "The Craft of the Wise" or "The Old Religion" (Valiente, 1973:14-15; cf. Guiley, 1989:ix).

2.3.3.2 *Sabbath or ritual witchcraft*

The idea of witchcraft being a fertility cult was given credence by Murray in her landmark study *The Witch-Cult in Western Europe* published in 1921. Murray (1967:12) suggested that the cult centred on the worship of a two-faced horned god known to the Romans as Dianus. This religion pre-dated Christianity (Murray, 1967:19) and was clearly pagan (Murray, 1967:161; cf. McFarlane, 1982:233; cf. Valiente, 1973:42). Murray (1967:161) maintained that the witchcraft that we encounter today is descended from (Murray's words are: "is a

¹² They lay much stress on the fact that they do not practice black but only white magic (cf. Valiente, 1973:274-276; Guiley, 1989:ix). This must be interpreted as a principle that they espouse, and not as a *de facto* reality. Valiente (1973:128) points out that magic itself is neither black nor white - it is the intention of the practitioner that determines the polarity thereof (cf. Guiley, 1989:214). Evidence gleaned from written sources (cf. Valiente, 1973:232) and also from inferential reasoning, is there to support the suggestion that the members of the "Craft of the Wise" do sometimes let their vindictiveness taint their practice.

¹³ This point is disputable in terms of degree but not in terms of it being a generalised characteristic. Guiley (1989:ix) says modern (she means *sabbath* or *ritual*) witches are **never** maleficent. Valiente (1973:128), in commenting on the use of magic by modern witches, says "it is the way in which these powers are used that makes them good or evil, and not the essential nature of the powers themselves." (cf. Guiley, 1989:214.) This statement is a tacit recognition of the fact that some modern witches do "misuse their powers" for maleficent purposes. These behavioural aberrations then would be considered to be conduct that deviates from the ideals of modern witchcraft.

survivor of") this pre-Christian pagan religion.

An investigation of the ritual practices of these witches shows that they give prominence to sexual fertility rites (Murray, 1967:14). Adherents of this cult - it takes different forms and names in different places - concern themselves more with sex and fertility rituals than with the traditional occult-generated maleficence so characteristic of *compact witchcraft* (Valiente, 1973:274-276). Guiley (1989:ix) denies that maleficence plays any part whatsoever in this witchcraft.

In tones reminiscent of the Roman Catholic Church's claim to the right of apostolic succession, adherents of *ritual witchcraft* claim that this witchcraft¹⁴ is the actual witchcraft of old, the true representative of the "Old Religion" (Valiente, 1973:258). Valiente states (1973:xvi):

What modern witches practise is a present-day version of a very old faith, of which the basic essence has remained unchanged.

Concerning the origin of *ritual witchcraft* we must again note that Murray traces it back to pre-Christian pagan roots. There are also scholars who concur with Murray in tracing the origins of *ritual witchcraft* back into the early history of civilized man (cf. Baroja, 1964:3-40; 58-68). Baroja, like Murray, also considers primitive witchcraft to have had its major focal point in areas pertaining to sexuality (Baroja, 1964:31-34). One is strongly tempted to see an example of this in the worship of Baal and Ashtaroth (Lovelace, 1976:82; Ouweneel, 1990:254).

Other scholars, however, reason that Murray's thesis itself provided the impetus for *ritual witchcraft* as we know it today. They aver that as a result of her study, and the popularity accorded it in academic circles for so long,¹⁵ many such fertility witch-cult groups started in Western Europe (Cohn, 1982:147; Larner, 1982:51; Ouweneel, 1990:253). **Time magazine**, (1972, June 19, p.46) in its cover story "the occult - a substitute faith" is supportive of this view in suggesting that "Scholars differ with Murray but many of today's "white witches" **take her suggestion** and imitate pagan-ways rather than Satanic witchcraft." (emphasis - HES.)

While the difference of opinion on how far back to trace the origins of *ritual* (fertility-oriented) *witchcraft* is still very much alive, it is important to take note of the fact that Murray's thesis has been largely discounted as not adequately accounting for the facts since 1968 (Cohn, 1982:146-152; Marwick, 1982:13). This, however, must not lead us into the error of considering the fertility-orientation of witchcraft to have been unimportant before modern times.

¹⁴ Devotees of this type of witchcraft frequently refer to their religion as "The Craft of the Wise" or "The Old Religion" (Valiente, 1973:xiv-xvi).

¹⁵ Murray's thesis held sway as the predominant explanation of the origin of witchcraft for well nigh forty years. This is evidenced by the fact that the Encyclopedia Britannica used Margaret Murray to write their article on witchcraft between the years 1929 and 1968 (Larner, 1982:51).

Proponents of modern *ritual witchcraft*, as we encounter it in the Western world, are at great pains to distance themselves from *compact witchcraft* (Guiley, 1989:ix). Valiente (1973:62) says:

Ritual witches are offended by the custom of some writers on the occult who lump together indifferently both witchcraft and ceremonial magic, and label both as "devil worship".

2.3.3.3 *Compact or operative witchcraft*

The second type of witchcraft conforms more to the widely held perception of witchcraft. It centres on the worship of the Devil and focuses intentionally on evil (Lovelace, 1976:66). The cardinal criteria in defining *compact witchcraft* is the volitional and purposeful relationship with the Devil (Summers, ca. 1982:65-67). Gettings (1986:243) defines such as "one in close and deliberate confederacy with the Devil". This type of witchcraft is an eclectic conglomeration of hundreds of beliefs and practices (McDowell & Stewart, 1983:267; cf. Heenan, 1973:105-118). This is the witchcraft that is characterized by the practise of black magic and the maleficent use of occult means. This is the witchcraft that makes such purposeful use of imitative ritual such as the black mass to mock Christianity (Prins, 1977:58). And while Valiente would like to reserve the word "witch" for the practitioners of what she calls "The Craft of the Wise", namely modern (*ritual*) witchcraft, and suggests that the devotees of *compact witchcraft* are really just **practitioners of ceremonial magic** (Valiente, 1973:62; cf. Guiley, 1989:ix), it is the "ceremonial magicians" who are perhaps more entitled to the term "witch" as they fulfil, *par excellence*, the classical definitions given to people of that ilk.

Concerning the origin of *compact witchcraft*, we here encounter the opposite thesis to Margaret Murray's, namely that of Montague Summers. His thesis is that all true witchcraft entails the self-conscious worship of the Devil, the concluding of a pact with the Devil and the subsequent symptoms of behaviour and belief that were so characteristic of the evidence presented in the medieval witch trials (Summers, ca. 1982:39-45). Many scholars have denied the strength of Summers' characterization on the grounds that torture was used to extract testimony from many of the accused. Interestingly, the testimony of the accused witches in Britain substantiated the details of the European testimony despite the fact that no torture was used there (Ravensdale & Morgan, 1974:101). Rollo Ahmed (1971:30), a self-confessed practitioner of witchcraft, asserts that modern black magic closely follows medieval lines but has many variations. However, "the main points remain the same." (Ahmed, 1971:30.) He then proceeds to itemize these "main practices" as:

- * the worship of a pagan deity e.g. Pan, Astarte, Lucifer, Satan
- * blood sacrifices
- * blood pacts
- * sexual indulgences, natural and unnatural (Ahmed, 1971:30).¹⁶

¹⁶ Jean Blasdale (1974:128-9), in commenting on Ahmed's writings in her bibliographic essay states, "The importance of Ahmed's book cannot be overestimated. It not only delves into Black Magic in Egypt, the East, Greece, Rome, The Dark Ages, the Church, ..., and in the Black Mass - but it describes what happens to those who are drawn into the secret rites (continued...)"

Obviously then, the practices of medieval witchcraft are also regularly encountered in the practices of witches today (cf. Ouweneel, 1990:253-254). Summers does not find substance in the view that witchcraft is, or ever has been, innocuous. His contention would imply that *compact witchcraft*, is the real "Old Religion".

2.3.3.4 Towards a solution: Summers or Murray?

If Murray is correct the witchcraft of today descends from an ancient pagan fertility religion that pre-dated Christianity. Murray claims antecedence for the fertility cult. If Summers is correct the genuine ancestor of today's witchcraft is conscious Devil-worship, and this witchcraft was far more than a fertility cult. He traces its roots back to pre-Christian history. Summers claims antecedence for *compact witchcraft*.

Lovelace suggests that the solution does not lie in opting for either viewpoint but rather in holding both in tension. Lovelace (1976:79) sums up:

We shall see that both Miss Murray and Summers are supported by evidence in the modern witchcraft movements.

If Lovelace's assertion is taken to mean that in modern witchcraft we find two different strains present, then the assertion is correct. If, however, it implies that original witchcraft is based on the original prototype pagan fertility-cult and really never had the focal points of Devil worship and maleficence through magic and occult powers, then the statement flies in the face of overwhelming evidence to the contrary.

Murray's thesis can be substantiated in the beliefs and behaviour of some modern witch cults. Inasmuch as the word "innocuous" can appropriately be used of any witch cult, it would be entitled to be used of these atheistic groups of hedonistic witches (cf. Hexham, 1987:974).

Her thesis is undermined, however, by the fact that ancient witchcraft was not considered innocuous, certainly in the ancient Near-East. This is clearly evident from its proscription in Israel. The earliest prohibition on sorcery and witchcraft encountered in the Old Testament (Exodus 22:18) would date back to Mosaic times (ca. 1250 B.C.) if the traditional view on the authorship of the Pentateuch is accepted, and to ca. 620 B.C. if the *Documentary hypothesis* of Pentateuchal authorship is held.

The undesirability of witchcraft was also evident in the early history of pagan lands. There too it can be traced back to before the Christian era. Summers (ca. 1982:11) shows that as early as 30 B.C. the ruling Roman triumvirate of Octavian, Lepidus and Anthony banished all astrologers and charmers. In later Roman history we see Augustus Caesar (30 B.C.- 14 A.D.) banning all sorcerers and, still later, Tiberius (14 A.D.- 37 A.D.), Claudius (41 A.D.- 54 A.D.), Vitellius (69 A.D.), and Vespasian (69 A.D.-79 A.D.) doing likewise (Summers, ca. 1982:11-12).

¹⁶(...continued)

of Black Magic." She later reiterates: "I consider *The Complete Book of Witchcraft* by Rollo Ahmed, one of the most important books available on the subject of witchcraft" (Blasdale, 1974:136).

The Roman prohibition on sorcery and allied practices is made all the more notable by the fact that the Roman state was a pagan state - in other words, the reaction against sorcery and witchcraft was not being motivated by Judaistic or Christian monotheism. The fact that Romans had embraced the Cybelian cult (a fertility religion) two centuries before the time of Augustus, and had subsequently made room for the Isis-Osiris fertility cult (Hadas, 1968:126-127), suggests that the offensiveness in witchcraft must have lain deeper than the fertility aspect. If historical witchcraft were simply an orgiastic religion we would again find difficulty in explaining the reaction of the Emperors concerned. Logic suggests that the offensiveness of witchcraft had deeper origins than the sexual excesses. The forerunners of witchcraft were found abhorrent even by respectable pagans (Lovelace, 1976:79).

Any suggestion that medieval witchcraft was innocuous can speedily be laid to rest. Murray (1967:115) herself, in working through all the medieval witch-trial records from cases in Germany, France, Scotland and Britain, provides more than enough evidence of maleficence and Devil worship in witch practice for these to be seen to be characteristic of witchcraft of the time. Other than pointing out the biased presuppositions of the inquisitorial officials and the invalid aspects of some of the testimonies extracted under torture, she does not attempt to argue that the general tenor of the evidence was fictitious.¹⁷ She, however, explains the maleficence and compact nature of their behaviour away by reasoning that the magic ceremonies of these witches were originally to facilitate fertility but "came to be misunderstood, even by witches, so that they evolved into **ceremonies for the harming of people.**" (Murray, 1967:115; emphasis - HES.) These comments show the degree to which, even if her thesis about witchcraft being related to a pagan fertility cult were accepted, this cult had syncretistically subsumed many of the aspects of maleficence that characterized witchcraft as understood in the popular mind.

While in the context of her study on medieval witchcraft Murray found ample evidence of maleficence, evidence shows that this is characteristic of some branches of modern witchcraft as well (cf. Koch, 1961:98-105; 140-143; 1986:226-229; Warnke, 1972:104). It is not stretching the evidence to conclude that there was much in the practice of ancient and medieval witchcraft that was far from innocuous and that there is much about modern witchcraft that is anything but innocuous. This supports the conclusion that in assessing the phenomenon of modern witchcraft we are dealing with two distinct elements: a compact element and a ritual element. Furthermore, it begins to look as if *ritual witchcraft* is the "new kid on the block" and that maleficent, magic-oriented, *compact witchcraft* is the genuine descendant of the phenomenon that can be seen in the history of man in the last four millennia.

Support for Summers' contention is found in the research of Mark Wyndham (1974:92-95,97), who shows from the patristic writings of Irenaeus and Eusebius that the Gnosticism that arose from the leadership of Simon Magus (mentioned in Acts 8:9-24), was characterized by demon invocation, child sacrifice, cannibalism and sexual orgy. Significantly, this is the first time

¹⁷ Many modern anthropologists attempt to explain away the testimony of the medieval witch trials by virtue of the fact that the accused, and often the witnesses, were subjected to torture (cf. Cohn, 1982:140-157; Thomas, 1982b:158-173). Ian Breward (1974:1056; cf. Ravensdale & Morgan, 1974:26), however, pertinently establishes that in England, where there was no judicial torture for witchcraft, many of the unpleasant details of continental trials still emerged. It would appear as if all was not simply spurious.

that these four charges are linked and levelled in tandem (Wyndham, 1974:93). It would seem that the origins of *compact witchcraft* can certainly be traced to at least the first century A.D. but plausibly, some centuries earlier than that. Wyndham (1974:93) acknowledges that:

demon invocation has a long and traditional association, dating back to remote antiquity, with the practice of magic. The rites which the Greeks and Romans associated with the arts of magic nearly always involved incantations directed at gods or daemons.

2.3.3.5 Summary

In summary it is noted that:

- * there are two types of witchcraft: *compact* or *operational* and *sabbath* or *ritual* ¹⁸
- * *compact witchcraft* is the type that reflects the traditional understanding of the beliefs and practices of witchcraft
- * *compact witchcraft* always involves a conscious pact between the devotee and Satan
- * *compact witchcraft* is always maleficent
- * *compact witchcraft* is already evident in pre-Christian history
- * *ritual witchcraft* is a new phenomenon dating from this century
- * *ritual witchcraft* is a modern reincarnation of a variety of fertility cults
- * *ritual witchcraft* is essentially a fertility-cult
- * *ritual witchcraft* is a pagan religion centring its worship on the Horned-god; it is sometimes called the Dianic cult
- * *ritual witchcraft*, in its purer forms, is not maleficent
- * *ritual witchcraft*, in its purer forms, practises beneficent or "white" magic
- * *ritual witchcraft* is a movement represented by a divergent spectrum of belief and practice, and
- * *ritual witchcraft*, in its less pure forms, shows varying degrees of overlap with *compact witchcraft*.

2.4 THE RELATIONSHIP BETWEEN SATANISM AND WITCHCRAFT

2.4.1 Introduction

It is now evident that there are two types of Satanism and two types of witchcraft and that there is tremendous overlap between Satanism and witchcraft. These relationships will now be elucidated.

2.4.2 The relationship between *compact witchcraft* and *traditional Satanism*

"The steps which separate witchcraft and Satanism are almost invisible. Their histories, rites and followers are intermingled." (Lindsay, 1988:8; cf. Swart, 1977:1,3.) Lindsay, in making this statement, was not differentiating between *traditional* and *modern* Satanism, nor between *compact* witchcraft and *ritual* witchcraft.

¹⁸ The researcher prefers the term *ritual* to that of *sabbath*.

The relationship between *traditional Satanism* and *compact witchcraft* ¹⁹ will be obvious from the parallels in belief and practice mentioned below. Murray, in analyzing the practices of medieval witchcraft as they were brought out in the testimony of the various witch-trials, highlights the following practices and beliefs. The witch:

- * worships Satan (Murray, 1967:28)
- * promises to serve Satan (Murray, 1967:74)
- * resorts to the use of Satan's power (Murray, 1967:112)
- * prays to Satan (Murray, 1967:28)
- * promises fealty to the devil (Murray, 1967:71)
- * denies God and Jesus Christ (Murray, 1967:15; 38-39; 185)
- * partakes in rituals that desecrate Christian rituals (Murray, 1967:75; 108)
- * practises the so-called "white" and black magic (Murray, 1967:115)
- * gives a prominent place to sexual indulgence in religious ceremonies (Murray, 1967:49), and
- * meets in covens (Murray, 1967:190).

Every one of these characteristics is reflected in the beliefs and practices of *traditional Satanism* and also in *compact witchcraft*. The witchcraft of the Middle-ages that Murray is describing is *compact witchcraft*. It is evident that all of the more important practices listed by Murray as being part of witchcraft in the late Middle-ages are practised today in some form or other by *compact witchcraft* (Koch, 1961:98-112). This assertion must not be taken to mean that the practices are identical in form or content. Parrinder's (1963:39) qualifier is to be borne in mind: "witchcraft takes local colour from the country and age in which it is found." The converted ex-Satanist High Priest Mike Warnke clearly practised *compact witchcraft* and not *ritual witchcraft* (cf. Warnke, 1972:31-35). The practices listed in his autobiography correlate completely with *compact witchcraft* or *traditional Satanism*. This conclusion is also borne out by his disparaging remarks about Anton LaVey (a founder of *modern Satanism*), after their first meeting: "I detected a certain phoneyess about him, but I admired his showmanship and decided that I would show LaVey and his cronies ..." (Warnke, 1972:101).

In terms of the foregoing facts we are now able to draw two conclusions: firstly, that there are two distinct types of witchcraft extant; secondly, that in the light of the similarities, those who practise *compact witchcraft*, and those who practise *traditional Satanism* are indivisible - notwithstanding the nomenclature.

2.4.3 **The relationship between *ritual witchcraft*, *traditional Satanism* and *modern Satanism***

In order to determine the relationship between *ritual witchcraft* and *traditional Satanism*, we

¹⁹ In the mind of the researcher traditional witchcraft is that which Murray calls *operative* and Lerner calls *compact* witchcraft. However, witchcraft as practised by pagan peoples in modern times, while differing in not necessarily having an anti-Christian ritual content, is **always maleficent** in character and demonstrates many other points of congruence with traditional witchcraft. The researcher is of the opinion that such pagan witchcraft, though clearly distinct from Satanism, would nonetheless be a variant of apostatic diabolical religion - a form of *compact witchcraft* in camouflage.

first need to reflect on the question of whether *ritual witchcraft* is innocuous. Is it devoid of maleficence? Is it simply "fertility witchcraft"?

It is the opinion of the researcher that *ritual witchcraft* is a phenomenon that has sprung up in the last seventy years. Therefore, *ritual witchcraft* cannot be conceived to be anything other than modern. The fact that there was a strong fertility motif present in ancient,²⁰ and especially medieval witchcraft, must not be taken as evidence for the existence of *ritual witchcraft* in those times. *Ritual witchcraft* is a modern development. The explanation for the apparent evidence favouring the ancient origin of *ritual witchcraft* is simply that the fertility motif has always enjoyed a prominent place in *compact witchcraft*.

The claims made for and by adherents of *ritual witchcraft* are, at face value, sufficient to class it as innocuous. Guiley (1989:ix), who is strongly under the influence of the "Craft of the Wise" movement,²¹ claims that they worship the Goddess (Diana), and "practise a magical craft that is used for beneficial purposes. Modern witches view themselves as healers and helpers.". Elsewhere she affirms "It has no connection with Devil worship and Satanism" (Guiley, 1989:ix; cf. Valiente, 1973:xvi, 63). While these claims of general beneficence are possibly true of a number of these modern witchcraft covens or groups, it is by no means universally characteristic of them. Lovelace (1976:82), asserts:

Some covens practise black or malefic witchcraft, attempting to raise the "cone of power" to destroy their enemies - and there are wars among the witches, according to Holzer.

and

Some covens practise sexual magic in the Gardnerian tradition, initiating new members in the "Great Rite," an act of ceremonial intercourse. Some, like California's Feraferia, seem as elfin and innocuous as a Tolkien story.

The variance in belief and praxis of these modern *ritual* witch-groups leads to the conclusion that the homogeneity of *ritual witchcraft* needs to be questioned. There are two possible solutions:

- * there is a significant measure of symbiosis between *compact* and *ritual witchcraft*, i.e. they are not totally distinct entities, or
- * not all groups that go under the banner of *ritual witchcraft* are actually representative of *ritual witchcraft*.

The researcher considers that both explanations hold true.

On the issue of the relationship between *traditional Satanism* and *ritual witchcraft*, it would be correct to reason that they think and operate in separate worlds, provided the specific group

²⁰ Montague Summers (ca. 1982:95-100) traces sexual practices in ancient witchcraft back to at least 411 B.C. and shows that Augustine details such in his *Civitas Dei* during the second century A.D.

²¹ This is made clear in her preface to her book *The Encyclopedia of Witches and Witchcraft* (Guiley, 1989:vii- ix), and is also evident by looking at the listed personalities who she acknowledges as having provided her with most of her information.

of *ritual witches* **genuinely** distances itself from maleficence and *compact* magic ritual. If there is no maleficence and no compact they would be distinct entities and there would be no relationship. Conversely, if the element of compact (the concluding of a covenant with Satan) were introduced into *ritual witchcraft*, it would logically gravitate towards maleficence in its orientation and practice.

Where, therefore, the *ritual witchcraft group* has absorbed elements of **maleficence** and **compact** into its thought or practice, there is congruence between these groups and *traditional Satanism*. A direct relationship would, in those circumstances, exist.

Examples of symbiosis between *ritual witchcraft* and *compact witchcraft* can be seen in the fact that Gerald Gardner's group (considered a ritual group) participated in a rite in the New Forest in 1940 where they "raised the cone of power against Hitler's threatened invasion of Britain" (Valiente, 1973:155). This practise of raising the "Cone of Power" belongs unambiguously to the arena of defensive and offensive magic. Of the infamous Aleister Crowley, Valiente (1973:76), writes "His *Magick* was strong and **dangerous stuff**". (emphasis - HES.)

Before addressing the matter of the relationship between *traditional Satanism*, *modern Satanism* and *compact witchcraft*, the differences between *traditional* and *modern Satanism* need to be spelled out in greater detail. *Traditional Satanists*:

- * always believe in the existence of an anthropomorphic Devil
- * always contract or pact to serve this Devil
- * are always maleficent
- * always resort to the use of magic and occult powers to achieve maleficent and personal goals
- * always meet for ritual worship of the Devil
- * frequently engage in sexually licentious practices.

Modern Satanists, in contrast:

- * do not believe the Devil to be an "actual" being
- * require that a pact be concluded with this (non-anthropomorphic) Devil
- * meet regularly and frequently to "worship"
- * are philosophically atheistic
- * practise black magic
- * are maleficent in their orientation
- * freely and paramouly promote sexually licentious practices during their regular rituals.

It is now possible to understand the relationship between *traditional* and *modern Satanism* and *compact witchcraft*. *Traditional Satanism* and *compact witchcraft* are totally congruent in nature and essence. They differ only in the form taken by their ceremonies and in the ways they practise their religion. The major tenets of religious belief, however, are the same.

Modern Satanism differs fundamentally from *compact witchcraft* in the main philosophical tenets that it subscribes to. For the latter the Devil is a real being, for the former he is not. In comparing their practices, however, there are many areas of overlap and congruence.

When the ritual practices of *modern Satanists* are noted in isolation from a knowledge of their beliefs, the impression would be gained that there is no difference whatever between *traditional Satanism* and *modern Satanism*. The only discernable differences would be nuances and "local colour" given to the rituals. This would be a superficial comparison as one can never compare practices in isolation from the meaning that those practices hold for each group. This is illustrated by the comparison of the way different religions all confess to a belief in a transcendent God, but differ diametrically on the nature of the God. Christian churches all practise baptism, but any attempt to imply that they all mean the same thing by the practice of baptism would be ludicrous. *Modern Satanism* therefore is a very different entity to *traditional Satanism* and *compact witchcraft*, despite the fact that, **at face value**, most of their main practices are the same.

All of the reasoning given in the paragraphs above, is based on the premise that *modern Satanists really believe* what they say they believe. That this situation is not always the *de facto* situation can be readily documented. There is a fair amount of symbiosis that takes place between some groups of *modern Satanism* and some groups who practise *traditional Satanism*, and this has the effect of causing some *modern Satanism* groups to eclectically display beliefs and practices of *traditional Satanism*.

A practical example of the fact that *modern Satanism* does show signs of symbiosis with *traditional Satanism* can be seen in the practices of Anton Lavey's Church of Satan, which observes occasional black masses (despite LaVey's statement that Satanists do not observe black masses) and that has people in membership who actually worship Satan. Randall (1976:185,189), who previously was a member of the Church of Satan, says:

despite the general attitude that the Devil is a symbol to be manipulated rather than a deity to be worshipped, some members do regard Devil worship and the performance of the "traditional" black mass blasphemies as an important part of Satanism; for them the Church of Satan is serving as an inversionary sect, a topsy-turvy Christianity.

TABLE 2.1 SATANISM AND WITCHCRAFT COMPARED

BELIEFS AND PRACTICE ²²	compact	sabbath	traditional	modern
	witchcraft		Satanism	
Believes Satan is a "real" person	yes	no	yes	no
Believes in Satan as a "principle of evil"	no	no	no	yes
Worships (believes in) pagan fertility gods	no	yes	no	no
Concludes a pact with Satan	yes	no	yes	no*
Practises maleficent magic	yes	no*	yes	yes
Observes blasphemous rituals	yes	no	yes	no*
Emphasizes sexual and fertility rites	yes	yes	yes	yes

²² The use of the asterisk denotes a situation where the actual practice often differs from the "official policy" - the "policy" in these cases being "no".

The table above shows the absolute congruence of *compact witchcraft* and *traditional Satanism*. It also shows the fact that *ritual witchcraft* and *modern Satanism* do not parallel each other but show marked and fundamental differences. There are, however, strong areas of overlap in the practices of *traditional* and *modern Satanism*.

In conclusion:

- * *Ritual witchcraft*, when it exists in its pure form, is **not** related to *traditional Satanism*
- * *Ritual witchcraft*, when it exists in its pure form, does show areas of commonality and relationship with *modern Satanism*
- * *Ritual witchcraft* is, in essence, distinct from *modern Satanism*
- * *Ritual witchcraft*, when it has absorbed the cardinal elements of *compact witchcraft*, and to the degree that it has absorbed these elements in its beliefs and practice, is related to *traditional Satanism*
- * *Modern Satanism*, were it to succeed in avoiding, and insofar as it avoids *compact witchcraft* beliefs and practices, is unrelated to *traditional Satanism*.

2.5 TRADITIONAL SATANISM

2.5.1 Major beliefs of *traditional Satanism*

2.5.1.1 Introduction

In the light of the complete congruence of *compact witchcraft* and *traditional Satanism*, their practices and beliefs will be equated, and liberal interpolation from the literature of witchcraft (*compact witchcraft*) will be made to Satanism. It must at the outset be stated that what the Satanists believe, and what constitutes ontological reality, are often two different things. Their beliefs will in due course be subjected to transcendental-critical analysis. Then, the differences between belief and reality will be made clearer.

2.5.1.2 Belief in the devil

Traditional Satanists believe in the existence of an anthropomorphic Devil (Kerr, 1971:70). He is conceived of as being able to protect and provide for those who are committed to him (Koekemoer, 1977:7). He is recognised to be the master-mind of evil and the enemy of God. He demands worship from his followers (Kerr, 1971:78), has prayer directed to him (Murray, 1967:30), and promises fulfilment of the desires of his worshippers (Summers, ca. 1982:70).

He is known by various titles and appellations such as "Lord", "Lord Satan" (Warnke, 1972:45), "Lord of Darkness" (Warnke, 1972:41), "Power of Darkness" (Warnke, 1972:41), "Master of the world" (Warnke, 1972:42), "His Highness of Darkness" (Warnke, 1972:42), to name but a few.

It is thought that he has the ability to possess a person (McDowell & Stewart, 1982:180), engage in sex with a person²³ (cf. Murray, 1967:24,176), kill and harm a person

²³ A frequent aspect of testimony in the infamous "witch trials" was the accounts rendered of sexual intercourse with the Devil, by which was meant the act of intercourse with the officiating High Priest - the personification of the Devil.

(Ouweneel, 1990:244-245; cf. Dickason, 1987:226-7).

2.5.1.3 Belief in magic

All *traditional Satanists* practise magic (cf. Murray, 1967:11). The use of black magic (i.e. maleficent magic) to harm people and animals, is a universal practice among them. Magic is used to protect and to harm (Unger, 1989:92). Satanists practise various types of magic to protect or harm. Use is made of "sympathetic magic" which operates on the principle of analogy viz. it performs a ceremony that imitates the desired end (Kerr, 1971:71). The sticking of pins in a doll to bring about the death of a person is an example of such. "Imitative magic" is presumed to work on the basis that "like produces like" (Kerr, 1971:71). An example of this mode of thinking would be the belief that the carrying of some part of a person's clothing or body (hair, nails) would result in the acquisition of that person's vital force or attributes.

Satanists practise their magic chiefly at group ceremonies (McDowell & Stewart, 1982:204; cf. Unger, 1989:92), but also privately on occasion. Their magic ceremonies involve the use of four elements - invocation, charm, symbolic action, and fetish (Unger, 1989:90). The practice of magic is facilitated by the induction of an "altered state of consciousness" (Guiley, 1989:217), and this is achieved through a combination of drugs, sex and dance, colours and incense (Guiley, 1989:219). Guiley (1989:219) maintains that:

to be effective, magic **must** be performed in an altered state of consciousness. The state must be a mild one of dissociation, or one of trance possession. (emphasis - HES.)

2.5.1.4 Belief in the occult

The word "occult" means "hidden or secret". Ouweneel (1990:405) extends the definition to include "that which rests on the use of **paranormal powers**". Hoover (Hoover, 1977:8) extends the definition further by saying that the occult deals with the **supernatural**, the presence of angelic or demonic forces. It is primarily in the latter sense that *traditional Satanists* interface with the occult (cf. Warnke, 1972:77-78; Dyrness, 1974:50-59). Satanists actively enlist the help of demons to protect themselves, to afflict others, and to provide knowledge of the unknown (Warnke, 1972:68-69,77,79; Koekemoer, 1977:7). Warnke (1972:68) says "as members of the Brotherhood, we probably understood demons better than most people, because we used them to accomplish our evil deeds."

2.5.1.5 Belief in God

As paradoxical as this might sound, Satanists believe in God. Their belief in God is not to be confused with "Biblical faith" (Warnke, 1972:76). It is a belief that God exists, rather than a belief "in the God that exists". Warnke (1972:76) says:

Although Satanists believe there is a God - to believe in Satan you have to believe in God - they have become alienated from believing that God's representation of "good" is the only way to fly. They believe God is good, but they don't believe "good" itself is good.

Rollo Ahmed (1971:30) says that Satanists believe in "evil as their god".

2.5.2 The practices of *traditional Satanism*

2.5.2.1 Introduction

The practices of *traditional Satanists* in contemporary times differ only slightly from those of their medieval counterparts (Ahmed, 1971:30). It must, however, be borne in mind that there are many variations in these practices, despite an essential congruence in their meanings (Ahmed, 1971:30). The most commonly encountered practices are listed below.

2.5.2.2 The concluding of a pact or covenant

Satanists make pacts with the Devil and with demons (Kerr, 1971:74). This is a *sine qua non* of *traditional Satanism*. Murray (1967:74) says "a service pact was universal". These pacts are made orally or in writing (Summers, ca. 1982:65; Koekemoer, 1977:5), but always in a ritual context before witnesses (Summers, ca. 1982:65; cf. Snyman, ca. 1981:52). The pact is part of the initiation rite of the new member (Jonker, 1991b:74; Huisamen, 1990:28). Written pacts are usually signed in the blood of the votive (Summers, ca. 1982:67; Gardiner & Gardiner, 1990:101). The context in which this pact is made also requires that if the initiate is a Christian, he/she voluntarily renounce that faith in Jesus and the Trinity (Murray, 1967:185; Paine, 1971:20-21). This renunciation takes place prior to, but as part of, the initiation ceremony (Paine, 1971:21). Murray (1967:15) points out that other faiths, if held, were also to be renounced. These pacts are sometimes made for a stipulated period of years but usually for life (Summers, ca. 1982:69).

2.5.2.3 The ritual desecration of Christian symbols

Satanists have, throughout the Christian era since about 500 A.D., purposefully practised ritual blasphemy. This takes the form of desecrating symbols that are cherished in the Christian Church. The intention of such rituals is that they be a caricature of Christianity (Koekemoer, 1977:4; Thomas, 1973:130). This is effected by means of the mocking or desecrating of Christian values and rites (Prins, 1977:58). The prime example of such blasphemous rituals is the well known black mass. The Mass or Communion service, which commemorates the death of Jesus, is perceived to be the highest Christian sacrament by these Satanists. The use of inverted crosses, and the trampling of crosses underfoot, are symbolic of the rejection of the message it conveys to the Christian (Schwarz & Empey, 1988:33). Satanists periodically trample the Bible underfoot, and tear pages from the Bible. The researcher has seen Bibles with pages cut out by Satanists as part of ritual desecration. Incidents have also been investigated in which children of school-going age have desecrated church buildings with Satanistic symbols. Summers (ca. 1982:37,42) shows this practice to be centuries old. The reciting of the Lord's Prayer in reverse is a well documented parody (Ouweneel, 1990:55; Murray, 1967:108).

Sheed (1972:95) suggests that these desecrational rites were not prominent in the early accounts of witch rituals and the allusions to such were very vague. This has led certain scholars to infer that these acts developed in response to the persecution of the witches by the Church (Ravensdale & Morgan, 1974:121-122). Whatever the true causes might be, the reality is that witchcraft/Satanism has been characterized by such acts of desecration at least for the past eight centuries (Summers, ca. 1982:42).

2.5.2.4 Initiation ceremonies

No candidate is admitted into "fellowship" without having undergone an initiation rite. Murray (1967:71) shows that there were two invariable elements in all ceremonies: candidates were to have joined of their own free will; candidates were to devote themselves body and soul to the Master. The initiation rite has the dual purpose of making the aspirant devotee renounce his existing faith and promise fealty to Satan. The rite comprises certain actions that are unnatural and immoral e.g. the drinking of blood from a chalice (Gardiner & Gardiner, 1990:13), the kissing of the High Priest's anus (he stands in as the representative of Satan), a ceremony known as the *osculum infame* (Paine, 1971:20). This traumatic departure from the norm of civilized behaviour has the effect of "pushing the candidate over the brink". The candidate is given a new name (Murray, 1967:76; Snyman, ca. 1981:53), and is baptized anew (Murray, 1967:82; Snyman, ca. 1981:50). Frequently, the candidate is required to submit to sex with the "Devil" in the form of the High Priest (Paine, 1971:50). The sacrifice of a goat or rooster is then made (Paine, 1971:54), the latter practice not being universally done.

2.5.2.5 Sabbats

The Sabbat is the main worship occasion for the covens (Paine, 1971:52). There are both Grand Sabbats and lesser Sabbats (Summers, ca. 1982:113), the former occurring three or four times each year, and coinciding with major Christian festivals (Summers, ca. 1982:112) while the lesser Sabbats take place at least once per week (Parrinder, 1963:40; Ahmed, 1971:30).

Sabbats are always held at night (Parrinder, 1963:40) between the hours of midnight and sunrise (Koekemoer, 1977:4; Murray, 1967:110). The origin of the word is thought by some to relate to the Jewish Shabbat or Sabbath, but there is no clarity on this matter (Summers, ca. 1982:113).

Murray (1967:124) gives the order of the ceremony as:

- * begins with homage to the Devil, the renewing of vows and the *osculum infame*
- * reports of all magic since the last Sabbat
- * consultation of Master by individual witches about their personal needs
- * instruction given on practice of magic
- * religious ceremonies begin
- * followed by obscene fertility rites
- * and feasting and dancing.

The Grand Sabbats are held on All Hallows Eve (Halloween), and May Day (April 30) - called Walpurgisnacht in Germany (Kerr, 1971:79) and Roodmas in the UK (Murray, 1967:109). February 2 and August 1 are also kept as "high festivals" (Murray, 1967:13). It should be noticed that the names used (All Hallows Eve etc.) are not exclusively Witch-cult names - they are mostly the names of pagan festivals that had been incorporated into medieval Christianity. The first mention of the Sabbat in the documentation of the legal proceedings of the witch-trials dates back to 1340 A.D. (Baroja, 1964:84). This indicates an evolutionary development in the practices of witchcraft, in much the same way as it has occurred in Christianity too. The mistaken impression must be avoided that witchcraft did not engage in rituals prior to 1360 A.D. The elements of compact, magic and fertility were characteristic of such groups long before the ceremony called "Sabbat" subsumed them.

2.5.2.6 Blood sacrifices and cannibalism in satanistic rituals

Summers (ca. 1982:88) is emphatic in stating "with regard to the sacrifice of children there is a catena of ample evidence." Murray (1967:49) cites the example of the infamous Abbe Guiborg, who in 1679, sacrificed a child to Satan. Murray (1967:152) also shows that child and/or animal sacrifice was expected of a votive of Satan. (cf. Jonker, 1991b:95,98.) Murray (1967:161,158) points out that these ritual murders occurred for two purposes: as an offering made to the god; to provide raw materials for ritual magic.

The famous Manson killings in the United States of America (Gardiner & Gardiner, 1990:59-60), and also the confession of Mitchell Begg at his murder trial in the Johannesburg Supreme Court in 1987 (Gardiner & Gardiner, 1990:35-40), both provide evidence that this practice has not become something of the past in Satanism. Colonel Jonker, the commander of the South African Police unit that monitors Satanic crimes, argues on the basis of evidence in the Republic of South Africa, that these practices are still very much in vogue among Satanists (Jonker, 1991b:98-100).

2.5.2.7 Sexual acts as part of satanistic ritual

Sexual indulgence is a characteristic of most Satanistic meetings (Ahmed, 1971:30; cf. Murray, 1967:14). The worship meetings (Sabbats) are also characterized by orgiastic practices (Baroja, 1964:85; Murray, 1967:130). Both conventional as well as perverse sexual practices are engaged in (Summers, ca. 1982:95-98). The sexual practices usually have ritual and symbolic significance but occasionally degenerate into sheer indulgence. Dance is often associated with these practices (Kerr, 1971:80) and the progressively more frenzied nature of the dance ultimately ends in orgiastic expression (Summers, ca. 1982:95-98). Music, when used, is always associated with dance, and the words of vocal music are frequently lewd (Murray, 1967:130). Nudism is frequently encountered as an adjunct (Koekemoer, 1977:4). The Devil, in the form of his representative (the High Priest), often has intercourse with the witches gathered at the ceremony (Murray, 1967:24,176). Guiley (1989:217-219) claims that the dancing and sex serve the purpose of enhancing or promoting the "altered state of consciousness" so necessary for the practice of ritual magic. The use of drugs to lessen the inhibitions and also to serve as an aphrodisiac is widespread in *traditional Satanism* (Ravensdale & Morgan, 1974:58-64).

2.5.2.8 Other meetings

Satanists and witches also meet together for purposes other than ritual worship. These meetings have been given the name "Esbats" by Murray. They can take place when and where the coven leaders desire - usually in quiet places and at night. Rollo Ahmed (1971:30; cf. Murray, 1967:124) says that these are held once or twice per week and that the purpose of these meetings is "to practise occult arts to obtain certain ends." He sees the motivation behind the attendance to be "money, revenge, material and psychic power" (Ahmed, 1971:31). Coven business is also transacted at such meetings (Murray, 1967:190). It is compulsory for members to attend at least one such meeting per week (Murray, 1967:190).

Guiley (1989:218-219) describes the procedure for the magic ritual as:

The Magician purifies himself, abstains from substances that prevent an altered state of consciousness, and removes himself from distractions. He prays, meditates,

and concentrates on the upcoming ritual.

The incantations for invoking spirits are long formulas, including names of power, recited in crescendo of intensity to shrieking, with gesturing of wand until the magician directs his entire will and energy into the ritual. When the spirit manifests, he communicates with it and then dismisses it.

2.5.2.9 Proselytization

Satanists are expected to make converts (Murray, 1967:186). The Officers of each local or district group are expected to note likely converts (Murray, 1967:186). Members who bring new initiates to meetings are rewarded financially (Murray, 1967:15; Warnke, 1972:91-92).

2.5.2.10 Organisation

Murray (1967:13) shows that medieval witchcraft was structured in a way that devolved authority to the local level i.e. "like the Congregational Churches". This is still so today. The implication is that *traditional Satanism* functions like a movement with autonomous branches, rather than like a big organisation or denomination. It is interesting that the highest ranked person in a district was called the "Devil" (Murray, 1967:186). The existence of titles like Grand Master, High Priest (Murray, 1967:186,194), Witch, Warlock, Sorcerer and Magician are illustrative of hierarchical organisation within each district. Murray (1967:128) points out that, in medieval witchcraft, the Magicians were men of the highest rank, followed by Sorcerers and then Witches. Warnke's description of group organisation in his organisation suggests that Witches are still at the lower end of an hierarchical spectrum. Warnke's group used the title Master Counsellor to be the equivalent of the title High Priest (Warnke, 1972:57). This demonstrates that Satanism over the centuries has modified its detail and practice but that the essentials are relatively unchanged.

2.5.3 The characteristics of *traditional Satanism*

2.5.3.1 Nihilism

The cardinal principle in *traditional Satanism* is the "compact" element - the fact that the life of the votive is covenanted to the service of Satan. As Satan is the antithesis of God in character and nature, it is not surprising that a religion that stems from a compact with him would primarily be characterized by nihilism. *Traditional Satanism* is characterized by **nihilism**.

Nihilism is the expression of "negative doctrines; the total rejection of current beliefs, in religion or morals" (Concise Oxford Dictionary, Fowler & Fowler, 1956:798).

In the light of the fact that the values of the Western world reflect the predominant formative influence of Christianity (North, 1988:16), it is easily predictable that *traditional Satanism* - an apostatic religion *par excellence* - would display nihilistic characteristics. *Traditional Satanism* epitomizes nihilism.

From this nihilism, licentiousness flows comfortably. The sexual self-indulgence shown to be part of the ritual behaviour of *traditional Satanists* is a logical accoutrement of the contra-Christian values. The maleficent practices that are so characteristic of *traditional Satanism*

are the anti-type of the Christian love-ethic. The blasphemous desecration rituals that constitute the focal point of their worship are an eloquent testimony that *traditional Satanism* stands for contra-God values and practices. Perhaps the strongest evidence of nihilism is to be seen in the life-destructive ritual acts, the so-called "Satanic sacrifices", that have been in evidence in the practice of *traditional Satanism* since the dawn of this religion.

2.5.3.2 Imitation and parody

The fact that *traditional Satanism* exists because of the desire on the part of devotees to worship Satan, makes it seem axiomatic that votaries would be violently opposed to Christ, and Christianity. This is so. This antipathy is ritualized, and takes the form of the well known blasphemous ritual practices previously mentioned (Montgomery, 1973:63).

Their rituals and ceremonies bear remarkable resemblance to the rituals and ceremonies of the Christian church. This resemblance is not accidental but a deliberate imitation (Van Wyk, 1990:2). The imitation is seen in the fact that they have priests who officiate at their meetings, a mass that is a parallel of the Christian communion service or mass (Ouweneel, 1990:255-256), that they have their equivalent of the Lord's Prayer (Anderson, 1988:31) and other ritual prayers (Snyman, ca. 1981:22), they have a recited creed (Van Wyk, 1990:2), as well as doctrinal creeds they must accede to (McDowell & Stewart, 1983:239), they use ritual objects like a cross, an altar and candles (Anderson, 1988:32). The resemblance between Satanism and Christianity is in form and outward appearance only: in character it could not be more unlike that which it clones, for all *traditional Satanistic* ritual is a parody of the archetypal truth.

2.5.4 An evaluation of the nature and doctrines of *traditional Satanism*

2.5.4.1 General

It is necessary to identify and understand the underlying religion, and the religious presuppositions upon which *traditional Satanism* is based before commenting on the beliefs and practices of this religion. None of the above is possible without reference to the truths and precepts of Scripture. The doctrinal matters dealt with below are those deemed to be cardinal for an understanding of Christianity and also of *traditional Satanism*. Other points of doctrine will, where necessary, be dealt with progressively and *in situ*.

2.5.4.2 The person, power and work of Satan in the light of Scripture

2.5.4.2.1 *Satan, an anthropomorphic being*

There are two differing perspectives that dominate Christian thought concerning the Devil:

- * he is a real (anthropomorphic) being,
- * the Devil does not actually exist but is a personification of evil.

As the status of this debate will colour the entire interpretation of the phenomenon of Satanism, it is of cardinal importance that the researcher identifies his position.

Certain theologians consider Satan to be a non-personal entity (Du Rand, 1989:1; Nel, 1987:4-7; Gaybba, 1987:100). Rather, he is the personification of evil - an anthropomorphic literary

device, or, an importation into Biblical literature from pagan nations of "foreign ideas" (Gaybba, 1987:99-100). Proponents of this view will argue that the Old Testament passages that indicate Satan to be a personal angelic being - 1 Chron 21:1; Isaiah 14:12-13; Ezek 28:11-19; Zech 3:1 - have been misinterpreted and that they should be read in their literal historical context only (Nel, 1987:4-8). Vosloo (1991:4-13), while not going as far as to posit that the Devil does not have a personal existence, does, however, align himself with an interpretation that says Isaiah 14 and Ezekiel 28 have nothing whatever to do with Satan, or the origin of sin. With consistency, these scholars (Vosloo excepted) also explain the existence of a personal Devil away by interpretive techniques like Russell (quoted in Van Aarde, 1977:205) has used:

Evil exists in the cosmos like holes in the Swiss cheese: the holes are there, but they are there only as non-cheese and have no existence apart from the cheese (cf. Van Aarde, 1987:35).

Unger (1987:972) points out that interpretations of the Isaiah and Ezekiel passages along the lines mentioned above, fail to take into account the fact that these prophecies far transcend any earthly ruler, and, secondly, they ignore the close connection Satan has in Scripture with the government of the Satanic world system (cf. Dan 10:13; Eph 6:12), of which ancient Babylon and Tyre were an inseparable part (cf. Wallace, 1974:295).

Most theologians who reject the notion of a personal Devil, do so for one or more of the following reasons:

- * a belief in supernatural agencies is not acceptable as it is not demonstrable
- * Scripture is not infallible revelation of ontological truth but must be seen to reflect man's striving for this truth
- * prophetic writings cannot have a future or eschatological interpretation, only an immediate one
- * religion has evolved by normal human processes of cultural interaction and assimilation (cf. Nel, 1987:4-5).

Obviously, such reasons are *a priori* beliefs, and provide the framework within which their hermeneutic is applied.

In contrast to the interpretations of Satan as a non-anthropomorphic being, the traditional view throughout the history of Christian theology has been that the Devil is a personal and spiritual being. This is also the perspective of the researcher. Scholars who have held this view have been strongly influenced by the need to understand the nature of evil and to see it as not simply being the result of the absence of good in man. The dictum of Voltaire is apposite viz. that if Satan didn't exist it would be necessary to invent him. "The Devil is the supreme theological necessity" (Bloch, 1971:13). Paine (1971:163) reasons:

If Satan did not exist, if he were pure allegory, one is entitled to wonder how it is that evil maintains such an even balance with non-evil; ... if there is no spiritual direction behind evil, why then is it that evil is never haphazard? How can Satan, as nothing but an allegory, provoke the kinds of blood-lettings that periodically devastate whole nations, indeed entire continents? Every genuine witch knows Satan is neither symbol nor figment.

Concerning Jesus' recognition of the Devil and demons as personal beings, Sheed (1972:234) remarks "if Jesus did not believe He was contending with minds and wills bent on destroying men, His words are incomprehensible". He suggests furthermore:

If the Devil is not personal we are faced with the question of why Jesus should have been wrong on so important a spiritual matter? (Sheed, 1972:234).

Van Rensburg (1991:3) captures the view of traditional Biblical scholarship when he says: "Die Nuwe Testament teken Satan as 'n persoon wat werklik bestaan." (cf. McDowell & Stewart, 1983:225; Wright, 1977:34; Sheed, 1972:233). Stafford Wright (1977:34) points out that Jesus with his actual experience of the invisible world always speaks of Satan as a personal being (cf. Sheed, 1972:233). While demons are often spoken of in the plural, Satan is always spoken of in the singular (Wright, 1977:34).

The word Satan begins as a common noun in Scripture and is initially always preceded by the definite article i.e. *the* Satan. Only by the time of the prophecy of Zechariah, in ca. 520 B.C. is the word Satan used as a proper name.²⁴ The New Testament uses the reference form *the Satan* when speaking of the Devil, but *Satan* when the Devil is directly addressed (Sheed, 1972:232).

It has previously been pointed out that both *traditional Satanism* and *compact witchcraft* believe in a Satan that is a real or anthropomorphic being. The cardinal difference between these people and Christians is to be found in the fact that they believe **in Satan** - the Christian believes **against Satan** (Van Aarde, 1987:23).

It is interesting to note that *traditional Satanists* do believe in God: belief in Satan is non-coherent without belief in God (Warnke, 1972:76). This is not so surprising when it is borne in mind that the New Testament teaches that even the demons believe in God (James 2:19; cf. Acts 16;17-18). This belief, however, is not the belief that is characterized by the commitment of heart and life - by covenant. This belief is better understood as mental assent.

Hodge (1972:465) tabulates the different usages of the word faith in the Scriptures:

- * to indicate that one has been persuaded (e.g. Rom 14:22)
- * to signify fidelity and sincerity (e.g. Titus 2:10)
- * to assent to the truth (e.g. Phil 1:27)
- * of faith towards, on or in God (e.g. Heb 6:1).

Faith in God is more than simply an act of cognition. It includes assent and trust and the active powers of the will (Hodge, 1972:467). Faith in God will always include a knowledge of the object assented to but it goes further, in that, "while the apprehension of the trustworthiness of a promise is knowledge, the actual reliance upon it is faith" (Hodge, 1972:467). James (2:18-26) teaches that where faith involves only mental assent without accompanying works it is dead. The faith in God that the Bible calls for is obviously active. It is a positive seizing upon God's promises. It is total commitment (Erickson, 1987:1010-1011). In the terms used by Dooyeweerd (1953:57, vol. 1), faith is the response of 'the heart' in yielding to the *Arche* or *True Origin* of the cosmos. This is anastatic faith. The

²⁴ See Zechariah 3:1.

belief of the *traditional Satanist* in Satan, however, is more than mental assent, for it results in compact or covenant; it is exemplified by commitment, fealty, obedience and love. This faith is apostatic for the *traditional Satanist* has yielded his "heart" to a self-made *arche*.

The fact, however, that a covenant has been concluded, and that faith is in evidence, is not sufficient to make either *traditional Satanism* or *compact witchcraft* worthwhile religions. It is **not the faith that is important but the object of the faith that is the arbiter on the intrinsic value of the religion**. Faith placed in a god that is not God, however sincere and however strong, is worthless. The Biblical truth is that there is only one God in existence - Yahweh is the God of the universe. The Satanist is therefore an idolater, for his belief is placed in a creature and not the Creator.

2.5.4.2.2 *Satan in relation to God*

There is no dualism to be found anywhere in the Bible. God, and God alone, is God (Isaiah 44:6). God is all powerful (cf. Dan 4:35), cannot have His purposes resisted or thwarted (Ps 115:3; Prov 19:21), rules the nations (Ps 22:28), and the universe (1 Tim 6:15). God causes people to do His will (Prov 16:9), even rulers of nations (Prov 21:1).

Satan is a created being - a creature (Gen. 3; cf. Wright, 1977:35).²⁵ He is a non-physical but nevertheless personal being (Dickason, 1987:30). As a created being Satan does not possess what Berkhof (1974:57ff.) refers to as the non-communicable attributes of God - omnipotence, omniscience and omnipresence (cf. McDowell & Stewart, 1983:231; Walzel, 1974:78). Satan is not eternal (Wright, 1977:35).

As a created being, Satan is under the control of Yahweh (Job 1 and 2; cf. Pink, 1972:43). He can do nothing without Yahweh's explicit permission (Job 1 & 2). In the garden of Eden when God pronounces judgement on Satan, there is no resistance or reply; Satan, in wishing to harm Job, can only work within the parameters set by God (Job 1:12; 2:6); the consent of Jesus needs be obtained before Satan is able to "sift" Peter (Lk 22:31); when Jesus instructs Satan to remove himself this is done (Mt 4:11). Kinlaw (1976:34) stresses that Satan, as depicted in the Old Testament, carried none of the aura of fear that has subsequently developed in connection with him (cf. Wallace, 1974:295). In the Old Testament it is God, and God alone, who is to be feared. The New Testament is consistent in this emphasis too (cf. Mt 10:28).

Because Satan is not omnipotent, he is not able to perform or bring about that which his devotees petition him for. While his super-human and supernatural abilities (Unger, 1973:70)²⁶

²⁵ Vosloo (1991:1-4) points out that the reference in Genesis 3 is to a serpent, not to Satan, and that the purpose of the account is to show that sin entered the world through a creation of God. While this is not disputed it should not, however, be forgotten that the New Testament interprets the serpent to have been none other than Satan - the Devil (Revelation 12:9).

²⁶ A study of the nature and activities of Satan as depicted in Scripture, lead to the implicit conclusion that Satan has powers beyond that enjoyed by mortals. The apocalyptic reference quoted in Jude 9-10 suggests that even the archangel Michael relates to Satan with circumspection.

may make it possible to cause or facilitate certain results, the exercising of his abilities is nevertheless subject to the parameters set by Yahweh (Job 1:12; 2:6).

Because Satan is not omniscient, he is not able to provide knowledge of the future, nor even to know for his own purposes what the future holds, for it is God who determines the future and the destiny of all creatures, even creatures who are wilfully apostatic in their religion. Insofar as Satan has knowledge of what has not yet occurred, this knowledge has been provided to him by the One who knows the beginning from the end - the One who transcends time, the Only One. Satan's lack of omniscience is surely the greatest hamstringing factor in rendering him unable to adequately provide for the future needs of his devotees, for even if there are inherent super-normal powers at his disposal, the lack of fore-knowledge must nullify their effective use.

Because Satan is not omnipresent he is seriously hampered in his ability to effect his wishes. While Scripture suggests that he has multitudes of helpers in the form of demons, there is nothing to suggest that he has a "permanently on-line information interchange system" with these beings so that they know instantly what he wishes them to do on his behalf. There is also nothing in Scripture to suggest that they are sufficiently powerful to be able to cause any desired state or effect.

2.5.4.2.3 *The characteristics and behaviour of Satan*

The teaching of Scripture on the nature and work of Satan can be summarized as follows:

- * he is the adversary or opponent of God and believers, the name "Satan" having the meaning of "opponent" (McDowell & Stewart, 1983:227,229; cf. Num 22:22)
- * he is evil and is the supreme evil-doer (McDowell & Stewart, 1983:229; cf. 1 Jn 2:3; 1 Jn 3:8)
- * he is served by other evil spiritual beings called demons (cf. Mt 12:22-37)
- * he tempts believers to sin (Mt 4:1-11 esp. 3; Mt 13:39; Jn 13:2)
- * he is a liar and causes men to lie (Jn 8:44; Rev 20:10)
- * he is a murderer and seeks to harm people (Jn 8:44; 1 Pet 5:8; Rev 2:10)
- * he is the "accuser" or slanderer of those who believe - the name "Devil" bearing the meaning of "accuser" or "slanderer" (cf. Jn 8:44)
- * he reigns over a kingdom of darkness organized in opposition to God. This kingdom is called "the world" in Scripture. It is not to be thought of in geographical terms but is synonymous with mankind in opposition to God (McDowell & Stewart, 1983:229; Wright, 1977:36; cf. Mk 3:22-27; Jn 14:30)
- * he has great power to possess and trouble men (Lk 23:31ff.; Eph 6:11-12).

It is important to note that the topics of Devil or demons were of little importance to the writers of the Old Testament who made very few mentions of either (Harrison, 1976:117). It is in the New Testament, and most notably in the teachings of Jesus, that the doctrine of Satan receives its cladding.

The obvious evil nature of Satan, and the evident characteristics he displays cannot but impact negatively on the temporal as well as the spiritual well-being of his devotees. The evil that characterizes his person naturally gives rise to his maleficence. This maleficence vents itself

on Christians and even on his own worshippers.²⁷ The religion of Satanism is not simply a matter of believing in the wrong *Arche*; it detrimentally effects the devotee in the short-term and spiritually destroys the person for eternity.

2.5.4.3 Demons in Scripture

2.5.4.3.1 *Belief in demons*

McClelland's (1987:308) observation contours this field well:

The belief or disbelief in the existence of demons and, in some cases, in Satan himself has developed into one of the distinguishing marks between the modern liberal and fundamental/evangelical traditions in Christendom.

It is obvious that those who do not believe in the existence of a personal Devil, would also not believe in the existence of demons. To deny the existence of demons is to superimpose an *a priori* worldview concerning the existence of supernatural beings onto the numerous New Testament passages concerned, for the references to demons, and the communication of Jesus with and about demons is unintelligible if demons are not ontologically real. This makes a mockery of all conventions of writing. The occult explosion has served to tip the balance of theological opinion more favourably towards the traditional opinion (McClelland, 1987:308).

2.5.4.3.2 *The characteristics and behaviour of demons*

Traditionally, the Church has affirmed that:

- * demons do exist as personal spirit-beings²⁸ (cf. Mt 8:16; Lk 10:17,20)
- * they were originally angels who took part in a rebellion against God (cf. Ezek 28:18)
- * they are the subjects of Satan (Erickson, 1987:449 cf. Mt 12:24,26)
- * and carry out his work in the world (Dickason, 1987:21; Unger, 1973:69; cf. Eph 1:2; Mt 25:41)
- * they are numerous (Unger, 1973:70; implied in Eph 6:11-12)
- * are evil (Unger, 1973:65; McClelland, 1987:307)
- * are maleficent (Erickson, 1987:450; cf. 1 Tim 4:1-2)
- * can control (possess) man (cf. Mk 5:1-21)
- * afflict men with mental, moral and physical illness (Unger, 1972:163; cf. Mk 1:21,26; Mk 9:17,25; Mt 12:22 etc.)
- * oppose the spiritual progress of God's people (Erickson, 1987:449; cf. Eph 6:12)
- * exercise power in the government of the Satanic world system (Unger, 1972:163; cf. Eph 6:12-13; Dan 10:13,20)
- * energise idolatry, immorality, and human wickedness (Unger, 1972:163; cf. 1 Cor

²⁷ Warnke (cf. 1972:114) provides a number of illustrations throughout his autobiography - including some personal ones - of Satan worshippers suffering immediate physical harm as a result of the will of Satan. If these are to be believed, then Satan also hurts his own followers.

²⁸ The Bible in referring to Satan as the "ruler of the demons" (Mt 12:24) uses the Greek word *archonti* which has the basic meaning of "to be first among".

10:20; Rev 9:20-21)

* inspire false teachers (cf. 1 John 4:1-2).

Unger (1972:163) demonstrates that by New Testament times the concept demon had taken its precise meaning, viz. an evil spirit, a messenger and minister of the Devil. Unger (1973:69) observes:

It seems evident from Scripture that the activity of demons is so intimately and inseparably bound up with their prince-leader that their work and his is identified rather than differentiated.

There are more than one hundred references to demons in the New Testament (Dickason, 1987:22). The fact that demons are fallen angelic beings is supported by the fact that the general term for angels in Scripture, viz. *angelos*, is used in several contexts (cf. Mt 25:41; Rev 12:7,9) to describe demons (Dickason, 1987:22; Bahnsen, 1974:15).

Concerning the matter of belief in the Devil and demons, Van Aarde (1977:23) insists that Scripture does not ask believers in Christ to **believe in the Devil** but to **believe against the Devil**. Perhaps the most telling summary is that of König (1977:204) who says:

I think that the Bible does not call on us to believe in the existence of the devil, evil powers and demons. The reason is that most of the Biblical writers simply accepted the existence of various creatures and powers, warned against them, and preached a way out of the dangers posed by such powers. In this sense Van Aarde is correct in that the New Testament calls us to believe **against** the devils, thus to believe **in** Jesus Christ who had broken the power of the devil.

McClelland (1987:307) insightfully shows the relationship between witchcraft and demons when he points out: "Though the OT offers little speculation on the subject, the practices of idolatry, magic and witchcraft were related to demonic forces" (Deut 32:17; Ps 96:5). He also points out that, in similar vein to the Old Testament connection of idolatry and demons, the apostle Paul states (cf. 1 Cor 10:20-21; 12:2) that while the so-called gods worshipped by idolaters have no existence, demonic forces exist as those who instigate and propagate such worship, and these demonic forces are also those to whom worship is directed and to whom such worshippers are subject (McClelland, 1987:307). The writer of the Revelation (9:20-21) also sees the strong bonds that exist between worshipping demons, idolatry and magic.

Traditional Satanism makes constant use of magic to attempt to bring about desired ends. This use of magic involves recourse to "spirit entities or beings" (Gettings, 1986:134). The Bible does not on any occasion sanction or recommend that people consult or resort to the agency of any spiritual beings other than God Himself. The Bible only acknowledges the existence of one type of spiritual being other than God, viz. angelic beings. This genre is represented by two classes; good and evil. The good angels retain the term angel and the evil spiritual beings are referred to in Scripture as "demons, evil spirits" or "unclean spirits" (Harrison, 1976:98-99).

There is no indication that angels are able to act in response to any instruction or request from any source other than God - the word "angel" means "messenger (servant) of God". The Bible almost always describes angels in their relationship to God as "*His* angels" (Bromiley, 1972:42; cf. Ps 91:11; Mt 4:6). Even the names of the two Archangels, Micha-*el* and Gabri-*el*

emphasize this "belonging", for the root *el* refers to God. Angels do God's Will (Ps 103:20; Mt 28:2). Bromiley (1972:42) suggests that "they do not seem to have an autonomous will...". There is no evidence in Scripture suggesting that angels be petitioned for any purpose whatsoever, neither is there evidence that were they to be petitioned by anyone (through magic or prayer) they would effect the petition. Angels effect God's wishes.

Traditional Satanists, in practising their magic, must logically address their needs to the agency of evil spirits or demons. This, in fact, is what they do (cf. Gettings, 1986:134,243; Guiley, 1989:213,217). Warnke (1972:68) writes:

As members of the Brotherhood, we probably understood demons better than most people, because we used them to accomplish our evil deeds.

Concerning the matter of the efficacy of resorting to demons, Ramsey Michaels (1976:56) asserts:

There is nothing in their conversations with Jesus to indicate that they are necessarily superior to man in power or intelligence. Jesus addresses them as He might address an animal or as He does in fact address the storm in Mark 4:39. If it is true that on occasion they are able to gain the mastery over human beings, it must be admitted that the same is true of animals when humans make the mistake of walking unprotected through jungles. This ability to master or even kill is not the mark of any inherent superiority ...

Michaels (1976:57) convincingly reasons that nothing is proved concerning the power or superiority of demons over men by the mere fact that demons are related to Satan in a relationship of fealty. The fact that some men belong to God in no way makes them equal to God - likewise the demons.

The Bible teaches that Jesus came to oppose the work of demons and that by so doing, He was demonstrating that the Kingdom of God was already present (Harrison, 1976:98). When Satanists and *compact witches* resort to demonic agencies to effect their desires, they are giving tangible evidence of the fact that their "hearts" are aligned to the Kingdom of this world, the Kingdom of Darkness.

2.5.4.3.3 *Scripture and Sovereignty*

Scripture does not support a dualism anywhere in its pages (Harrison, 1976:98). Satan never has been, nor is anywhere spoken of as having been God. It is God alone who rules in the universe (Eph 1:11). This message is as much a part of the Old Testament conception of God as it is of the New Testament. The Devil is, to use the words of Martin Luther, "God's Devil". He does that which God permits and no more (Erickson, 1987:449; cf. Job 1,2). God uses demons to punish the ungodly (cf. Ps 78:49; Bahnsen, 1974:17) but also uses demons to chasten the godly (Unger, 1989:34; cf. Lk 22:31; Job 42:5-6; 1 Cor 5:5). Satan can be restrained at will by God (Harrison, 1976:97). He, while being both dangerous and powerful, can be resisted by believers, and is unable to stand against such opposition (James 4:7; Eph 4:27).

2.5.4.3.4 *Scripture and Satan's defeat*

The victory of Jesus Christ over Satan is clearly stated in Hebrews 2:14-15 to have taken place as a result of the incarnation and death of Jesus. This is developed further in 1 Pet 3:18-22. On the strength of this victory the Word of God is able to advise believers to resist the Devil and to give them the assurance that "he **will** flee from you" (Jam 4:7; emphasis - HES). Van Rensburg (1991:11) succinctly summarizes:

Satan is nie meer die baas van die dood nie! Jy is dus nie meer slaaf van die duiwel nie. Jy staan nie in sy diens nie en jy hoef nie te doen wat hy wil hê nie. Jesus Christus het met sy eie dood en opstanding die Satan oorwin! Sien Jesus met eer en heerlikheid gekroon, en besef en beleef dat Hy die Satan oorwin het. Vertrou jouself aan Hom toe. Erken net Hom as Baas: luister vir Hom en rig jou lewe in soos wat Hy dit wil hê.

2.5.4.3.5 *Scripture and ethics*

The central message of the Bible concerns the efforts of God to restore man to his intended destiny. God is intent on raising man to the highest level of personal development - a level that can never be attained independently of God. These facts speak of the value of man to God. The potential of man is seen in the fact that he, and only he, is created in the image of God (Gen 1:26-27). The value of man is nowhere better attested to than in the fact that God has been willing to die on man's behalf in order to redeem man and to restore man (1 John 4:9). God role-models the ultimate ethical response and then sets his own sacrificial giving of his Son as the norm-essence that His followers must strive to emulate (cf. 1 John 1:5-6; 1 John 3:16). He, as the redeeming God, has every right to demand that men love one another (1 John 3:11,23) and that man love his neighbour as himself (Mt 19:19; Lk 10:27). The Redeemer-God has consequently given His followers an ethical charter of ten principles (Ex 20:1-17), which makes it clear that the highest possible human response involves loving God and loving man (Mt 22:34-40).

The ethical charter involves respecting the prohibitions of certain types of conduct but, far more importantly, the striving to embody the positive intentions behind every commandment. So it is that the Christian must not only avoid false worship (2nd Commandment) but is to learn and practise true worship. Against norms like these, *traditional Satanism* cannot but be found wanting. In this religion of ultimate ethical standards there is no room for false religion (1st Commandment), false worship (2nd Commandment), no room for magic (Commandments 1-3, 6-8, 10), no room for ritual parody (Commandments 2, 3 and 4), no room for maleficence (Commandments 5-10, esp. 6), no room for sexual immorality (7th Commandment), no room for anarchy (5th Commandment), and no room for nihilism (all ten Commandments). The attainment, by the individual, of the conduct implied by all ten Commandments will leave no room for hedonism. The Christian finds all the happiness necessary, but not in response to a search for it, rather as a byproduct of a relationship with his Creator. *Traditional Satanism* is clearly a religion that differs in every fundamental point from Christianity.

2.6 MODERN SATANISM

2.6.1 The beliefs of *modern Satanism*

2.6.1.1 The spectrum of belief and practice

The beliefs and practices of *modern Satanism* vary across a spectrum that ranges from a "left wing" that is a modern-day gnostic atheism to a "right wing" that bears more resemblance to *traditional Satanism*. The "left wing" is represented by groups like the Temple of Set - the founder of which is Michael Aquino. The "right wing" would include those groups that would practise their religion in the mould of Aleister Crowley. Anton LaVey could be considered to occupy the middle ground, although he tends right. The criteria for this differentiation would be that of **practice versus theory**. Aquino would espouse an intellectual brand of Satanism, that places the emphasis more on Satanic beliefs, while Crowley, and LaVey would put the spotlight more on the practice of the magic in Satanism. A taxonomy of belief and practice would therefore be faced with the inevitable inaccuracies caused by generalisation. The cardinal beliefs only will be listed, and notable inter-group deviations, if any, will be identified.

2.6.1.2 Belief in the devil

The Devil (Satan, Lucifer) is recognised as the deity of these groups. LaVey (1969:62), however, points to **the most fundamental difference between modern and traditional Satanists** when he states that Satanists (meaning *modern Satanists*) do not believe in the Devil as an anthropomorphic entity. "He merely represents a force of nature." (LaVey, 1969:62.) He proceeds to explain that Satan is a human invention (LaVey, 1969:62) and refers to "Him" as "a many faceted key to the unknown" (LaVey, 1969:63). In a *verbatim* documented interview with John Fritscher (1973:89-104), LaVey (1973:90) states:

I have felt His presence but only as an exteriorized extension of my own potential, as an alter-ego or evolved concept that I have been able to exteriorize. (...) Satan is therefore an extension of one's psyche or volitional essence ...

These statements make it clear that Satan is a personification and projection of the votive's evil inclinations. *Modern Satanists* are therefore atheistic (Van Zyl, 1977:12; cf. Lovelace, 1976:83). This factor, more than anything else, distinguishes them from *traditional Satanists* and disqualifies them from the classical definitions, all of which imply that a Satanist is a conscious worshipper of the Devil. LaVey (1969:14) goes on to say:

Satanism has been frequently misrepresented as "devil worship" when, in fact, it constitutes a clear rejection of all forms of worship as a desirable component of the personality. It is not so much an anti-religion ... it is an un-religion.

2.6.1.3 Belief in God

LaVey (1969:40) says:

The Satanist simply accepts the definition which suits him best. Man has always created his gods, rather than his gods creating him. ... To the Satanist, "God" - by whatever name he is called, or by no name at all - is seen as the balancing factor in nature ...

These statements confirm the atheistic polarity of the *modern Satanists* (Van Zyl, 1977:12). Michael Aquino, a former "lieutenant" of LaVey, claims that Satanists do believe in a God (Pretorius, 1977:47) but then proceeds to define God in terms that makes it clear that it is a "God of man's devising". LaVey (1969:40) considers God to be "the balancing factor in nature".

2.6.1.4 Belief in magic

Modern Satanists believe in and practise magic. They practise malefic magic and deny the so-called distinction between "white" and "black" magic. LaVey (1969:51) writes:

... anyone who pretends to be interested in magic or the occult for reasons other than gaining personal power is the worst kind of hypocrite.

and (LaVey, 1973:93)

...the bane of my existence are these white witches, white magicians, people who'd like to keep their foot in the safety zone of righteousness. They refuse to see the demonic in them...

The magic resorted to would be both **defensive** and **offensive** but is always motivated by selfishness (LaVey, 1969:51). It is well documented (Schwarz & Empey, 1988:86-88; Gardiner & Gardiner, 1990:53) that Anton LaVey placed a death-curse on Sam Brody, the jealous lover of Jayne Mansfield in 1967. The ensuing death of both Brody and Mansfield in a vehicle accident within months of the destructive magic ritual is attributed by members of the cult to the efficacy of the magic. LaVey (1973:98), in speaking of this incident, admits to placing the curse, but states that Brody brought his own death upon himself. If nothing else, it serves as an example of the approach to magic of the *modern Satanists*. This approach to magic, most of all, separates the *modern Satanists* from the practitioners of *ritual witchcraft*, who vehemently deny practising malefic magic (Guiley, 1989:ix). It would appear as if Van Zyl (1977:17) is incorrect in asserting that magic is present in a refined form in *modern Satanism*.

LaVey (1969:110; cf. Valiente, 1973:231) defines magic in very similar terms to Crowley viz. "the art of causing change to occur in conformity with will". This view is consistent with his beliefs concerning Satan. He maintains that witchcraft is the art of manipulating others (Heenan, 1973:94), and advocates doing so either by "greater magic" which entails the use of spells and curses, and "lesser magic" which is the simple manipulation of the behaviour of others (Randall, 1976:188).

LaVey (1969:127) comments as follows on the nature of magic:

I don't believe that magic is supernatural, only that it is supernormal. That is, it works for reasons science yet cannot understand. (...) As a magician, my concern is with effectively doing the thing, not with the scientist's job of explaining it.

The degree to which the practice of magic is important in the organized community of *modern Satanists* becomes apparent when we note the hierarchical structure of leadership in the Church of Satan. From least important to most important we find:

- * apprentices (a registered member of the Church),
 - * warlocks (witches),
 - * priest (priestess) of Mendes,
 - * magister (magistra),
 - * magus (only held by LaVey),
- (**Time Magazine**, 1972:46; cf. Pretorius, 1977:54).

This order places an obvious priority on the practice of "higher" magic with the last two ranks clearly representing magicians.

2.6.1.5 Belief in the occult

The official attitude to the use of occult powers is positive (Randall, 1976:186) and *modern Satanists* make full use of the spectrum of occult powers. This means that recourse is made to demons to bring about certain desired ends. Guiley (1989:214-215) speaks of mechanical sorcery (melting a waxen image etc.) as the simplest form of sorcery, and the practice of involving or **petitioning spirits or deities** as a higher form of sorcery. Alfred Randall (1976:183),²⁹ an ex-member of LaVey's Church of Satan, calls the Church an "organized black-magic group" and points out that the magic practised by this Church is "blacker" than that practised by the schismatic groups that emanate from it (Randall, 1976:183). He mentions that practitioners of black magic are more willing to "employ their arts for ends regarded as evil by the surrounding society", and consider themselves "**more in league with demons and dark spirits...**" (Randall, 1976:181; emphasis - HES).

Van Zyl (1977:16) points out that occultism plays a central role in *modern Satanism*, and refers to it as "die wetenskap van die okkulte".

2.6.1.6 Beliefs about worship

In keeping with his beliefs about Satan, LaVey (1969:19) asserts that "Satanism demands study not worship". Randall (1976:185) notes that "Satanists must not worship but manipulate", or to put it differently, "Satanists worship none but themselves".

2.6.2 The practices of *modern Satanism*

2.6.2.1 The observance of rituals

Modern Satanists do meet regularly for ritual ceremonies but these stress the role and function of magic rather than worship (Randall, 1976:185,189). The office-bearer ranks show that the priest is lower than the magician. The rituals do not focus on desecration and blasphemous ceremonies. While *modern Satanists* do celebrate a Mass, it is a Satanic Mass and not a black mass (LaVey 1973:97). LaVey (1973:97) declares "the Satanic Mass is no parody. It is

²⁹ From April 1968 to August 1969 Randall attended 52 of the group's weekly rituals, and participated in all but eight of them. He was also present at twelve meetings of the ruling council, attended six parties, and slept overnight at the church headquarters at the invitation of the High Priest (Randall, 1976:183-184). His research was funded by the Graduate Division of the University of California, Berkeley. He worked under professors John Clausen, Robert Bellah and Carl Werthman (Randall, 1976:201).

catharsis."

2.6.2.2 The prominence of sexual expression in rituals

The place accorded to sex in their rituals is an extremely high one. *Modern Satanists* are at liberty to indulge freely and are in no way inhibited by gender or age constraints (Randall, 1976:188). The only constraints placed on the expression of sexuality are that it must not take place against the will of the person (animal) involved (Randall, 1976:188). LaVey (1969:70) is categorical in stating:

... Satanism does not advocate rape, child molesting, sexual defilement of animals or any other form of sexual activity which entails the participation of those who are unwilling or whose innocence or naivete would allow them to be intimidated or misguided into doing something against their wishes.

2.6.2.3 Sacrifice in the rituals of *modern Satanism*

Because they do not conceive of their rituals as being focused on worship there is no need for sacrifice of any sort. LaVey (1969:89) forbids child and animal sacrifice in the strongest terms. Michael Aquino, the founder of the schismatic "Temple of Set", goes as far as to threaten any member found doing so with immediate expulsion and referral to the relevant law-enforcement or animal protection agency (Schwarz & Empey, 1988:111-112). *Modern Satanists* do, however, **symbolically** sacrifice (a) person (s) on their ritual altar (LaVey, 1969:87-88). In this respect the practices of LaVey differ considerably from those of Aleister Crowley, who personally sacrificed animals as part of his ritual (Gardiner & Gardiner, 1990:47-54).

2.6.2.4 Drugs in the rituals of *modern Satanism*

Concerning the use of drugs, there is considerable variation between different groups in the movement. LaVey is adamantly against the use of any drugs other than alcohol in the magic rituals (Randall, 1976:186; cf. LaVey, 1973:94). Crowley, on the other hand, relied strongly on narcotics to enhance his rituals (Gardiner & Gardiner, 1990:49). It would seem that matters like the use of "consciousness altering substances" are left to the personal preferences of the group leader.

2.6.2.5 The *Satanic Bible*

The *Satanic Bible* so often referred to by authors and scholars is not the bible of *traditional Satanism*, except where the modern manifestations of *traditional Satanism* display elements of syncretism and deviation from their traditional roots.

The bible of *modern Satanism* is the one written by Anton Szandor LaVey in 1969. He called it the "*Satanic Bible*". It comprises an amalgam of philosophy cum doctrine on the one hand and "church" practice on the other. The Bible is the antithesis of the Christian Bible (Huisamen, 1990:21). It is used in most of the rituals of the Church of Satan. It is also used by many other modern Satanist groups, and even *traditional Satanist* groups make use of the *Satanic Bible* (cf. Gardiner & Gardiner, 1990:161).

2.6.3 The characteristics of *modern Satanism*

2.6.3.1 General

Modern Satanism displays three cardinal characteristics, viz. hedonism, anarchism and nihilism. The characteristic of hedonism is the well-spring of all other characteristics.

2.6.3.2 Hedonism

The Concise Oxford Dictionary (Fowler & Fowler, 1956:557) defines "hedonism" as "Doctrine that pleasure is the chief good." LaVey (1973:94) says of Satanism:

...experience has taught me that Satanism can be a mass movement insofar as its basic pleasure-seeking premise is concerned. (...) A pleasure principle is going to be more popular than a pleasure denying.

These words demonstrate a synoptic view between his thought on the essence of Satanism in 1973 and what his thinking was when in 1968/9 he was writing his *Satanic Bible*. In the *Satanic Bible* (LaVey, 1969:54) he had stated:

For two thousand years man has done penance for something he should never have had to feel guilty about in the first place. We are tired of denying ourselves the pleasures of life which we deserve. (...) So why not have a religion based on indulgence.

In the logical development of his thought, LaVey then goes on to explain that Satanists may do things to please other people but it is as a result of the fact that such deeds give them pleasure. He writes (LaVey, 1969:51):

Satanism represents a form of controlled selfishness. This does not mean that you never do anything for anyone else. If you do something to make someone for whom you care happy, his happiness will give you a sense of gratification.

Even the practice of magic in Satanism is seen by LaVey to flow from this well-spring of hedonism. He argues (LaVey, 1969:51):

...anyone who pretends to be interested in magic or the occult for reasons other than the gaining of personal power is the worst kind of hypocrite.

The yeast of hedonism is seen to leaven much of the oft quoted nine Satanic Statements (LaVey, 1969:25). The Statements are:

- * Satan represents indulgence, instead of abstinence;
- * Satan represents vital existence, instead of spiritual pipe dreams;
- * Satan represents undefiled wisdom, instead of hypocritical self-deceit;
- * Satan represents kindness to those who deserve it, instead of love wasted on ingrates;
- * Satan represents vengeance, instead of turning the other cheek;
- * Satan represents responsibility to the responsible, instead of concern for psychic vampires;
- * Satan represents man as just another animal, sometimes better, more often worse than those that walk on all fours, who, because of his "divine

spiritual and intellectual development" has become the most vicious animal of all;

- * Satan represents all the so-called sins, as they all lead to physical, mental or emotional gratification;
- * Satan has been the best friend the church has ever had, as he has kept it in business all these years.

The golden thread of hedonism is visible in concepts like indulgence, kindness to the deserving, vengeance, responsibility to the responsible, man as an animal, and gratification of the physical, emotional and mental aspects of our humanness.

The areas of human conduct where the hedonistic bent of these Satanists is most visible are those of sex, the drive for power, and the strong motivation of materialism (Randall, 1976:188). *Modern Satanists* are strongly materialistic (McDowell & Stewart, 1983:239). LaVey (1973:94) admits that "materialism is part of Satanism. Everyone wants to acquire." This is not surprising as materialism is a logical adjunct of hedonism.

2.6.3.3 Anarchism

The word "anarchy" and its cognates lead us to concepts like "lawless, disorder, absence of government" (Concise Oxford Dictionary, Fowler & Fowler, 1956:42). Insofar as *modern Satanism* does not encourage adherence to mores, norms and values that flow from the Judaeo-Christian faith, or from the other great established religions of the world, it is actually a vehicle for the promotion of anarchic behaviour. Unchecked or unbridled hedonism manifests itself in anarchy, both at a micro and at a macro-societal level. This characteristic is espoused by LaVey (1973:96) when he says "Satanically speaking, anarchy and chaos must ensue for awhile before a new Satanic morality can prevail". The anarchy of *modern Satanists* is not seen in terms of their behaviour in relation to the satanistic establishment - for there they are well disciplined - but in terms of the fact that their behaviour is anarchic with reference to the standards of conduct demanded by society. Prins (1977:58) points out that their conduct amounts to a flagrant breaking of the ten commandments.

2.6.3.4 Nihilism

As is the case with *traditional Satanism*, nihilism is a characteristic of this religion. Here, however, it is the result of the synergy between *traditional Satanism* and *modern Satanism* over the years. It does not arise from the *compact*-nature of the religion, as was the case with *traditional Satanism*, for *modern Satanism* does not attach importance to a compact. *Modern Satanism*, being an expression of orgiastic ritualised atheism, has no room for the compact dimension that is the foundation stone of *traditional Satanism*.

Randall (1976:185) charges that LaVey's church relies on a positive valuation of many things conventionally considered evil. Good and bad play no part in the ethics of *modern Satanism* (Van Zyl, 1977:18) and the statements of the *Satanic Bible* stand out for the fact that they are in the starkest contrast with the "Textus Receptus" that is the ethical value system of Western Christianity. It is no wonder that Dreyer (1977:22) sees in *modern Satanism* a threat to our very society.

2.6.4 An evaluation of the nature and doctrines of *modern Satanism*

2.6.4.1 General

It has already been pointed out that *modern Satanism* shows signs of eclecticism as a result of the synergistic interaction with *traditional Satanism*. Randall (1976:200) says that Satanism is "self-consciously syncretistic". There are sections of the *modern Satanistic* movement that practise what Randall (1976:189) calls diabolism. An assessment of the beliefs and practices of these diabolism-oriented *modern Satanists* as detailed by Randall (1976:189) suggests that they are in fact *traditional Satanists* that exist within the confines of *modern Satanism*. He does, however, make it clear that they are not in the majority in the Church of Satan (Randall, 1976:189). The comments made below will therefore relate to *modern Satanism* in its classical form.

2.6.4.2 *Modern Satanism* is an expression of ritualized atheism

Sufficient has been said to show that *modern Satanism* is atheistic. These people define both Satan and God in terms that show that they are conscious inventions of the worshippers - gods of their own devising.

In its atheism, it substitutes gods of reason and worships at the primitive shrine of bodily lust. It is logical that, having dispensed with a God, the worshippers must prioritize their own desires. Hedonism is a natural development of dispensing with God. The pattern that Paul refers to in his letter to the Romans (1:21-32) is a tailor-made description of *modern Satanism* and provides a superb illustration of the sequence of events that occur when God is dispensed with.

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. (...) and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator ... Because of this God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. (...) Men committed indecent acts with other men... Furthermore ... he gave them over to a depraved mind to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. (...) they not only continue to do these very things but also approve those who practise them.

2.6.4.3 The divinization of man

Gary North (1988:335) sees the essence of this religion as a "call to escape from finitude", and an attempt at "the divinization of man". This amounts to not only a denial of the existence of God but also of the Creator-creature distinction. North (1988:276) avers that "the attempt to abolish the limits of creaturehood is the very heart of all demonic religion."

2.6.4.4 *Modern Satanism* shows gnostic tendencies

Gnosticism was characterized by two elements, viz. the enlightened were party to exclusive

knowledge that was all that was necessary for their salvation, and secondly, by extremely lawless and promiscuous living. The descriptions given by leaders of the movement like LaVey and Aquino show strong signs of Gnosticism. It is thus widely held that *modern Satanism* is a reincarnation of antinomian Gnosticism (Lovelace, 1976:65-66; Hexham, 1987:973-974; cf. Wyndham, 1974:98-100).

2.6.4.5 *Modern Satanism* is deceptively dangerous

The fact that *modern Satanism* does not focus on blasphemous rituals and distances itself from child sacrifice and abuse has led some people to view it as innocuous. This is precisely why it is deceptively dangerous. Van Zyl (1977:15) calls it " ...'n allergevaarlikste vorm van duiweldiens". He considers the danger of this religion to lie in two areas:

- * those involved do not take cognisance of Satan as a reality thereby opening themselves to the diabolical effects of his maleficence ³⁰
- * those involved deify their own reason, thereby re-enacting the "Fall of man" (cf. Van Zyl, 1977:15).

The Western world of today has been lulled by secular humanism into a mind-set that is very conducive to accepting every *ism* and religion as a viable expression of man's religiosity. Just as Gnosticism was a greater threat to the existence and growth of the early Church than was the idolatrous pagan religions that abounded in the world of the day, so *modern* (Gnostic) *Satanism*, is perhaps a greater threat to society than *traditional Satanism*. *Modern Satanism* seems far less dangerous to the unenlightened, for who could fear a religion where the god is a god of man's invention. *Modern Satanism* is also just that much more respectable than its compact counterpart. Religions that offer a salvation that comprises the "realization of the good things of the world, and particularly long life, health, happiness, a sense of superiority or even triumph" (Randall, 1976:200), are diabolically appealing.

2.6.4.6 *Modern Satanism* in total violation of the law of God

Finally, *modern Satanism* is just as strongly in contravention of the law of God as is *traditional Satanism*. As the whole law is summarized in the tenets "Love the Lord your God with all ..." and "love your neighbour as ..." (Mt 22:37-40), it is obvious that *modern Satanism* in its atheism violates the letter and spirit of the first table of the ten commandments, and in its hedonism it violates the letter and spirit of the second table of the ten commandments. It is like *traditional Satanism* - it merely dresses differently.

2.7 CONCLUSION

This chapter has shown that there are two types of Satanism, *traditional* and *modern*. Both types are found functioning side by side in our times. Both types ally themselves with diabolical forces, one wittingly, and the other in spite of its seeming atheism. Each type of Satanism is paralleled by a type of witchcraft, viz. *compact witchcraft* and *traditional*

³⁰ C. S. Lewis' oft quoted aphorism "There are two equal and opposite errors into which our race can fall about devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessively healthy interest in them. They themselves are equally pleased with both errors..." (Lewis, 1942:9).

Satanism (which are synonymous), and *ritual witchcraft* and *modern Satanism*, which greatly overlap in their aims and functioning but differ markedly in terms of ritual observances.

The chapter has also shown both types of Satanism to be in total opposition to the Word of God and Christianity and primarily then to God Himself. Because of their beliefs and their practice these types of Satanism constitute a threat to any civilized society and should not only be considered a threat but should be recognized as a danger.

The ensuing chapter will delve deeper into the workings of Satanism, particularly its use of the occult, and will identify and outline all of the major phenomena associated with Satanism.

3. OCCULTISM AND ASSOCIATED PHENOMENA

3.1 INTRODUCTION

An understanding of Satanism is not possible without a knowledge of the phenomenon of the occult, and also of the relationship that exists between the occult and Satanism. It is not possible to be a Satanist without being an occultist; the resort to occult practices is a *sine qua non* of Satanism. It is possible, however, to be an occultist without being a Satanist (Thomas, 1973:123); while being strongly related, the two are not synonymous.¹

This chapter defines the field of the occult, delineates the main constituent sub-disciplines of the occult, and shows the relationships between parapsychology and occultism, the New Age Movement and occultism, and between Satanism and occultism. The Biblical perspectives regarding the world of the occult is highlighted. Furthermore, it is not possible to study the world of the occult without making contact with the phenomenon of demon possession. This associated phenomenon is contoured as is the relationship between demon possession and Satanism. The role played by mysticism in relationship to occultism and Satanism is also be considered.

3.2 THE OCCULT

3.2.1 The term defined

The word "occult" comes from the Latin *occultus* which means "hidden, secret", or "mysterious". In the context in which this study will use the word, it will **always** be applied to the realm of the supernatural or supernormal. Ouweneel (1990:30) refers to this supernatural realm as the *higher world*. This must be defined as the world that lies above or beyond the empirical, i.e. that which can be discerned by recourse to the five senses (cf. Hoover, 1977:8). This "higher world" is not to be conceived of as a different reality but as part of the total reality which we are prevented from seeing only by the limits of our perceptual ability (Ouweneel, 1990:30). The term occult is an omnibus concept, including in its spectrum a vast range of phenomena (Prinsloo & Rossouw, 1983:5). Reduced to bedrock, the occult depends not on the use of psychological tactics, fraud and deception, suggestion or illusion, but on **direct demonic influence and intervention** (Ouweneel, 1990:31). Demonic power energises the occult arts. The noun "occultism" will indicate the "practice of occult arts or techniques" or "teachings about the occult".

3.2.2 The Biblical truths by which occultism must be judged

The phenomenon of occultism cannot be perceived as anything but pure fantasy aside from an acceptance of certain aspects of a Biblical and Christian world-view. North (1988:58) asserts that an understanding of orthodox Christianity and its presuppositions is mandatory if we are to understand the occult.

¹ Thomas points out that many occultists decry satanistic practices.

3.2.2.1 Creation

The starting point of Biblical Revelation is the statement "In the beginning God created the heavens and the earth" (Gen 1:1). Prior to creation He existed in solitary splendour. All that exists was made by Him (cf. Jn 1:3; Col 1:16). He created *ex nihilo* - out of nothing. "Matter-energy was not co-extensive or co-eternal with God" (North, 1988:59), contrary to what Aristotelian philosophy propounded (Lewis, 1976:38). God brought all of creation into being, using nothing other than His word or command.

3.2.2.2 The Creator-creature distinction

Man derives his being from the Creator. While Scripture says that "God created man in His own image" (Gen 1:27), this means that man is a resemblance of God but not an equivalence of God (Berkhouer, 1984:70,114; Ouweneel, 1990:111). Man is not of the same substance as God. North (1988:59) asserts that there is no more fundamental doctrine than this. There is a Creator-creature distinction. North (1988:59) points out that in **every form of occultism** this distinction is denied. The denial is nearly always explicit, though occasionally implicit.

Scripture teaches that the Creator is **sovereign**. He alone determines the course of events in the universe (Bahnsen, 1974:17; Lewis, 1976:37). All things come to pass within the overall plan of God (Is 45:5-12; Ps 33:11). His plans cannot be thwarted (Is 14:27) and His counsel stands forever (Job 23:13; Prov 19:21; Is 46:9-10). There is no wisdom or understanding or counsel against the Lord (Prov 21:30). He directs the steps of man (Prov 16:9), and kings are no exception (Prov 21:1). All men are completely beneath the governmental control of the Almighty (Pink, 1972:41). This also involves a recognition of the fact that God controls even the actions of evil men. Pink (1972:41) declares "we read the Scriptures in vain if we fail to discover that the actions of men, evil men as well as good, are governed by the Lord God". And lest it be thought that this teaching is only found in the Old Testament it is well to take note of the contents of Acts 17:28 and Ephesians 1:9-12, which views this cardinal matter in the same terms. An addendum to the truth outlined above is that this sovereign God not only created the world but sustains that which He has created (Neh 9:6; Acts 17:28; Col 1:16-17).

The unambiguous teaching of Scripture that there is an unbridgeable gap between Creator and creature stands in stark contrast to the two heretical presuppositions that characterize the thought of occult practitioners, viz. that of monism on the one hand and that of dualism on the other (North, 1988:60-61). *Monism* manifests itself in beliefs that suggest that "out of One has proceeded the many and into One are the many travelling." (North, 1988:60.) It does away with the Creator-creature distinction. *Dualism* on the other hand sees good and evil in **eternal** tension with **neither ultimately triumphing**. This negates the truth of the sovereignty of God. In fact, monism also negates the truth of the sovereignty of God, for in dispensing with the Creator-creature distinction, it suggests that man ultimately becomes united with God, becomes *one* with God. This is nothing other than the deification of man (North, 1988:335).

3.2.2.3 Angels and demons

3.2.2.3.1 *Angels*

The Bible reveals that in addition to creating man, God also created a class of spiritual beings called angels. Angels are spiritual beings (cf. Eph 2:2), but unlike man, do not have a physical dimension to their existence. Unger (1989:22) notes that the "specific attribute of spirit is incorporeality or immateriality". Jesus (Lk 24:39) states that a spirit does not have flesh and bones. Angels serve God - the word "angel" bears the meaning "messenger" (cf. 1 Chron 21:15,27; Acts 12:11; Mt 13:41; Rev 22:6). They too, like men, are subject to the control of the Creator (Bahnsen, 1974:17).

3.2.2.3.2 *Demons*

Dyrness (1974:44) says that demons and occult activity must be understood from a Biblical perspective since Scripture alone is the source of the revelation of truth concerning all supernatural reality.

Buzzard (1976:21) warns of the danger that we might think ourselves to have grasped in finality the nature and sum of evil:

On the contrary, just as the Christian has to recognise that he cannot fully define, describe or delineate the scope of God in His grace, so he must expect only partial answers relative to the kingdom of evil. We see through a glass darkly. (...) To think otherwise would be a gross act of pride which indeed goes before a fall.

It has previously been mentioned (cf. # 2.5.4.3) that Demons are angelic beings with an evil inclination (Mt 8:28; 10:1; Mt 12:45; Mk 5:2-5; Acts 19:15). Descriptive terms used of them in Scripture, viz. "unclean, wicked, evil" confirm the unwavering perspective that Scripture holds concerning their nature. Demons are not intermediaries between God and man but subordinates of Satan (Lewis, 1976:37). They are referred to as "Satan's angels" in Scripture (Mt 25:41; Rev 12:7-9). The demons originally joined Satan's rebellion and, together with him, were cast out by God (2 Pet 2:4; Rev 12:4). They still demonstrate allegiance to Satan and are under his authority (Mt 9:34; Eph 2:2). Paul's well known statement in Ephesians 6:12 "For our struggle is not against flesh and blood, but against the *rulers*, against the *authorities*, against the *powers* of this dark world, and against the *spiritual forces of evil* in the heavenly realms." points to an hierarchical organization of rank among the demons (emphasis - HES).

Concerning the matter of their potency we note some divergent opinion among Bible scholars. Many consider them to be powerful in comparison to man (Hoover, 1977:14; Unger, 1989:23-26; Newport, 1976:60-61; Ouweneel, 1990:119; North, 1988:73). They base their conclusions on the fact that demons are portrayed as being able to *possess* a human personality, and exercise consequent control on the behaviour and thought of the person so *possessed*. Also, those who are demon possessed display signs of being unable to rid themselves of such control. Demons are also portrayed as possessing personal intelligence (Mt 8:29) and even dīsp̄lay a knowledge of God (James 2:19). Ouweneel (1990:119) considers demons to be highly intelligent personal beings.

In contrast to the view that they are very powerful beings we find the argument of Ramsey Michaels (1976:56) that they should be regarded not as supernatural or superhuman figures, but as subnatural or subhuman. He avers "there is nothing in their conversations with Jesus to indicate that they are necessarily superior to man in power or intelligence." He further follows a line of reasoning (1976:57) that says:

The fact that they are cohorts of Satan implies nothing about their intelligence, anymore than the fact that men belonging to God makes them equal to God. (...) Especially in Mark 5 the unclean spirits seem irrational and bent on destruction, whether of their victim (vv. 3-5) or of themselves (vv. 11-13).

Michaels (1976:56) does, however, concede that Scripture uniformly describes Satan as a supernatural or superhuman figure. While the weight of evidence perhaps lies on the side of the argument that demons are powerful and intelligent opponents of man, it should be pointed out that Scripture nowhere sees their activity as being independent of the person, authority and power of Satan. Newport (1976:60) argues that it is more accurate to see Satan and demons as part of an "integral tight-knit organization" and shows that this is in direct opposition to the demonology of surrounding lands, which portray evil spirits as disorganized and chaotic.

Irrespective of the conclusion of the above debate, the Scripture shows that while demons operate in allegiance to Satan, together with him they are under the direct governance of God (Newport, 1976:332; Lewis, 1976:37). Evil is therefore **not** autonomous (Newport, 1976:333) but is always parasitic. The demons, together with Satan, do not constitute a genuine rival force in the universe (Bahnsen, 1974:17). While the demons may be powerful, they do not compel man to sin (Kinlaw, 1976:35). They display fear of Jesus (Jam 2:19; Mk 1:21-27) and at no stage offer any resistance to His commands. On the other hand, they clearly do that which God commands. He uses them to punish the ungodly (Ps 78:49; 1 Kings 22:23; Rev 16:13-14), but also to chasten the godly (Lk 22:31; Job 42:5-6). Perhaps the clearest indication of their subjection is the Scriptures which indicate the judgement and binding of demonic forces that has already taken place at God's command (2 Pet 2:4; Jude 6) and the fact that eschatologically their doom is already pronounced by the self-same God (Mt 25:41; Rev 20:10-15). There is no support in Scripture for dualism.

3.2.2.3.3 *Satan*

The name *Satan* means "adversary". It was, for most of the Old Testament period a common noun, and the word is even applied in a number of instances to human adversaries (Rabinowitz, 1971:902; cf. 1 Sam 29:4; 2 Sam 19:23; 1 Kings 5:18; 11:14, 23, 25).

It has already been noted (cf. # 2.5.4.2) that the Bible depicts Satan as a person. This truth developed slowly, and indeed was scarcely evident in the writings of the Old Testament. Only by about 520 B.C. when Zechariah 3:1-2 was written did the use of the word *Satan* apply to a particular angel (Rabinowitz, 1971, 1071:902; Kinlaw, 1976:34). In Job 1-2 a particular angel is also in focus. Throughout the Old Testament the word *Satan* is used with the definite article preceding it. 1 Chronicles 21:1 is the only reference to Satan in the Old Testament where the definite article has been left out and therefore Satan had at last become a real proper name (Rabinowitz, 1971:902; cf. Vosloo, 1991:12).

The fact that the doctrine of Satan took almost the whole Old Testament period to get to the point of seeing Satan as a personal noun is quite remarkable when seen against the backdrop

of the well developed demonologies of Assyria, Sumeria, Egypt and Canaan, the cultures that Israel had effectively interfaced with. These cultures accorded extremely prominent places to demonology and perceived Satan as a rival of God, an alternate deity (Kinlaw, 1976:31-34). The Old Testament, however, while clearly displaying a knowledge of Satan and demons (Kinlaw, 1976:32-33; Vosloo, 1991:2-3; cf. *Shedim*, Deut 32:17; *Secirim*, Lev 17:17; *Lilith*, Is 34:14), maintains a radical monotheism - in the beginning "there was Yahweh plus nothing" (Kinlaw, 1976:35). There is no world, either good or evil, that exists alongside Him as equal or rival. He reigns alone. Evil has been transferred from the metaphysical, as the other Near Eastern cultures had it, to the moral realm (Kinlaw, 1976:35). Satan, far from being independent, is clearly subordinate to God (Rabinowitz, 1971:902; Dickason, 1987:30). It is the New Testament, and especially the gospels that provide us with most of our knowledge of the person and work of Satan (Newport, 1976:326). The New Testament teaches that Satan represents evil and is in utter opposition to the person of Christ and everything He represents (2 Cor 6:15). Satan's fall is due to apostasy from the truth (Jn 8:44) and to pride (1 Tim 3:6). When he fell he took with him a considerable number of disobedient angels (Jude 6). His character is shown by the various descriptions the New Testament uses of him. He is called: the evil one (Mt 6:13), the slanderer (Mt 4:1,11), the adversary (1 Pet 5:8), the enemy (Mt 13:28-29), the accuser (Rev 2:10), the destroyer (1 Cor 10:10), a liar and a murderer (Jn 8:44). There is no positive reference or neutral reference whatsoever to Satan in the New Testament. Satan works relentlessly for the destruction of the Kingdom of God.² It is Satan who tempted Eve to sin (2 Cor 11:3; cf. Rev 12:9; Rev 20:2).

Satan exercises his diabolical ministry by misleading or influencing individuals (Eph 2:2), influencing the mind (Lk 13:10-16 esp. 11-13 and 16), causing psychosomatic illness (Lk 13:11),³ altering socially accepted behaviour (Lk 8:27), leading Christians into heresy and apostasy (1 Tim 4:1), influencing political dispensations (Rev 12-13) and exercising an influence in religious matters (2 Cor 11:14-15). The most fiendish and dangerous aspect of Satan's work is his propensity to masquerade as an angel of light (2 Cor 11:14-15) and Newport (1976:332) cogently remarks:

It was not to the political subversives, prostitutes or social outcasts and dishonest businessmen, but to the moral law-abiding Pharisees that Jesus spoke of "your father the devil" (John 8:44). Perhaps, today, Satan and the demonic forces are also at work where people allow their own morality, respectability and law-abiding piety to become more important than the needs of their fellowmen.

Satan is referred to as the "Prince of demons" (Mk 3:22), a concept that denotes his authority over them.⁴ Paul in referring to Satan as the "ruler of the kingdom of the air" (Eph 2:2) has this same concept in mind. Scripture also depicts Satan as the "prince of this world" (Jn 12:31; Jn 14:30) and that the whole world is under the control of the evil one (1 Jn 5:19). Lest this result in confusion it must be noted that the New Testament is as adamant as the Old

² An unattainable goal.

³ Care must be exercised so as not to ascribe all psychosomatic illness, or for that matter, all of the other deviances and conditions to demonic activity.

⁴ The Greek word *archonti* (meaning literally *first among*) is translated *Prince* (Dickason, 1987:24).

Testament about Satan being under the power of God's rule (Calvin, Institutes, 1 xvi 15:176; Dyrness, 1974:48). Bahnsen (1974:17) points out that Satan in the first place receives his power from God alone, that he exercises it with reference to God's sovereign will and that Satan and his demons are in the final analysis under God's control (cf. Dickason, 1987:30-31). God alone is ultimately sovereign (Lewis, 1976:37). The meaning of the terms "god of this age" and "prince of this world" have been explained by Bahnsen (1974:15-18; cf. North, 1974:4) to mean that Satan controls or rules **a separate culture of doomed rebels**. It does **not** refer to his ruling a spatio-temporal location, i.e. earth. This would explain why the New Testament depicts unregenerate people as having Satan as their father, and as being under his authority (Col 1:13).⁵ It will also explain why, upon regeneration and new birth into the kingdom of God, the believer is considered to have been adopted into the family of God (Jn 1:12-13; Rom 8:15; 2 Cor 6:18; Gal 4:6). This exegesis also reduces the apparent logical contradiction between the idea of Satan ruling this world and God being Sovereign in the universe to a non-issue. The apparent dualism that would be suggested by interpreting Satan's kingdom as a spatio-temporal one is therefore also done away with. Ladd (1974:50) asserts

... neither in Judaism, nor in the New Testament, does this antithetical kingdom of evil opposing the Kingdom of God become an absolute dualism. ... In the New Testament all such spiritual powers are creatures of God and therefore subject to His power.

The belief held by some theologians that Satan does not exist ontologically (cf. # 2.5.4.2.1) is possibly the outworking of a rationalistic theology that holds to the presupposition that this world is a closed continuum of cause and effect and that there is therefore no room for belief in the existence of "supernatural agencies" (cf. Bultmann, 1958:65). Thought which places evil in an abstract metaphysical realm leads to what Newport (1976:333) calls a metaphysical dualism, unless the theologians concerned evolve their thought to the point where evil is conceived of as simply being the absence of good.

The trend among theologians to limit the range of happenings to the *natural* and to disdain any resort to the *supernatural* for a possible explanation of phenomena, is an outflow of modern secularism which has its roots in the 18th century "Enlightenment" (Montgomery, 1973:43). The empirical philosopher David Hume (1966:114-116) classically formulated this position when he argued:

A miracle is a violation of the laws of nature; **and as a firm and unalterable experience has established these laws**, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined (emphasis - HES).

The whole argument derives its logical cogency from the underlined words, for this proposition is a pre-scientific *a priori*. C. S. Lewis (1947:122-124) has demolished this argument and caused it to become emblematic of a piece of circular reasoning. The world-

⁵ Colossians 1:13 states that whoever is not a Christian is under the *exousios* (authority) of Satan.

renowned jurist and theologian John Warwick Montgomery (1973:45) ⁶ challenges the rationalistic theological establishment to use evidence consistently, arguing that Christianity did not invent the doctrine of the Trinity to "explain" God, but to take fully into account the historical evidence that Jesus was both man and God (by virtue of His miraculous acts and divine character). Montgomery (1973:193) effectively brings his legal acuity to bear on theological matters when he posits:

To require "greater" proof of supernatural events is to introduce the Humean fallacy under another guise: common experience of the non-supernatural is supposed to reduce the probability of the supernatural to such a point that tremendously greater (infinite?) evidence would be needed to establish an allegedly supernormal event. But this reasoning assumes what is not in evidence (and what cannot be in evidence), namely, an already-known uniform structure of interlocking experience that allows the sum total of non-supernatural events to reduce the probability of supernatural events. This naturalistic bias is exactly what is in question! Not knowing the universe as a whole, we have no way of calculating the probabilities for or against particular events, so each event must be investigated ad hoc, without initial prejudice. How much evidence do you need to determine if Jesus was killed and rose again? The same amount you need to determine if John the Baptist was killed, or if Peter was alive on resurrection morning. How much evidence do you need to determine if poltergeistic crockery flies across the room and smashes? The same amount you need to determine if a wife throws crockery across a room at her husband and it smashes.

Ladd (1974:53), a foremost Western evangelical theologian (if not *the* foremost; cf. Marshall, 1988:612) insists that belief in the demonic is absolutely essential in understanding Jesus' interpretation of the picture of sin and of man's need for the Kingdom of God. Man is in bondage to a personal power stronger than himself. He (Ladd, 1974:53) cogently reasons:

If for *a priori* rationalistic reasons we reject Jesus' belief in a realm of spiritual powers, it is difficult to see why Christ's belief in a personal God may not be eliminated also, or why such a process of evaporation might not be successfully applied to all contemporary literature (cf. Dickason, 1987:22-23).

In contrast to the rationalistic anti-supernaturalistic view, Bahnsen (1974:13) states "Satan is a *person* and he cannot be rationalized away as a pre-scientific myth or literary personification. Scripture shows Satan to move (1 Pet 5:8), work (Eph 2:2), know (Rev 12:12), speak (Mt 4:3), plot (2 Cor 2:11), desire (Lk 22:31), dispute (Jude 9), deceive (2 Cor 11:3), feel emotion (1 Tim 3:6), make promises (Mt 4:9) and sin (1 Jn 3:8). Newport (1976:333) argues that if evil is organized and dynamic it must belong to the level of personal and purposeful activity. He considers the belief about Satan and demons to be transcultural,

⁶ Montgomery holds 9 degrees in fields ranging from law to philosophy and theology. He holds doctorates in philosophy (Chicago) and theology (Strasbourg), has published over 35 books in English, French, Spanish and German. He holds the position of professor of Law and Theology at the International School of Law, Washington, D.C.

i.e. to apply in theology for all ages, as opposed to cultural teachings, which merely reflect the world-view of the times in which it was written (Newport, 1976:338-339).⁷

Penultimately, it must be noted that Satan and his hordes are bound and restricted not only because of God's sovereignty, but also because of the coming of the Kingdom of God with the advent of Jesus (Lk 10:17-19; Mt 12:22-30; Mk 3:20-27), and with the victory achieved by Jesus Christ through his death and subsequent resurrection (Col 2:15). The tenses used in these Scriptures do not allow for a futuristic or eschatological interpretation but necessitate an interpretation that makes the binding of Satan a present reality (Bass, 1976:367). How then is the empirical reality of Satanic activity to be explained? Dyrness (1974:48) explains the situation as "Satan is simultaneously bound and definitely defeated but waging war in a 'death throes' type of struggle" within the parameters set by God. "It is in this context that we must understand the resurgence of demonic and occult activity" (Dyrness, 1974:48). Jesus has been given (by the Father) all authority in heaven and on earth (Mt 28:18). Kittel and Frederich (1968:18) conclude that Satan has lost his power to work wherever the power of Jesus Christ is at work.

In conclusion, the summary of George Eldon Ladd (1974:50) succinctly itemises the theological implications of the doctrine of Satan and demons:

Evil is not imposed on men directly by God, nor is evil blind chance or capricious fate. Evil has its roots in personality. Yet evil is greater than men. It can be resisted by the human will, although the human will can yield to it. Yet evil is not a disorganized, chaotic conflict of powers, as in animism, but is under the direction of a single will whose purpose it is to frustrate the will of God. Furthermore a rationale for the creation of spiritual powers that were allowed to become hostile to God is not lacking. "When once the fantastic and mythological trappings of the apocalyptic scheme are removed, there remains the central postulate which is the foundation of all attempts to find a satisfactory solution for the problem of evil, namely, that it is the price that must be paid for freedom.

3.2.3 The Biblical view of occultism, Satan and demons

3.2.3.1 Biblical condemnation of occultism is evident from the earliest times

The Bible speaks in the most pejorative terms about occultism. This disapprobation was not something that slowly developed in the consciousness of Israel but was evident from her earliest recollections of God's revelation. Old Testament scholars consider the "book of the Covenant" to be the oldest writing in the Old Testament (Sholem, 1971:1523). It comprises Exodus chapters 20-23. Prominent in **this** summary of essential law is the injunction in Ex. 22:18 "Do not allow a **sorceress** to live" (emphasis - HES). Haim Cohn (1971:164) states that "First and foremost of the 'abhorrent practices of the nations' mentioned in the Bible are the various forms of sorcery."

⁷ This is based on a classification used by Bernard Ramm. (*The Christian view of Science and Scripture*. 1954. Grand Rapids, Michigan : Eerdmans. p. 65-117.) Ramm explains the *cultural* to be things like references to the heart, liver or kidneys possessing psychical properties - an understanding that is clearly part of the first century world-view.

3.2.3.2 Biblical condemnation applies to the whole occult spectrum

Other occult practices pertinently condemned in the Old Testament are:

Necromancy-Spiritualism (Lev 19:31; 20:6; Deut 18:11)
Astrology (Is 47:13)
Idolatrous false prophecy (Deut 13:1-3)
Divination (Deut 18:10, Ezek 21:20-21)
Fire walking (Deut 18:10)
Interpreting omens (Jer 10:2)
Wizardry (Deut 18:11)
Charms (Jer 8:17)
Enchantment (Is 47:9-12).

The Bible details in broad terms the whole scope of occult practices. There is no sub-category of occultism that is acceptable to God. When we bear in mind what the motive power is that stands behind and within occultism, the Divine proscription is completely logical.

3.2.3.3 Occultism: a very serious offence

An indication of the degree of disapprobation is obvious when the strong language of Deut 18:9-13 is noted.

When you enter the land that the Lord your God is giving you, do not learn to imitate the **detestable ways** of the nations there. Let **no-one** be found among you who sacrifices his son or daughter in the fire, who practises divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. **Anyone** who does these things is **detestable** to the Lord, and because of these **detestable** practices the Lord your God will **drive out those nations** before you. You **must** be blameless before the Lord your God. (Emphasis - HES to show the emphatic and strong language.)

The seriousness with which occultism is viewed by God is illustrated by noticing the prominence given to prohibitions and disapprobation of occult arts and practices in the literature of not only the Law, but also the Prophets and Writings (Ex 22:18, Lev 19:31; 20:6; Deut 18:10f.; Is 8:19; 19:3; 47:9; Mic 5:12; Mal 3:5; 1 Sam 15:23; 28:7; 2 Kings 9:22; 17:17; 21:6; 23:24; 1 Chron 10:13 to name but a few of the references connected with sorcery and witchcraft only). It is further evidenced by the prominence given the occult in comparison to certain other sins and malpractices. When Malachi (Mal 3:5) announces God's impending judgement on Judah he lists the sins of adultery, perjury, defrauding of the poor, oppression of widows, oppression of orphans, injustice to aliens, and sorcery, the latter is placed first in the list. When the Chronicler (1. 10:13) explains why God in His judgement killed Saul, he emphasises Saul's occult activity.⁸ The Bible considers witchcraft and idolatry to be in the same class of offence (cf. 2 Kings 9:22). Not surprisingly sorcery/witchcraft (Ex 22:18) and divination (Lev 20:27) are seen to be capital offenses in the Old Testament. The death penalty prescribed for witchcraft/sorcery and divination shows that the Bible views the **entire**

⁸ The words used are "and even consulted a medium for guidance" (1 Chron 10:13).

spectrum of occult activity in the most serious light, for all occult practices without exception, are subsumed in the categories of witchcraft and divination.

3.2.3.4 Satanism condemned as well as occultism

In the Book of the Covenant's ⁹ proscription of sorcery (Ex 22:18), it is perhaps more than significant that the following two proscriptions, following on immediately from the injunction on sorcery, are "Anyone who has sexual relations with an animal must be put to death" (v. 19) and "whoever sacrifices to any god other than the Lord must be destroyed" (v. 20). This seems to suggest that it is Satanism that is in focus. The reasoning is as follows:

- * sorcery and witchcraft are synonymous in Biblical perspective, ¹⁰
- * witchcraft/sorcery is a reprehensible religion based on compact with the Devil (cf. Ex 22:20; cf. # 2.2.2.2),
- * compact witchcraft and traditional Satanism are synonymous (cf. # 2.2.2.3),
- * bestiality is universally chronicled to be a behavioral excess of traditional Satanism/compact witchcraft (cf. Ex 22:19; cf. # 2.2.2.2.3; 2.2.3.2.6).

The conclusion seems possible that Ex 22:18-20 is a package of law prohibiting not only occultism, but **concomitant practices which today would be called Satanism.**

In the second major passage in which occultism is condemned (Deut 18:9-22), it is once again highly likely that the Bible is not only proscribing occult practices but also Satanism. This seems plausible in the light of Satanism being characterized by both the practice of occult arts and by cultic child sacrifice (cf. v.10). Cultic child sacrifice is a universally documented phenomenon in association with compact witchcraft or traditional Satanism (Summers, ca. 1982:88) and it seems more than just coincidence that only the sin "who sacrifices his son or daughter in the fire" (Deut 18:10) is listed with the array of occult practices.

3.2.3.5 The Bible permits no intercourse with demonic beings

There is not the slightest hint of tolerance of the demonic in either Testament. The religion of Israel aimed at a very radical extirpation of demons (Sholem, 1971:1523). Jesus laid strong claim to Messiahship by vanquishing the demonic powers (Bahnsen, 1974:33; Ladd, 1974:51-53; Mk 1:24, 27). The work of Christ was seen by the New Testament authors as primary in the battle with Satan (Newport, 1976:327; cf. 1 Jn 3:8). The Apostles made it clear that "your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Pet 5:8). Satan is never depicted in any other way than an adversary of God's people (Newport, 1976:326). Furthermore, the Bible prohibits any attempt to engage in contact with demonic powers.

⁹ Biblical scholars refer to the passage of Scripture from Exodus 20:22 to Exodus 23:33 as the Book of the Covenant (Bruce, 1968:268).

¹⁰ Modern Anthropologists, since the publication of Evans-Pritchard's research, have differentiated between sorcery and witchcraft. The Bible does not do so (cf. # 2.3.2).

In the light of the demonstrated antagonism and maleficence of the demonic ¹¹ towards man, and in view of the skilful and relentless activity of demonic powers for the downfall of man, the Biblical prohibition of any contact with demonic beings is utterly logical. Because occultism is inextricably bound up with the demonic, indeed is energised by demonic powers (North, 1988:73), the Bible is logically consistent in placing the occult under the same taboo as traffic with Satan or his hosts.

3.2.4 The classification of occult phenomena

3.2.4.1 The syncretistic nature of the occult complicates classification

The spectrum of occult phenomena is vast - there being over one hundred and fifty forms of expression already identified some sixteen years ago (cf. Palms, 1976:312). Roger Palms (1976:312) shows the occult to be syncretistic - hence the many forms of expression. The effect of having so many forms of expression is that it is possible to find witches who believe in reincarnation and witches who don't - astrologers who study numerology and astrologers who don't - magicians who express themselves through cultic ritual and magicians who don't (Palms, 1976:312). As the occult is a custom-made religion (Palms, 1976:312) the forms of expression are legion. The recognition of this characteristic is vitally important to any student of the occult because it explains why many people find themselves in a state of confusion when trying to explain the empirically observed differences in the practices of occultists.

The student is faced with the question of how to assimilate all this knowledge about the vast spectrum of occult manifestations. North (1988:57) resolves the dilemma by stating '...it is not possible, any more than it is possible to assimilate all the economic data. The quest for exhaustive knowledge is illegitimate and leads modern scientific man to think that in order to know anything truly he must know it exhaustively.' North (1988:57) points out that this fallacy is based on the presupposition of the pretended autonomy of human thought. Within a Christian world-view, truth is **revealed** (in the Word of God) and therefore much knowledge of ontological reality is possible without exhaustive knowledge of phenomena.

3.2.5 Differing classifications of the occult

3.2.5.1 Various taxonomies

Despite the fact that there are multitudinous forms of the occult, it is quite possible to categorize the spectrum in a way that allows for a grasp of the field and insight into interrelationships between the various forms. The Bible itself does not provide such a framework for thought. Lovelace (1976:65) describes the occult in terms of a gradation from soft-core to hard-core disciplines, defining the former as "astrology, parapsychology, spiritualism, prophesy and Eastern and neo-gnostic cults", and the latter as "white and black witchcraft and Satanism."

Kurt Koch in his book *Between Christ and Satan* (1961), deals with the field in terms of fortune-telling, magic, and spiritism. This classification seems the most useful and valid in

¹¹ Satan and demons alike are included in the term *demonic*.

terms of being a logical grouping of all the forms of occultic expression by the criteria of the nature of the form of expression.

Ouweneel (1990:123) concurs by listing these three as the sub-classes of the occult. He goes further, however, by suggesting that idolatry is the fourth branch (Ouweneel, 1990:123), and points out that idolatry was the oldest form of occultism (Ouweneel, 1990:25). As Satanism is indisputably a form of idolatry,¹² this reasoning is appealing. If accepted, Ouweneel's classification shows Satanism to be part of the spectrum of the occult; a sub-classification of the occult. The implication would be that Satanism is an occult phenomenon.

Prinsloo and Rossouw (1983:20) concur with the thinking that Satanism is a sub-classification or branch of the occult and they proceed to develop a model with five categories, viz. spiritism, Satanism, manticism (divination), mysticism, and a fifth category which they do not classify by name. It is obvious that their model attempts to describe the occult in relation to man (Prinsloo & Rossouw, 1983:19-20) for they see:

spiritism as man's "relation to the spirit-beings"
Satanism as man's "cultic involvement in the occult"
divination as man's "relationship to the future"
mysticism as man's "relationship to himself" and
the **un-named dimension** as man's "relationship to his world" (1983:20).

They explain their *modus operandi* as "Ten einde iets van 'n skema te ontwerp in die wye terrein van die **okkultiese uitingsvorme**, deel ons die okkulte-geesteswêreld in vyf groot gebiede in. Hierdie gebiede is geensins afgeslote van mekaar nie maar is nou vervleg." (Prinsloo & Rossouw, 1983:19; emphasis - HES.)

This model is conceptually flawed in that it:

erroneously categorises mysticism as a sub-branch of the occult whereas it is in fact not a sub-branch of the occult but an avenue by which people are drawn into the occult (Ouweneel, 1990:133). So, for example, they classify drugs and hallucinations under mysticism.¹³ They also class superstition under mysticism where, in fact, it would be more in harmony under either idolatry (if Ouweneel's contention that idolatry is a form of the occult is accepted), or under magic;

wrongly classifies some forms of occult expression. This is evidenced by astral projection being placed under mysticism rather than under spiritism where it belongs. They also place ouija board, automatic writing and visions under spiritism instead of divination, where they more properly belong;

¹² If the definition of idolatry accepted is as wide as that given by Knudsen (1988:330; cf. p. 75 below).

¹³ They appear to be following Ouweneel (cf. Ouweneel, 1990:133-138).

it does not demonstrate adequate internal logical coherence. Since the occult arts are, by definition, focused on and energized by demonic forces (Unger, 1989:148; Prinsloo & Rossouw, 1983:19), it seems logically inconsistent to conceive of a taxonomy that has a category called mysticism, which they conceive of as being "man's relationship with himself" (Prinsloo & Rossouw, 1983:21). The meaning given to mysticism by Prinsloo and Rossouw is at variance with the generally accepted meaning of "man's striving to become one with God" (cf. Ouweneel, 1990:404; Bush, 1991:280).

Before proceeding with a classification of occult phenomena it is necessary that the question be addressed as to whether Satanism is a part of the occult, or whether it is a related phenomenon.

3.2.5.2 Is Satanism part of the occult?

It would seem that the two possible positions are:

- * Satanism is the cultic form of expression of occultism
- * Satanism is an autonomous apostate religion that must be viewed as a separate but related phenomenon to the occult.

Prinsloo and Rossouw (1983:51), McDowell and Stewart (1983:551) and no less a scholar than Ouweneel (1990:255-259), subscribe to the first view. This view has also been adopted in the South African Defence Force manual *In hierdie teken* (SADF, 1990:6), the compilers of which appear to have completely adopted the thinking of Prinsloo and Rossouw.

The view that Satanism is part of the occult must be put to the test of logical or rational consistency (Bush, 1991:82-86) and the test of empirical adequacy (Bush, 1991:86-88). Firstly, it is true that all Satanists are occultists, for all traditional Satanists:

- * believe in the Devil and demons
- * serve and worship the Devil
- * use and resort to demonic power and forces (spiritism)
- * practise magic
- * practise divination.

Therefore, the fact that they are occultists is incontrovertible. The second question is whether it is correct to assume that all occultists are necessarily Satanists. The answer from empirical observation and literature is clearly that they are not (Lovelace, 1976:79-82; Thomas, 1973:123). The "modern witchcraft movement" is at pains to distance itself from being seen as satanic yet they are self-acknowledged occultists (Guiley, 1989:9; Valiente, 1973:xvi, 63). The issue to be resolved is whether Satanism is in fact a part or branch of the occult. The issue demands that we ask whether a phenomenon (Satanism) is automatically part of the spectrum and reality of another phenomenon (occultism), given that the second phenomenon is a *sine qua non* of the first phenomenon.

If this reasoning was correct, it would, on a point of consistency, require that we conclude that the Holy Spirit is part of man. The argument would lead as follows:

Proposition A: The Holy Spirit indwells every believer (cf. 1 Cor 3:16),
Proposition B: The Holy Spirit's presence is a *sine qua non* of being a Christian (cf. Rom 8:9).
Conclusion: The Holy Spirit is part of every believer (= Pantheism?).¹⁴

The two arguments quoted are examples of a fallacious conclusion, for while the steps of logical deduction have been properly applied, the premises do not have the proper relationship to the conclusion (cf. Bush, 1991:256).

Another argument offered in support of the view that Satanism is a part of the occult is that Satanism is idolatry, and idolatry is demon-energised. By Ouweneel's reasoning idolatry is the oldest form of the occult, and is a part of the spectrum of the occult (1990:123). This is difficult to dispute when notice is taken of the New Testament revelation that implies that demonic forces are behind idolatry (1 Cor 10:14-22, esp. 19-20; cf. Rev 9:20-21 cf. Ouweneel, 1990:27-30). Knudsen (1988:330) explains "idolatry" in the following terms:

... giving anything the worship and service that belong to God alone is idolatry; it is, in effect, serving the creature rather than the Creator (cf. Rom 1:23,25).

With this wider than normal understanding of idolatry, and the knowledge that the New Testament shows false worship to be demon worship (1 Cor 10:14-22), the case is all but closed. The final test, however, is that of logic. If, **by virtue of being a false religion**, and therefore idolatry in the sense of the wider definition accorded the word by Knudsen, Satanism is considered to be part of the occult, then surely Islam, Christian Science, Mormonism, Jehovah's Witness, and every other false faith is also part of the occult? Put into propositional form:

Proposition A: All false religions are idolatrous.
Proposition B: Demons are behind (energize) all false religions.
Conclusion: All false religions are occult.

While Scripture does lend support for the fact that all who believe falsely are under the power of the Devil (2 Cor 4:4; 1 Jn 5:19; Col 1:13), it seems to the researcher that to broaden the definition of occult to include all false religion, while this could be shown to be "technically correct", would make it well nigh impossible to get to grips with the phenomenon of occultism scientifically. The word occult would then include every entry in the cosmic catalogue of religion, bar Christianity. Taken this broadly, the word "occult" would include in its scope *mysticism*, for the latter is a religion. Ouweneel could not then describe mysticism as a gateway into the occult, as he indeed does, but ought rather to describe it as a phenomenological manifestation of the occult. The problematic associated with such an all-embracing definition of the word "occult" demands, for pragmatic reasons, a narrowing of focus rather than a widening of focus.

Therefore, the researcher is drawn to the classification used by Koch (1961:13-159), Hoover (1977:8-27), Unger (1989, 37-79) and others, who sub-divide the spectrum of the occult into the three major fields of spiritism, divination and magic. Hoover (1977:8) maintains that **all**

¹⁴ Pantheism is a world-view which identifies God with the universe. In this view God is totally immanent and in no way transcendent (Bush, 1991:285-286).

phenomena which properly fall under the definition of the word occult can be included in one of the three aforementioned categories.

Satanism then is to be considered a false and apostatic religion that is characterized by its total dependence and focus on occult powers - related to the occult, but not subsumed by it. The difference between Satanism and most other false religions is better found in the fact that Satanism is **overtly** Devil worship, and that the votaries are **consciously** and **willingly** worshipping Satan, whereas most other false religions are based on the worship of deities that the devotees erroneously consider to be the true God, though these false beliefs are being promoted (behind the scene as it were) by Satanic activity. Put differently, most false religions are **overtly** focused on **other gods**, but are **unconsciously**, nevertheless **in reality**, serving Satan. To classify such as occultic is to widen the use of the word "occult" beyond usefulness.

3.2.6 The three-fold classification of the occult

3.2.6.1 Spiritism

3.2.6.1.1 *Spiritism defined*

Spiritism is the name given to activities by which information is obtained from or transmitted to the "spirit world" through mediums (cf. Koch, 1961:124; McDowell & Stewart, 1983:240; Seale, 1991:13; Unger, 1989:37; Van der Berg, ca. 1970:60). Prinsloo and Rossouw (1983:22) limit their definition to the **passive** reception and communication of messages from the spirit world, suggesting a one-way stream for the communication. Kurt Koch (1986:221-222) cites case studies that show two-way communication, and this seems to reflect the consensus of other writers in the field.

3.2.6.1.2 *Spiritism and spiritualism*

In recent times the phenomenon of spiritism has also come to be called *spiritualism*. Norman Blunsdon (1962:202), a self-acknowledged spiritualist, defines *spiritualism* as the "Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World".¹⁵ This definition shows spiritualism and spiritism to be directly related - spiritism being the practice of necromancy, and *spiritualism* being the religion based on the practice of necromancy.

McDowell and Stewart (1983:240) show disdain for the term spiritualism as a synonym for spiritism, arguing that the word "spiritual" is mostly used in contexts that imply Divine approval, and as Scripture vehemently opposes any attempt to communicate with the dead (Dt 18:11), this possible misconception ought to be avoided. The term *necromancy* is an alternative term used to denote the activity of communicating with dead people.

¹⁵ This is the definition that has been adopted by the National Spiritualist Association of Churches in America (Blunsdon, 1961:202).

3.2.6.1.3 *The historical roots of spiritism*

The practice of spiritism has its roots in antiquity and can be traced to the earliest history of man (McDowell & Stewart, 1983:240). Van den Berg (ca. 1970:55) shows its presence in the code of Hammurabi, which makes the phenomenon pre-Abrahamic.¹⁶

3.2.6.1.4 *The nature of spiritism*

The main idea behind spiritism is that the spirits of the dead have the capacity to communicate with the people living in the material world, through living people, who act as intermediaries. Such intermediaries are called "mediums". In modern spiritistic practice it has become *cliché* to refer to "spirit guides", who, the mediums claim, are their contact points with the spiritual world. Blunsdon (1962:49) describes the function of these "guides" as:

The state of possession of a medium by another personality. The spirit operator in charge of a medium or seance proceedings. They are often called "guides" when the personality is well known as a regular helper at a series of sittings, or is constantly associated with a particular medium. The control is usually the "expert" who directs the operation of communication, the medium being the instrument and often described as such by the controls.

The words of Blunsdon cited above must surely be seen as an admission that a medium is a demon-possessed person (cf. Potgieter, 1986:16), and Hunt and McMahon (1988:174) consider mediumship to be a form of "voluntary possession". Koch (1986:221) maintains that:

... strong mediums with well developed powers need no special means of contact in order to speak with the spirits. They can see the spirits, speak to them, and receive answers.

He cites two case studies to exemplify his view. The sessions or occasions when people are facilitated in their contact with departed spiritual beings are called "seances".

3.2.6.1.5 *Spiritism: real or spurious?*

McDowell and Stewart (1983:243-250) cite a number of sources that explain the deception used by charlatan spiritists in the execution of a wide range of spiritistic phenomena. This leaves one in no doubt at all that much of what purports to be spiritism is skillful deception (cf. Montgomery, 1973:30; Koch, 1986:216; Hunt & McMahon, 1988:172). The famous Harry Houdini (1927) was among the first to expose the sham spiritists, and claimed that he could duplicate by natural means any spiritistic phenomena shown to him (Montgomery, 1973:30). This raises the question as to whether all spiritism is sham.

Montgomery (1973:29) using his juristic insights, cautions against the interpretations which occultists place on their data because "they are of such an in-group character that it becomes impossible, even in principle, to prove or disprove them". Then he proceeds to show that "the occult experiences to which these interpretations refer are very frequently subject to evidential test and are capable of verification in the same manner as non-occult events". Montgomery

¹⁶ Hammurabi is thought to have lived circa 1700 B.C. (Thompson, 1973:17) but his code reflects living conditions that date to 2000 B.C. (Harrison, 1970:8).

(1973:30-42) then provides a summary of the evidential analysis of many reputable scholars, some of whom are world-renowned, and concludes:

To avoid a supernatural interpretation of such phenomena as these requires their reduction to the level of the paranormal, i.e., to the explanation that latent ESP powers on the human level account for what occurs. But such a reduction from supernatural to paranormal faces two grave objections: First, controlled parapsychological research, though successful in demonstrating limited telepathic, clairvoyant, precognitive, and even psychokinetic faculties in some subjects, has never yielded evidence of powers as extensive as would be necessary to account for the full range of attested poltergeistic, demonic, and spiritual phenomena. Second, occult events of the sort we have been discussing are invariably attributed to supernatural agencies by those experiencing them; the old philosophical adage would seem to apply that if something looks, smells and tastes like an onion, and you wish to maintain that it is in reality a turnip, the burden of proof rests on you to prove your case - not on the people who accept it as an onion.¹⁷

McDowell and Stewart (1983:240) state unhesitatingly: "We believe authentic mediums contact evil spirits only posing as the spirits of the dead" (cf. Van den Berg, ca. 1970:60). Hunt and McMahon (1988:197) conclude that there are only two possible explanations for the psychic powers and paranormal knowledge displayed in genuine spiritism, viz. human minds, or non-human minds. At the point that human minds are eliminated as a cause it is warranted to assert that evil spirit entities are undoubtedly at work in genuine spiritism.

3.2.6.1.6 *Schemes for the classification of spiritistic phenomena*

There are more than twenty types of spiritistic phenomena (Koch, 1973:34) and, as is true in the diverse field of the occult, so also in the occultic microcosm of spiritism, taxonomies exist, but are beset by problems of logical coherence. Koch (1973:35) uses the categories of extra-sensory perception, extra-sensory influence and extra-sensory apparitions to classify the phenomena. Unger (1989:38; followed by Van den Berg, ca. 1970:55-67) uses the five categories of physical phenomena, psychic phenomena, metaphysical phenomena, magic phenomena, and cultic phenomena as his basis of classification. The problem presented to the researcher who wishes to use Unger's classification is the overlap between his placement of magic phenomena here as a sub-section of spiritism, and his separate classification of magic (cf. 1989:75-100) as one of the three major sub-branches of occult phenomena. A similar duplication is encountered with Koch's classification.

The problem faced by people attempting to classify the phenomena of spiritism is that there is a fair degree of overlap between spiritism and divination on the one hand, and between spiritism and magic on the other hand. The classifications used by both Koch and Unger are logically weakened by these overlapping areas not being resolved. In view of the above, it would appear as if Ouweneel (1990:162-178) has best solved the problem by his two-fold classification of spiritism as physical and psychic phenomena. The researcher will adhere to

¹⁷ Hunt and McMahon (1988:170-183), who describe most of what is called spiritism as a "strange mixture of fraud, nonsense and the paranormal", similarly present compelling evidence for recognising a genuine element of spiritism which cannot be explained by naturalistic means.

this classification, and will avoid listing under **spiritism** any phenomenon that is primarily a method of divination. Offensive and defensive magic, which is listed under **spiritism**, will rather be listed under **magic**.

3.2.6.1.7 *Spiritism classified*

A detailed discussion and analysis of the various forms in which spiritism manifests itself is not called for; it is therefore the intention of the researcher merely to catalogue the phenomena.¹⁸

1. Physical Phenomena

Apports: Refers to the transference of objects through closed rooms and sealed containers by means of the penetration of matter.

Levitations: Objects or people are raised and appear to be floating in the air.

Table lifting: The causing of the leg of a table to lift without recourse to human effort.

Telekinesis: Describes objects being set in motion without a visible or tangible cause.

2. Psychic Phenomena

Excursions of the psyche: The ability to engage in "out of body experiences" in locations far removed from where the person is at present. *Astral travel* is identical except for the fact that claims are made to the effect that people engaging therein have the ability to travel to other locations in the universe.

Materializations: The seeming extrusion of an ectoplasmic-type substance¹⁹ from the person (usually the mouth) of the medium, where the extruded matter takes the form of a living being.

3.2.6.1.8 *Spiritism and the Bible*

The Bible bans all spiritistic traffic (Unger, 1989:50). This is evident when passages such as Lev 19:31; 20:6; 20:27; and Deut 18:10-11 are considered. The Hebrew of Leviticus 19:31 literally means "whoever turns to ghosts and spirits" (Cohn, 1971:163). Leviticus 20:27 prescribed capital punishment for mediums and spiritists, an indication of the seriousness with which such practices were viewed. Cohn (1971:163) points out that the crimes of sorcery were viewed as tantamount to idolatrous crimes of human sacrifice. Unger (1989:37) observes

¹⁸ For in-depth treatment of all the manifestations of the occult, the reader is referred to Ouweneel (1990:162-308), Unger (1989:37-100), Koch (1986:37-279), and Van den Berg (ca. 1970:53-188).

¹⁹ The word is a composite of the two Greek words *ektos* meaning 'exteriorized' and *plasma* meaning 'substance' (McDowell & Stewart, 1983:248). A dough-like substance which streams forth from the body of a medium during a seance - often the result of trickery (McDowell & Stewart, 1983:534).

that "traffic in spiritism always results in bondage to occult powers, instead of producing fellowship with God".

On the question of whether or not it is possible to communicate with the dead (the spirits of dead people) we must note that there is only one incident in the whole of Scripture that appears to lend support to this possibility, viz. the incident of Saul and the witch of Endor (1 Sam 28). The following points need to be noticed:

- * Saul asks the medium to call Samuel up from the dead (v.11)
- * Samuel then appears (v. 12)
- * The medium is startled at Samuel's appearance (v. 12)
- * The spirit of Samuel appears and communicates God's will and Saul's fate (vv. 14-19).

These facts suggest that the medium was unaccustomed to having the genuine person appear, for had this been a standard occurrence there would have been no logical reason for surprise. The message communicated by Samuel is completely vindicated by the circumstances that ensue, thereby showing it to be the word of God. In no way does the message given detract from the will or character of God as revealed in the Scriptures (cf. Dt 13:1-3; 18:21-22 for tests of voracity). Therefore, the conclusion drawn by many scholars is that God allowed Samuel to appear as part of His process of judgement of Saul (cf. Ouweneel, 1990:124-125; McDowell & Stewart, 1983:254-255; Unger, 1989:51).

Furthermore, in the account of the rich man and Lazarus (Lk 16:19-31), two important facts that have bearing on this issue need to be noted. McDowell and Stewart (1983:254) point out:

- * There is a great gulf fixed between the abode of the righteous dead and the unrighteous dead which no one can cross. The dead in other words are limited in their movement.
- * The rich man was refused permission to warn his five brothers of their impending fate if they did not repent. The passage indicates, along with the rest of Scripture, that the dead are not allowed to speak to the living on any matter.²⁰

The Bible gives no warrant whatsoever for the view that the spirits of dead people can be called to communicate with the living. The question raised then is "what is the explanation of the visible appearance that clients perceive during such mediumistic activities?" It is here that the full import of the definition of spiritism given by McDowell and Stewart (1983:240) is seen, viz. "...**evil spirits only posing as** spirits of the dead" (emphasis - HES). In conclusion, it is highly probable that much, if not most of the nature defying phenomena of spiritism like astral travel (cf. Gardiner & Gardiner, 1990:110) and materializations, are either human deception (cf. McDowell & Stewart, 1983:248-249), or demonic deception (North, 1988:73, 122). When human deception has been eliminated, what is left must then be explained as demonic activity (North, 1988:330).

²⁰ Wright (1977:116) concludes that the appearance of Moses and Elijah at the Transfiguration, and the appearance of Samuel to Saul shows that it is possible for the dead to appear to the living, but that these are the only such incidents in Scripture, and that in both cases it was God who caused it to happen.

3.2.6.1.9 *The dangers of spiritism*

Spiritism holds the following dangers for practitioners:

- * it exposes the practitioner to the working and harmful influence of demonic beings
- * it can lead to mental disturbances
- * it is psychologically detrimental to the practitioner
- * it can lead to physical harm
- * it is an excellent base for recruitment into Satanism.

3.2.6.2 *Divination*

This is the second of the major sub-branches of occultism.

3.2.6.2.1 *Divination defined*

Divination is commonly called fortune telling. It is the practice by which information about events that have not yet occurred is provided. The word divination also encompasses the provision of knowledge concerning people and places that has not been acquired by empirical senses, the "unveiling of hidden things in the past, present and future" (Koch, 1973:79). The word itself has two Latin roots, viz. *divinus* meaning "Divinely inspired and pertaining to deity", and *divinare*, meaning "to foresee". Divination is practised by "diviners" and people who are clairvoyant. Koch (1973:79) maintains that clairvoyants obtain their retrospective and predictive visions spontaneously, while diviners make use of omens and means to obtain the information.

3.2.6.2.2 *The historical roots of divination*

Divination can be found in all ancient civilizations (Anon., Encyclopaedia Judaica, 1971:111). Van den Berg (ca. 1970:102) claims that the roots of divination are to be traced to the early Babylonians, but Koch shows evidence of prior origins. The oldest form of divination is the use of the rod and pendulum (Koch, 1986:70). Some of the oldest extant examples have been found in cave drawings in the Orange Free State (1986:186). Archaeologists date these drawings to 4000 B.C. (Koch, 1986:186). Astrology is the second oldest form and dates back five thousand years (1986:70). The Old Testament shows the existence of divinatory practices among the Canaanites (Dt 18:10-12), the Babylonians (Ezek 21:21), and the Egyptians (Gen 44:5). Wright (1980:107) points to such practices among the early Israelites too.²¹ At no time in the recorded history of man has the practice of divination not been evident. Anthropological investigations show that all the great societies of history, as well as the primitive societies of the past and the present, all practise forms of divination (cf. Koch, 1973:79-81; Van den Berg, ca. 1970:102-105).

3.2.6.2.3 *Divination: real or spurious?*

Just as divination is the most widely encountered aspect of the occult spectrum (cf. Koch, 1973:268), fraudulent occultism is more frequently encountered in this field too. The world-

²¹ Wright points out that in Rachel's stealing of Laban's *teraphim* (Gen. 31:34) there are occultic motives to be seen.

wide production of astrology columns in newspapers and magazines is perhaps the best thermometer for gauging the degree of desire for knowledge of the future and, at the same time, the best example of spurious divination. The techniques used by fraudulent diviners to establish credibility include observation of sensory clues, obtaining prior knowledge of the subject secretly before commenting, fine-tuned observational skills to detect when the reading is off track, the skilful use of a deep understanding of human nature etc. (cf. McDowell & Stewart, 1983:190-191). But, despite the above, there is once again a sufficient body of reliably documented and analyzed data to make any attempt at explanation by recourse to scientific rationalism impossible (North, 1988:191). After a detailed analysis of a variety of well documented incidents of successful divination, North (1988:191) comments:

Somehow, ESP must be accounted for, but not just mind-reading, but psychokinesis, precognition, and memories of past existence (**someone else's** past existence, not the psychic's). Croiset says a body will float to the surface of a canal in a particular place on a certain day in the future, and it does. Jeane Dixon predicts a specific event, and it happens. These are not "fortune cookie prophets," with vague generalities, but rather producers of concrete statements. You will find your false teeth under the kitchen sink, says David Hoy, and the caller does. You will not turn on the light, thinks Hoy, and the author doesn't.

The reality of the matter is that genuine divination rests on power, the power of occult knowledge (North, 1988:192).

3.2.6.2.4 *Schemes for the classification of divination*

In attempting to classify the phenomena of divination, the student must take cognisance of the fact that divination overlaps with both spiritism and with magic. The use of "technical means" for the acquisition of hidden information, as done by diviners, is closely akin to magic (Anon., Encyclopaedia Judaica, 1971:111) and thus constitutes an area of overlap between these two main categories of the occult (Van den Berg, ca. 1970:122). Similarly, the recourse to spirits or living agencies to obtain hidden knowledge, as done by psychics or clairvoyants, is a form of spiritism. The intertwined nature of occultism is very evident, for while scholars separate and classify the main fields of the occult so as to better understand the phenomena, it must again be reiterated that there is an underlying unity throughout the occult.

For purposes of analysis the researcher is of the opinion that where, or if, the diviner **stops at the point of obtaining and relaying hidden information**, it can better be considered as **divination**, whereas when the diviner attempts to **influence or change the course of events**, the field of **magic** has been entered (cf. Wright, 1968:766).

3.2.6.2.5 *The nature of divination*

Divination represents man's attempt to control his own destiny. The desire for knowledge of the future has been man's greatest desire throughout history. Divination is therefore the most widespread and frequently encountered major form of occultism. Divination involves the acquisition of hidden knowledge (Dickason, 1987:218) - such as would not be accessible to the senses given the limitations of the situation - by means of the agency of spirit beings. There is divided opinion amongst scholars as to whether divination can or indeed does work. Some totally discount the possibility on the grounds that it is scientifically untenable (Eve & Dunn, 1990:11). Others believe totally in the efficacy of such methods.

For divination to be possible, certain presuppositions must be accepted, viz. that supernatural spirit beings exist; that these beings possess or have access to hidden knowledge; that such beings are willing to pass on such information under certain conditions (Unger, 1989:55). Before proceeding, it is warranted that these presuppositions be subjected to Biblical light.

It has previously been shown that Satan and demons do exist and that they are rational beings. Satan is supernaturally powerful, and reigns effectively and efficiently over a kingdom that stands in opposition to God. This feat, and the effective opposition engineered by Satan to Christ and the Church, presupposes a considerable knowledge of temporal realities, and extreme or even supernatural intelligence. Such extreme intelligence would likely acquire a vast (supernatural) store of knowledge. However, such a vast (supernatural) knowledge is a far cry from knowledge of the future. Scripture shows that God alone is omniscient (cf. Ps 139:1-16), and omnipotent (cf. Ps 103:19; 115:3; 135:6; Prov 16:4; 19:21; 21:1; Dan 4:25 etc.), it is logical that these capabilities, by virtue of being inherently characteristic of the nature of God, are non-communicable attributes of God (Berkhof, 1974:79). Satan and demons cannot possess exhaustive knowledge (North, 1988:58). As creatures, their knowledge is not an **inherent characteristic of their beings**, as is the case with God, but the result of acquisition (Berkhof, 1974:66).

As God alone determines the destinies of men (cf. Acts 4:28; Rom 8:29; 9:11; Eph 1:3-14; 3:11; 1 Pet 1:20), a knowledge of future events in the lives of men, is known to Him by virtue of His predestinating activity (Pink, 1972:74), and also by His omniscience.²² A knowledge of the future is both unknown and unknowable²³ to any creature (Satan included), unless pertinently revealed to such a creature by God. Any assumption that a creature would be able to "read the mind of the God who has predestined", apart from contradicting Scripture (Job 11:7; Eccles 3:11; Is 40:28; 1 Cor 2:16), has the seeds in it of the divinization of the creature.

The proposition that Satan and demons possess unaided knowledge of the future is also rendered ludicrous in the light of the objection that these demonic beings must then know the full tenor of the fate that awaits them, and should have foreseen perfectly what the results of their various conflicts with Jesus would be. In the light of such knowledge, their continued opposition to Jesus is irrational. It is obvious that their assumed knowledge of the future, which some assume they so readily share with humans, is of no use to them personally.

²² Berkhof (1974:66) defines God's omniscience as that perfection of God whereby He, in an entirely unique manner, knows Himself **and all things possible and actual** in one eternal and most simple act (emphasis - HES). While creatures can know some things possible by virtue of reason, they do not know **all things possible**, nor is knowledge acquired through reason necessarily and always inerrant. If Satan were able to acquire by reason a 'knowledge' of the future, it would still hold the possibility of error.

²³ Some would argue that knowledge of occurrences that have not occurred is not logically possible, in other words, an absurdity. If it is granted that knowledge can be obtained by the use of reason (see previous footnote), then it may be possible to 'know' the future, making much provision for creaturely error. This type of knowledge, however, is a far cry from the type of knowledge of the future that many ascribe to Satan. It still holds that the only inerrant knowledge of the future that Satan or his demons could possibly have, must be the result of Divine revelation.

In summary, Satan and his demons could possibly know a vast amount concerning the knowable, i.e. events that have already taken place, and may, on occasion, share such knowledge. Satan and his demons have no access to knowledge of the future unless this is pertinently revealed to them by God. Satan and his demons have the faculties to be able to reveal such knowledge to men, God willing. The Bible makes it abundantly clear that God is not willing to have men acquire any knowledge from Satan or his minion spirits. Satan and his demons are never depicted as anything but maleficent towards man in Scripture, and would be acting out of character in revealing anything to man that would be to his real benefit.

Divination is the Satanic counterfeit of Biblical prophecy (Unger, 1989:55). Gary North (1988:164) points out that there are two rival doctrines of time: linear time and cyclical time. Christianity and Western Civilization have both been based on the concept of linear time (North, 1988:164). In its Biblical version, God made provision for His prophets to occasionally foresee events, and gave tests by which the authenticity of prophets could be evaluated. Simply put: does the prophecy come true, and, in the name of which God does the prophet come? (North, 1988:164; cf. Dt 18:21-22; Dt 13:1-3). It is the latter test particularly, that causes divination to be seen for what it actually is.

3.2.6.2.6 *Divination classified*

Unger (1989:56) usefully classifies divinatory phenomena in terms of artificial or *augural divination* - where means are used, and *inspirational divination* - where mediumistic divination is meant. It is obvious that the phenomena of inspirational divination could also be classified under spiritism. Where spiritistic phenomena manifest themselves solely for the purpose of revealing hidden information, the researcher will classify such as divination. It is the researcher's intention merely to catalogue these phenomena, and furthermore, only to list the widely known and encountered phenomena.

1. Augural divination

Astrology - the practise of using the interaction of the various stellar and planetary bodies to determine the future of people.

Cartomancy - cards (playing or Tarot) are used for the predictions.

Crystal-ball gazing - use is made of a crystal ball, polished stones or mirrors to reveal the hidden knowledge.

Palmistry - the lines and configurations of the hand are interpreted to reveal the unknown.

Ritual bones - are "thrown" and the patterns and relationships between the bones are interpreted to reveal hidden knowledge.

Psychometry - a type of clairvoyance by which objects worn or used by a person are given to a medium in order for the latter to identify the characteristics of the wearer, or perhaps the whereabouts of the person, should they have gone missing.

Pendulum and rod discernment and dowsing - such methods are widely used to determine things like the site of an illness or the presence of minerals and water under the earth. Occult

practitioners use the rod and pendulum for such diverse ends as describing and locating missing persons, tracing lost objects, or even for effecting healing.

Projection diagnosis - the practise of using a part of a person's body (like the iris or soles of the feet) to diagnose the causes of illness within the person. This practice is not uncommon in the so-called "alternative medical disciplines".

2. Inspirational divination

Automatic writing - the writing of messages from the spirit world by a medium in a sleep or trance state.

Glassy glassy, Ouija board - the techniques of obtaining spirit messages by means of the movement of glass tumblers or objects being moved by the spirit to spell out words using alphabet letters that are distributed on the surface of a table.

Spiritistic visions - visions of people or events brought about through spirit agency.

Trance messages - the delivery by the medium of a message from spirit agencies while in a trance.

3.2.6.1.7 *The dangers of divination*

As the practice of divination is clearly forbidden in Scripture ²⁴ it is axiomatic that it cannot be beneficial to a Christian believer. The danger lies in the following:

- * it undermines confidence and faith in God as the sole determiner of the destiny of people ²⁵
- * it can unnerve and emotionally destabilize the enquirer (as would be obvious should a fortune teller warn of impending death)
- * it actually involves being wilfully disobedient to God's command
- * it opens the enquirer to the detrimental influence of suggestion
- * it mostly leads on to involvement with magic and spiritism (cf. Koch, 1973:80)²⁶
- * it can open the enquirer to the diabolical influence of hostile supernatural forces (cf. Koch, 1973:81; Wright, 1977:106; Unger, 1989:71).

²⁴ Lev 19:31; 20:6-7 shows that fortune-tellers were to be put to death. Deut 18:10-11 required that practitioners of divination or communicators with the "spirit world" were to be made outcasts from the community of Israel. A comparison of 1 Chron 10:13; Is 8:19; 44:25; Ezek 21:26; Micah 3:6; Zech 10:2; Acts 16:16-18 and Gal 5:20 indicates that this stand was maintained consistently through the Old and New Testament periods.

²⁵ A comparison of the Biblical references quoted in the previous footnote will amply illustrate this fact.

²⁶ As dagga is often a gateway into far more dangerous substance abuse, so divination is the seemingly innocuous beginning, in terms of occultism, that leads on into the more dangerous territory of spiritism and magic.

The dangers listed above show that divination threatens the spiritual, mental and emotional well-being of practitioners.

3.2.6.3 Magic

The third major branch of the occult is magic.

3.2.6.3.1 *Magic defined*

The New Oxford Illustrated Dictionary (Coulson *et al.* 1978) defines magic as the "pretended art of influencing events by occult control of nature or of spirits, witchcraft." This definition, by including the word "pretended" shows that the author of the definition has taken an *a priori* viewpoint concerning the existence of supernatural benevolent beings. Unger (1989:76), using opposing *a priori's*, defines it as the divinely forbidden art of bringing about results beyond human power by recourse to superhuman spirit agencies (cf. Van den Berg, ca. 1970:138).

Unger's definition shows the conceptual dividing line between divination and magic, for where divination concerns itself with knowledge, magic is an attempt to **manipulate people, animals and circumstances** (Unger, 1989:55, 76; Kerr, 1971:70). The practice of magic is considered to be sorcery or witchcraft (Ouweneel, 1990:236).

It must be pointed out that the word "magic" connotes different things to different people. There are a number of legitimate but differing meanings in accepted use (cf. McDowell & Stewart, 1983:203-204; Koch, 1986:126-128). Occult magic is always characterized by the fact that it is energized by evil or demonic agencies.

3.2.6.3.2 *The historical roots of magic*

As an invariable ingredient of idol worship, magic can be traced to the earliest civilizations (Ouweneel, 1990:25-26). The Babylonian creation-epic (Enuma Elish) shows how prominent magic was in the religion of the Ancient Near East (Unger, 1989:75). Sorcery practices are also mentioned on the code of Hammurabi (Wright, 1976:554). Magic practices were not confined to pagan people only - Israel also contended with its presence (Cohn, 1971:163; cf. 2 Kings 9:22; 21:6; Ezek 8:17-23). Haasbroek (1978:47) shows that during the Middle Ages so-called white magic crept into Church practice too, with the use of Masses and incantations to bring about good ends.

3.2.6.3.3 *The nature of magic*

Magic is usually classified as "white" or "black", the former being used for good purposes and the latter for evil (Kerr, 1971:70; Montgomery, 1973:47). The categorization of magic as white and black is a device whereby some people differentiate between magic practised in the name of evil agencies and with evil or maleficent intent, and magic practised in the name of the Trinity with good intentions (Koch, 1973:145; Haasbroek, 1978:47). White magic was and is used to combat evil, to defend rather than attack (McDowell & Stewart, 1983:204). This raises the question as to whether such magic is sanctified by virtue of the intent of the user.

Were it possible to demonstrate that magic itself is simply a resource, an ontologically existing entity, then it is clear that the purpose to which it is harnessed would determine its polarity - similar to the atom, which is used both to heal and to kill. This, however, is not the case. Magical rituals and artifacts, aside from the agencies that energize the intentionality of the practitioner, are sterile or abortive.

Unger (1989:85; also cf. Koch, 1973:150) asserts that the so-called white magic is simply "black magic in pious masquerade", for "all genuine magic has intelligent spirit beings as the real agents" (1989:77). This being the case, Montgomery (1973:149) reasons "to use evil or improper means to achieve a good end is always wrong". It amounts to creating morality *ex nihilo* (Montgomery, 1973:149).

Magic is the Satanic counterfeit of Divine miracles. God chooses to respond to human supplication (prayer), and not to manipulative activity by people (magic). In responding to human supplication, God retains and obtains the glory. Were He to respond to manipulation, man could rightfully claim credit for having so successfully used his manipulative skills (cf. Eph 2:8-9). The Holy Spirit, and not evil spirit entities, is God's agent in the world.

The phenomena of spiritism and the manifestations of magic are thoroughly intertwined. In order to facilitate logical discrimination between magic and spiritism, this research views non-divinatory occult phenomena, which has resulted from mediumistic activity, and which does not constitute a manipulation of life circumstances for beneficent or maleficent ends, to be **spiritism**. All non-divinatory occult phenomena that are used for manipulating life circumstances, either positively or negatively, are classified as magic.

3.2.6.3.4 *Magic: real or spurious?*

Unger (1989:78) mentions that the history of magic is replete with extraordinary extrasensory phenomena that involve every phase of the natural world. As magic constitutes the *modus operandi* of witchcraft, the question to be faced is "does witchcraft work?" Montgomery (1973:146) asserts:

The problem involved in determining...whether witchcraft works is absurdly simple. The documentation is overwhelming. Even if ninety-nine percent of all witchcraft cases are thrown out (and that would be very difficult to do) the remainder would easily establish the reality of the phenomenon. ²⁷

3.2.6.3.5 *Schemes for the classification of magic*

Ouweneel (1990:236, 247, 275) categorises magic phenomena into the sub-categories of *offensive magic*, *ritual magic* and *medical magic*. While the approach is logically structured, the elements discussed under ritual magic are conceptually questionable. ²⁸ The treatment of the field by Unger (1989:83-90) also raises conceptual problems, particularly because of

²⁷ Montgomery cites Henry Charles Lea's *Materials towards a History of Witchcraft*, 1957. ed. Howland, A.C., in three volumes, as *the* great source collection.

²⁸ It needs to be asked whether the practice of 'blood pact' is a magical phenomenon. Is it not rather a ritualistic phenomenon? Is Satanism ritual magic as Ouweneel infers?

the overlapping of magic and spiritism. There is no clear-cut criteria for differentiating between spiritism and magic.²⁹ Prinsloo and Rossouw (1983:32-38) merge the phenomena of **spiritism** and **magic** into a seemingly random list. Van den Berg (ca. 1970:133-141) differentiates between *provisional* forms of magic and *main* forms of magic. His conceptual treatment of *neutral magic* is questionable, and his view of *suggestion* and *hypnosis* as being *provisional* forms of magic is open to dispute.³⁰

When it is understood that magic is the demonic form of miracles, viz. **the manipulation of reality** in ways that **contravene the natural order** by **evil spirit beings**, then it will be apparent that all of the phenomena previously listed under **spiritism** are magical. Phenomena like apports, telekinesis and materialization are all manifestations of magic, and it is therefore conceptually sounder to list them as examples of spiritism rather than magic, for the fact that they occur and are miraculous in nature, does not necessarily amount to a **manipulation** of the world and life circumstances of the practitioner (cf. Wright, 1976:556). When, however, spiritistic activities are harnessed for the end of either maleficence or beneficence, the world of the practitioner is being altered. This then is magic. The researcher consequently considers it logically sounder to enumerate the various manifestations of magic under the headings *maleficent magic* and *beneficent magic*. It has already been argued that Satanism is not to be construed as *ritual magic* but as an associated phenomenon of occultism - a religion in its own right. It is valid to argue that all the magic practised in Satanism is directed at either maleficent or beneficent ends, even when performed in the context of ritual.

3.2.6.3.6 *Magic classified*

It should be noted once again that no attempt will be made to do anything other than list the most well known magic phenomena.

1. Maleficent magic

The use of curses, spells and other techniques (like voodoo) to harm people and their property, or to alter their circumstances negatively.

Demonic persecution - where demons are called upon to persecute an enemy.

2. Beneficent magic

The use of incantations, neutralizing spells and techniques to ward off harmful agencies and consequences which result from the invocation of maleficent magic by other people.

The use of incantations, potions, and techniques to bring about healing, fertility, prosperity, dominance, or love, for the practitioner or other people.

²⁹ He divides the field into *physical phenomena*, *psychic phenomena*, *metaphysical phenomena*, *magic phenomena* and *cultic phenomena*. In his discussion of the field he then discusses in sequence *black magic*, *white magic*, *neutral magic*, *mental suggestion*, *criminal hypnosis* and *magical mesmerism*.

³⁰ Arabindan (1988:1-27) emphasizes the point strongly that hypnosis and occultism are not to be equated.

3.2.6.3.7 *The dangers of magic*

Involvement with magical practices:

- * can psychologically disturb the practitioner (cf. Koch, 1973:152)
- * can open the enquirer to the diabolical influence of hostile supernatural forces
- * opens the enquirer to the detrimental influence of suggestion
- * can lead to Satanism.

3.2.7 **The dangers of occult involvement**

3.2.7.1 Introductory comments

Occultism is not innocuous. Clinical evidence from the disciplines of psychiatry, psychology, and pastoral counselling provides a plethora of empirical evidence for the harmful effects of occultism.³¹ The effects and results of occultism vary in degree and scope, according to variables such as the personality of the practitioner, the degree or depth of occult involvement, and the length of time involved. There is also the variable of human differences to consider, for two people might engage in precisely the same activities to the same degree for the same length of time, and respond markedly disparately. As with all other human problems, the effects of occultism are not predictable on a simple cause and effect continuum. Where humans are concerned, there are always exceptions to the rule, or to the patterns that come to be considered as typical. Wheeler *et al.* (1988:547), speaking from the experience of their assessment of satanistically involved adolescents, concur that all cases differ, but assert that there is evidence to show that psychopathology and sociopathology are likely. It is safe to say that while occult practitioners do not all get psychologically damaged in the same way, or to the same degree, they all suffer spiritual impairment, for it is not possible to sin and be spiritually unscathed (cf. Montgomery, 1973:149). The evidence suggests that occultism has negative effects in the realms of the physical, psychological and spiritual dimensions of existence. The harmful effects are:

3.2.7.2 Physical effects

3.2.7.2.1 *Psychosomatic diseases*

Kurt Koch (1973:37-194) recounts numerous case histories which show the presence of disease symptoms in those who are active practitioners of the occult. The Christian psychiatrist and missionary R. K. McAll (1976:274) concurs. There are a wide range of medical symptoms, but all have one common factor: they are psychosomatically induced (McAll, 1976:274). Holme (1972:225) defines psychosomatic (or psychophysiological) disorders to be "those characterized by physical factors that are related to emotional causes." Textbooks implicitly and explicitly indicate a causal relationship between emotional and physiological problems (Gillis, 1986:45-58; Holme, 1972:225). Koch (1973:275) points out that there is a close mutual interrelationship between the psychic and the organic. He (Koch,

³¹ Sources that provide detailed case studies and professionally responsible, empirically evaluated information, are: Koch, (1973), Wilson, (1976) and McAll,(1976). Both Wilson and McAll are psychiatrists.

1973:278-279) furthermore suggests that in the case of occultism, "this causality is rooted in the ultimate metaphysical correspondence - between sin and disease". The physical and the ethical are not two territories separate from, and independent of each other, but are "two hemispheres of the same reality" (Koch, 1973:279). The connection of guilt and disease forms a strong link between medicine and theology. Koch (1973:291-293) suggests that the mechanism by which such physiological symptoms of disease arise is that of the "activation of the subconscious by deep suggestion in a waking state".

3.2.7.2.2 *Substance dependence*

The practice of spiritism and magic are frequently facilitated by drugs and substances that bring about an *altered state of consciousness* (Ouweneel, 1990:133-139; cf. McAll, 1976:274). In surveying the field of demonology from an anthropological perspective, Tippett (1976:143-174) quotes frequent examples from varied cultures which indicate the symbiotic relationship between altered states of consciousness and demon possession. He notes:

Frequently a stimulant of some kind is used. The "mood" might be brought about by music or rhythm, drumming or singing, chanting or hand clapping, dancing or the use of drugs. (...) Sometimes the possession state is produced by drugs...

Wright (1977:108) quotes Vic Ramsey of the "New Life Foundation" saying in *Viewpoint* magazine "From our experience in the past six years we have witnessed a serious interest in the occult among drug takers." Wright (1977:108) suggests:

It is likely that these drugs can act as an opener up for evil spirits to come in at a deep level, since drugs, apart from being evil in themselves, lower the God-given barriers that consciousness sets up (cf. Ouweneel, 1990:114-116).

Tennant-Clark, Fritz and Beauvais (1989) investigated the relationship between occult participation, substance abuse and self esteem in adolescents in the USA. They report (1989:767):

A positive relationship between substance abuse and occult participation is significant ($r = ,558$, $p = 0,000$), but not perfect, indicating that many, but not all, drug users also participate in the occult. The reverse of this question (What percentage of occult participants use drugs?) cannot be answered from the sample used in this study. (...) On clinical grounds, however, it is reasonable to assume large amounts of drug use among occult participants since many of the rituals involve drugs.

Their research differentiated between what they termed "high" versus "low" occult groups - a classification indicative of degree of participation and knowledge of the occult, and based on the scores of the test sample on the Adolescent Magic Questionnaire (1989:761) developed by Tennant-Clark. An interesting finding tabulated in the research is that "members of the clinical group that were significantly more involved with the occult phenomena, were more seriously involved with chemicals" (Tennant-Clark *et al.*, 1989:767).

Bourget, Dominique and Bradford (1988), in their research paper entitled *Satanism in a psychiatric adolescent population*, comment that individual reported cases of Satanism are usually related to the drug sub-culture (1988:198). Wheeler *et al.* (1988), in their research

entitled *Assessment and Intervention with Adolescents Involved in Satanism* comment "alcohol and drug abuse almost always are present" (1988:548).

3.2.7.3 Psychological/psychiatric effects

3.2.7.3.1 *Introductory remarks*

There is a considerable body of empirical evidence to link occultism with mental or psychological illness. John White, (1976:292-293), a pastor of a church and who is also a practising psychiatrist, presents a case study of a woman patient who displayed anxieties, depressiveness, suicidal urges, and hallucinations - all of which he views as having arisen from her occult involvement rather than from mental illness. Kenneth McAll (1976:276) suggests that mental illness in occultists is sometimes caused through their own dabbling in occult things. There are certain difficulties, however, in the delineation of cause and effect. It is frequently not possible to determine whether the symptoms being evaluated are the cause of the occult involvement, or whether they have been brought about by the occult involvement (Jackson, 1976:260-267). A Christian and psychiatrist, Basil Jackson (1976:259), remarks "I have noted that there is an increased tendency for attraction to the occult in those Christians who have a basic paranoid personality structure", and Kenneth McAll (1976:276) notes that people with borderline or established mental disturbances are easy prey to occult or demonic control. It is clear from the empirical evidence that occultism is both **the cause of, and is caused by mental illness.**

3.2.7.3.2 *Psychiatric disturbances*

Neither the Bible, nor the literature of occultism, are constrained to classify mental illness in psychiatric terms. Mostly, the accounts contain symptoms only, and it is left to suitably qualified professionals to diagnose syndromes.³²

The classifications given to the field of mental illness are, as in other disciplines, the taxonomies of the professionals concerned with the discipline. Consequently, the terms and classifications used below are those defined in the Diagnostic and Statistical Manual for Mental Disorders - III-R of the American Psychiatric Association (1987). Psychiatrists differentiate between *Personality disorders*, and *Psychoses*. *Personality disorders* are considered to be life-long patterns of behaviour that are difficult to change and that have no organic base (Rowe, 1989:138-139; Holme, 1972:176). *Psychotic* behaviour may be considered to be extreme deviations from expected social behaviour that do not appear to be the product of deliberate control and that may appear to reflect deviant ways of construing reality (Holme, 1972:248). A person may be considered psychotic when his mental functioning is sufficiently impaired to interfere grossly with his capacity to meet the ordinary demands of life (Holme, 1972:253). Examples of Personality disorders are conditions such as obsessive-compulsive personality, explosive personality, and hysterical personality. Examples of Psychotic disorders are depressive psychosis and the various schizophrenias.

In terms of the two major classifications explained above, it is necessary to note that occultism has been related as causative of both personality disorders on the one hand, and of psychoses

³² A syndrome is a set of symptoms believed to represent a unique disorder (Holme, 1972:603).

on the other. Jackson (1976:265), White (1976:293) and Collins (1976:245) show occultism to be causative of obsessive-compulsive states and neuroses, which is typified by the fact that sufferers are unable to stop persistent and undesired thoughts or actions (Rowe, 1989:90; Gillis, 1986:64-65, 117). Hysteria is also caused by occultism (Wilson, 1976:225; McAll, 1976:273). Particularly interesting is the dissociative type³³ of condition which is characterized by alterations in consciousness or identity and may be manifested in the exhibition of two or more identities, and that the person be unaware of the presence of the new identities (Holme, 1972:161-163). This condition is sometimes referred to as *Multiple Personality Disorder* (Rowe, 1989:375). Jackson (1976:265) shows occultism to cause dissociative conditions (cf. Wheeler *et al.*, 1988:547; Ouweneel, 1990:346).

Various types of psychosis are shown to relate causatively to occultism:

schizophrenia (Jackson 1976:263; McAll 1976:275-276; Ouweneel, 1990:347)³⁴
depressive psychosis (White, 1976:297; Collins, 1976:249; cf. Wright, 1977:105; Koch, 1973:278; Wheeler *et al.*, 1988:547; Bourget *et al.*, 1988:199-200).

Within the spectrum of mental illnesses there are many symptoms that are held in common between different conditions. It can be demonstrated that the identical symptoms can appear in cases that are categorised differently by psychiatrists (Holme, 1972:36). Occultism has been shown to be related causally to the following symptoms:

trance (Wilson, 1976:226; Collins, 1976:245)
compulsive bad language (Collins, 1976:245)
instant lying (Collins, 1976:245)
hearing "voices" (Collins, 1976:249; White, 1976:297; Wright, 1977:107)
episodic blasphemous outbursts (White, 1976:253)
extreme anxiety (Collins, 1976:249; Koch, 1973:81)
depression (Wright, 1977:105)
hallucinations (Koch, 1973:81; Wright, 1977:107)
delusions (Koch, 1973:82)
fear (Koch, 1973:82)
mendacity (Jackson, 1976:265)
blackouts (Wilson, 1976:225; McAll, 1976:265)
sundry psychosomatic symptoms like mutism, deafness, blindness, convulsions, intense strength (Wilson, 1976:226; Jackson, 1976:257; Collins, 1976:249).

³³ Dissociative behaviours are seen in the unconscious detachment of certain behaviour from the normal or usual conscious behaviour patterns of an individual, which then function alone (Rowe, 1989:369).

³⁴ Montgomery (1973:149) notes that the European Psychiatrist L. Szondi has shown a high correlation between involvement with spiritualism and occultism on the one hand, and schizophrenia on the other. Kenneth McAll (1976:274) draws attention to the fact that the European Psychiatrist Dr. Skottowe in his text-book *Psychiatry for Students*, states that when making a differential diagnosis for schizophrenia, a differentiation must be made from those who have been involved in occult practices.

While there is strong evidence of occultism being causative in certain types of mental illness, Koch (1973:275) also suggests that occultism provides a "breeding ground" for mental illness. A fact not normally borne in mind is that occultism also promotes the personal development of psychic and mediumistic abilities (Unger, 1991:121; Koch, 1973:261).

3.2.7.4 Social pathology

Jerome Tobacyk (1983) investigated the relationships between paranormal beliefs, interpersonal trust and social interest. His results were published as *Paranormal Beliefs, Interpersonal Trust, and Social Interest*. He conceptualizes *paranormal belief* as "one which, if true, would be counter to basic limiting principles of science" (Tobacyk, 1983:229), and *social interest* as "transcending the limits of self and identifying with the needs and concerns of others" (Tobacyk, 1983:229). Tobacyk (1983:230) hypothesized that **greater social interest would be associated with greater reported traditional religious belief and lesser beliefs in psi, precognition, spiritualism, witchcraft, and superstition** (emphasis - HES).

The results showed "a significant direct correlation with Traditional Religious Belief as well as significant **inverse correlations with both Psi belief and Spiritualism**" (Tobacyk, 1983:229-230; emphasis - HES).

Tobacyk (1983:230) points out that basic religious values emphasize concern with needs of others (social interest). His findings tend to support the view that magic, witchcraft, and occultism are focused on the manipulation of circumstances for personal ends - emphasizing self-enhancement rather than social interest.

This leads to the conclusion that the potential contribution of occultism to social pathology is considerable. Corroboration for this is seen in the behavioral manifestations of Satanists, who are so totally immersed in occult practices and beliefs. Concerning Satanists, Wheeler *et al.* (1988:547) remark that "evidence exists that psychopathology and sociopathology are likely".

Overwhelming documentation exists to show that extreme occultism displays symptoms of social pathology such as:

- human sacrifice (Huisamen, 1990:30-31; Gardiner & Gardiner, 1990:71)
- sexual child abuse (Jonker, 1991b:81-85; Gardiner & Gardiner, 1990:67-75)
- bestiality (Jonker, 1991b:180)
- criminality (Jonker, 1991b:180-181, 188-194; Gardiner & Gardiner, 1990:59-65)
- desecrational acts (Jonker, 1991b:88, 133-136)
- drug peddling (Warnke, 1972:24, 50-54; Jonker, 1991b:180)
- entrepreneurship with pornography (Jonker, 1991b:186).

3.2.7.5 Spiritual pathology

3.2.7.5.1 *Differences of understanding among Christians*

It is axiomatic that occultism, being an alternative religion to Christianity, would from a Christian perspective, be seen to produce symptoms of spiritual pathology. There is considerable debate among Christian theologians and ministers as to whether all of the symptoms are found in both non-Christians and Christians alike. The centre of gravity of this

debate lies in the presuppositional stance concerning the doctrine of "perseverance of the saints" with Calvinism believing that God causes Christians to persevere, and Arminianism holding the perspective that salvation can be lost. If a person believes that Scripture teaches the possibility of a Christian losing this salvation and "falling from grace", then it is usual to find such a scholar applying the symptoms of spiritual pathology to all people. The researcher believes that salvation cannot be lost, and consequently cannot conceive of the possibility that a Christian believer could become controlled by Satan or a demon (cf. Unger, 1991:39-48).

3.2.7.5.2 *Symptoms in non-Christians*

It must once again be emphasized that symptoms vary from case to case (Dickason, 1987:226; Seale, 1991:86).

The effects of occult involvement on the non-Christian are:

- * the development of conscious atheism (Ouweneel, 1990:345)
- * false beliefs are rooted in the heart
- * occultism facilitates the entry of further false beliefs
- * blasphemous thoughts and language (Ouweneel, 1990:345; cf. White, 1976:253; Koch, 1973:83, 128)
- * antagonism toward Jesus Christ (Seale, 1991:86; Unger, 1991:146-147)
- * antagonism to Christianity (Seale, 1991:86; Koch, 1973:137)
- * antagonism toward the Church (Seale, 1991:88)
- * resistance is experienced to the "things of God" (Unger, 1989:146; Koch, 1973:263)
- * the creation and adherence to a value-system that is anti-Christian (Unger, 1991:146)
- * character distortion (Koch, 1973:115, 270; Dickason, 1987:280)
- * moral depravity (Dickason, 1987:42; Unger, 1991:146, 153)
- * opening of the person to demonic invasion or possession (Unger, 1989:173; Wright, 1977:105).

As a consequence of the researcher's belief that a Christian is kept spiritually safe by God, the spiritual effects of occultic involvement on the Christian are perceived to be:

- * a loss of spiritual assurance or the feeling of Sonship (Prinsloo & Rossouw, 1983:57; Koch, 1973:41; Unger, 1991:52)
- * a loss of faith, albeit not of salvation (Prinsloo & Rossouw, 1983:57; Koch, 1973:129)
- * a loss of peace (Van den Berg, ca. 1970:220)
- * ambivalence about sin (Ouweneel, 1990:345)
- * an inability to pray (Prinsloo & Rossouw, 1983:57; Dickason, 1987:227; Seale, 1991:88; Koch, 1973:37, 42, 81)
- * an inability to read the Scriptures (Dickason, 1987:227; Seale, 1991:88; Prinsloo & Rossouw, 1983:57; Koch, 1973:37, 45, 81)
- * susceptibility to temptation (Koch, 1973:39, 128)
- * bondage to sin (Unger, 1991:153).

Van den Berg (ca. 1970:220) shows that a web of sin, unbelief, hardening and superstition operates almost cyclically. Wright (1977:109) maintains that Christians who have played with

magic and occultism before their conversion frequently experience spiritual, psychic and physical battering. Montgomery (1973:149) shows that the practice of occultism not only impacts on the spiritual life of the practitioner, but also of the family.

While all of the physical symptoms, and many of the psychological symptoms of occultic involvement listed previously are overt, symptoms of spiritual pathology are more often covert (Dickason, 1987:227). Most effects listed are somewhat dramatic, but perhaps the most significant fact of all is that by far the most widespread and successful strategy of the Devil is the subtle way in which he leads people into false belief and errors about himself (Warner, 1990:113-125; Anderson, 1990:141). The success of this strategy is to be seen in the fact that, at the end, people who have been satanically deceived actually think that they are correct (Unger, 1991:119-121).

3.2.7.6 The educational implications of the effects of occultism

A pre-requisite for optimum benefit from the educational milieu created in school is that the pupil be a balanced, well integrated individual. Every aspect of deviance, aberration or pathology, whether psychological, sociological or physical, will complicate the educative process and hinder the development of the individual in terms of personal self-realization.

Further evidence of the disadvantages of occultic involvement with respect to education will be presented in Chapter 4.

3.3 DEMON POSSESSION

3.3.1 The nature of demon possession

3.3.1.1 Introduction

The question that is invariably raised in the context of attempting to contour Satanism is "Are occultists demon possessed?" The concept of demon possession is hotly debated within Christian theology and is somewhat problematic. The lines of argument are drawn in similar places to which they were drawn in the discussion on whether demons were ontological realities. Obviously, some theologians would consider demon possession to be an archaic or pre-scientific way of speaking about mental illness (Harrison, 1976:101; cf. Newport, 1976:59; Davies, 1976:304; Anderson, 1990:139). It is certainly fair to say that the majority of psychiatrists would **not** believe in the reality of demon-induced mental illnesses (White, 1976:284-285; cf. Hunt & McMahon, 1988:125-145) and there are "few psychiatrists that believe that they are created in the image of God." (White, 1976:284). Bodemer (1987:133) speaks for such when he refers to the "absurd belief in demons and witches capable of supernatural acts". His explanation taints of Freudianism:

Man's idea of the existence of the devil almost certainly springs from his need to reject deep-seated instinctive drives such as those concerned with lust, hate, envy and aggression ...the most common way for man to divorce himself from his vileness is by fantasy.

In the quadrant of those who consider demons to be real beings, further fundamental differences are to be found, in this case, relating to the understanding of the nature of the phenomenon of demon possession.

3.3.1.2 Semantic problems

Some prefer to avoid the use of the term demon possession entirely, feeling that the condition known as demon possession, as spoken of in the Bible, is not the same phenomenon as is defined today (Murphy, 1990:65). The trend among many modern writers is rather to refer to *demonization* than *demon possession* (Unger, 1991:97; Murphy, 1990:65), although there are considerable differences between these scholars in the conceptual understanding of what demonization is. The Greek word that is routinely translated as "demon possessed" is *daimonizomai*, and is the same word that modern writers translate as "demonized". This word does not appear in Scripture (McClelland, 1987:307) but is thought to originate with Josephus (cf. Antiquities 8.47). The common Biblical usage is *diamonion echein*, which means "to have a demon" (McClelland, 1987:307). It is therefore clear that the choice of term in translation is a matter of semantic preference, and there is no sound conceptual reason to prefer demonized. This research will use the traditional convention.

3.3.1.3 Important distinctions

The factors that complicate our understanding of demon possession as portrayed in the Bible are:

- * the Bible describes **symptoms** of the condition **only**
- * the Bible does **not** describe all the symptoms
- * the Bible at no stage shows any intention of providing a diagnostic regimen for demon possession (White, 1976:282-286; Collins, 1976:245).

The Bible does, however, draw a distinction between demon possession and sickness, and implies a distinction between demon possession and mental illness (McClelland, 1987:307; Harrison, 1976:100; Codrington, 1987:166).

3.3.1.4 A definition of demon possession

Unger (1989:103; cf. 1991:97) using the term *demonized* synonymously with demon possession, defines it as:

a condition in which one or more evil spirits inhabit the body of a human being and take complete control of their victim at will.

A summary of the debate on the nature of demon possession is that modernistic thinkers would view it simply and solely as a prescientific description of various mental illnesses, and conservative Biblical scholars would agree on it being personality control by an external entity. The researcher believes demon possession to be cardinally characterized by the loss of volitional control of the personality by the individual. This "control" is complete.

3.3.2 Taxonomies of demonic activity

A further problem that arises, is that concerning the conceptual understanding of the nature of varying types of demonic activity in the world of men. Various taxonomies have been constructed to logically differentiate between the types of demonic activity. Murphy (1990:65-66; cf. McClung, 1990:219) differentiates between *demon possession* (being totally "owned" or controlled by a demon), and *demonization* (direct partial control of an area of life).

Taxonomies that are typical in Pentecostal/Charismatic thinking use the terms *oppression*, *obsession* and *possession*, with the nuances of *attacking*, *harassing* and actually *dominating* as the underlying meanings (McClung, 1990:219).

McClelland (1987:308) shows that the Church Fathers of the early centuries were in agreement in differentiating between demon possession and demonic influence, the latter denoting the normal mode of operation of demonic forces, while possession was viewed as "an extraordinary extension of a demon's control over man". It would seem as if the differentiation between demonic attack, demonic influence and demonic invasion/control carries the consensus of the majority of scholars, irrespective of variations in taxonomical terminology. This research will use the term demon possession, and will apply the meaning to it of **demonic control of the personality to the degree of loss of personal volition**, but will use the term *demonic oppression* to denote demonic attack and a possible degree of demonic influence in the personality and behaviour of the person. The argument that human personality can be controlled by a spirit being must be rejected as a logical possibility if the traditional Christian viewpoint of believers being indwelt and controlled by the Holy Spirit is to be maintained (cf. Jn 14:17; Rom 8:9; 1 Cor 3:16; 1 Jn 2:27).

3.3.3 Demon possession and mental illness

3.3.3.1 Naturalistic explanations

Gary Collins (1976:245) states that the symptoms mentioned in connection with demon possession in the Bible can all be explained in some naturalistic way:

Drugs, loss of sleep, psychosis, epileptic seizures, transcendental meditation, physical disease, intense fear - these are among the factors that can lead to symptoms that apparently are identical to the cited signs of demon possession.

The Christian psychiatrist John White (1976:253) declares "I can conceive of no demonic state which cannot be 'explained' by a non-demonic hypothesis." Basil Jackson (1976:264), while stating his belief in demon possession as defined above, expresses doubt that he has ever seen or recognized demon possession in any patient with which he has worked. Ward and Baubrun (1981:295-296) conducted psychiatric empirical research on a group of 20 West Indian Pentecostal believers. Ten people were believed to be demon possessed, and a control group of ten non-possessed believers were tested. All were tested for neuroticism and hysteria. Within the group, the ten who were considered by the community to be demon possessed, were found to be significantly higher in both neuroticism and hysteria. Bodemer, in referring to this research has used it to illustrate and support his naturalistic explanation. Within the tenor of Bodemer's thinking, the demon possession was simply a naive term for what a psychiatrist would recognise as a neurosis or personality disorder that is culture-bound (Bodemer, 1987:134).

3.3.3.2 Traditional Biblical explanations

On the other hand, the psychiatrists Wilson (1976:225-230), McAll (1976:270-278) and White (1976:292-298) all cite case studies which, in their professional judgement, were cases of demon possession and not mental disease, despite the prevalence of recognised psychiatric symptoms. Potgieter (1987:121-126) cites a case study which shows marked possibility of having been demon possession. He treated the patient psychiatrically, without success, and

concludes the case study by stating: "Today I still wonder whether his treatment should have begun, not with psychiatry, but with an exorcist" (Potgieter, 1987:126). The arguments and evaluations of mental health professionals bring us no nearer a solution. It is clear that the matter of the ontological reality of demon possession cannot be settled using empirical observation, for while the facts are undisputable, the interpretation of the facts certainly isn't.

3.3.3.3 The solution

A solution to the dilemma lies in the following reasoning. It must be recognised that physical, social and psychiatric symptoms are all that the Bible gives in association with the diagnostic description *diamonion echein*. These symptoms provide the common ground between the Bible and modern psychiatrists (Jackson, 1976:263). The symptoms described in the Bible, however, **are not dedicated symptoms of demon possession**, but are commonly found in many mental diseases (White, 1976:282, 292; Jackson, 1976:263). The issue then is not focused on the symptoms but on the **cause**. The light shed on the matter by the Bible is that these not-uncommonly-encountered symptoms can also be caused by **extra-human agencies** (cf. Codrington, 1987:165). They are not solely evidential of disease. In the case of the research of Ward and Baubrun (1981) concerning the West Indian Pentecostal believers, it would indicate that, if the ten were **actually** demon possessed,³⁵ their symptoms of hysteria and neuroses were just that, i.e. not the result of natural causes but of demonic activity.

That demons can cause such symptoms is not provable, but is a matter of belief (Collins, 1976:238; White, 1976:282), and in that regard, cannot be considered to be any more scientific than belief in creationism or belief in evolution (Van Gelder, 1987:159-160; Jackson, 1976:259). Important for the Christian is the fact that the same person who taught that man cannot solve the problems caused by his personal sin, and that, undealt with, such sin would cause the spiritual and eternal death of man, Jesus Christ the omniscient Son of God, believed that demons can cause such symptoms. "If Jesus did not believe that He was contending with minds and wills bent on destroying men His words are incomprehensible." (Sheed, 1972:234.) And, the riposte that Jesus was merely accommodating Himself to the world-view of His time when he spoke of demons being "inside" people, lays the interpreter open to the argument that Jesus was also doing so when he spoke of sin being the factor that separates man from God, and of this separation being the reason for His incarnation and death.

3.3.3.4 Implications for counselling

The implication of this solution is that it implies a recognition that the various mental diseases as diagnosed by psychiatrists **are not the same phenomenon** as that which the Bible calls demon possession (Isaacs, 1987:263-274;³⁶ cf. Codrington, 1987:166), for the former are naturally occurring psychiatric pathological conditions, while the latter constitutes demonically energized conditions that manifest with the same symptoms. It is thus erroneous to imply, as

³⁵ Jean Lhermitte, a psychiatrist, differentiated between what he termed "pseudo-possession" and demon possession. He demonstrates that the symptoms of epilepsy or hysteria are frequently mistaken for demon possession. This he calls "pseudo-possession" (Lhermitte, 1972:16-24).

³⁶ Isaacs (1987:263-274) shows convincingly that demon possession is not to be equated with any of the psychiatric disorders listed in the DSM III.

does Harrison (1976:101), that the terms used by modern psychiatrists to describe the disease (hysteria, dissociative states, schizophrenia) prove to be no more meaningful than those of the Bible, for implicit in his comment is the view that demon possession is just mental disease called by an archaic name. The recognition of demon possession to be a different phenomenon from psychiatric illness is supported by Collins (1976:246), White (1976:292), Wilson (1976:223-231), Jackson (1976:259-263), and McAll (1976:277-278), all of whom are professionals in the field of psychiatric health. Both White (1976:292) and Collins (1976:246) consider that people are sometimes both mentally ill in the psychiatric sense, and demon possessed, in the Biblical sense, at the same time. There is no logical *a priori* reason why the two distinct conditions might not be concomitant.³⁷

The recognition of different causative agencies as being responsible for the same symptoms has a profound implication for therapy and intervention. If someone is perceived to be displaying symptoms because of occultism in contradistinction with natural causes, the therapeutic intervention will be vastly different: spiritual on the one hand and medical on the other. Diagnosis and treatment is severely complicated if a person is both demon possessed and psychiatrically ill (White, 1976:282, 294).

3.3.4 Demon possession and the Christian

3.3.4.1 The opposing perspectives

The question of whether a Christian can be demon possessed is also an area that is hotly disputed. It is not merely an esoteric debate, however, for as expulsion (exorcism) is almost universally considered to be the therapeutic approach to demon possession, the outcome of the debate has a fundamental bearing on whether exorcism must ever be practised on a Christian.

Certain scholars hold to the view that a Christian can be demon possessed, i.e. controlled (cf. Montgomery, 1976:233) but the consensus of modern thinking on this point is that Christians cannot be possessed (cf. Murphy, 1990:71; Simpson, 1990:134; McClung, 1990:220; Newport, 1976:332-333).

3.3.4.2 The evidence for the consensus view

The argument on the popular side is seen to be the fact that the Bible describes the Holy Spirit as indwelling Christian believers, and that true Christianity involves the yielding of the control of the life to God. How then, would God allow Himself to be dispossessed by created beings? (cf. Prinsloo & Rossouw, 1983:58-59.) Codrington, (1987:166) cogently summarizes the argument:

If a person truly becomes a "new creation in Christ" at conversion (2 Cor 5:17), it would seem very strange that a demon could be part of that renewal. The new Christian is made part of the Body of Christ (Eph 1:23); he is sealed by the Holy Spirit (Eph 4:30); and he becomes the "temple of the Holy Spirit" (1 Cor 6:19). In the light of all that happens to the believer, it makes no sense at all to maintain that

³⁷ Van Gelder (1987:160-161) cites a case study and other evidence to suggest that the two are concomitant. He also argues that it is psychological or psychiatric illness that causes a deviant occultist to get involved with occultism in the first instance.

one who is part of the Body of Christ can also be controlled and possessed by one who is opposed to all that Christ is doing in the world. It is in fact diametrically opposed to Paul's teaching in 2 Cor 6:15-16 where he makes it clear that there can be no agreement between the temple of God and idols. To follow that by saying that one who is "in Christ" could also be "under the demon power" is to use a contradiction in terms.

This research is predicated on the above view.

3.3.5 The major causes of demon possession

3.3.5.1 Introduction

The majority of scholars consider demon possession to be a self-induced condition. Newport (1976:332) asserts:

Satan normally cannot possess or control us except by our own consent. Man's original decision, made in the depths of his personality, voluntarily opens his personality to a demonic invasion. It makes it possible for a person to come under bondage to the powers of evil.

Just as one cannot unconsciously or inadvertently become a Christian - it takes a personal and conscious commitment of the "heart" to Christ - so in analogous fashion, we do not become demon possessed by fate or fiat.

3.3.5.2 "Dabbling": a primary cause

Demon possession is widely held to be the end result of what mostly starts as "dabbling" with "demonic things", i.e. the occult arts (Wilson, 1976:230; Collins, 1976:241; Jackson, 1976:260; White, 1976:286; Hoover, 1977:11). "Involvement in occult practices is one of the main gateways to demonic bondage." (Theron, 1987:155.) When it is remembered that traffic with the occult implies **interaction with demonic beings**, the logic of the possibility is evident (Ashby, 1987:194). Dabbling can be motivated by different causes such as a person involving themselves in some or other facet of the occult in an attempt to see what it is all about, or perhaps to prove to himself that it is nonsensical (Hoover, 1977:11). Hoover (1977:11) comments:

To do so is extremely dangerous. (...) There is no knowing how quickly this irrevocable entrapment in the supernatural may occur. For some the process is a slow one. They can go for months, perhaps for years, without feeling or observing effects which they regard as damaging. For others a single experiment, entered into in a casual or ignorant way, is enough to carry them past the point of no return.

Mallory (1976:321), who also practises psychiatry, in commenting on involvement with spiritism, divination, and various magical practices, notes that particularly here there is strong potential to open the door to Satan. He suggests that by their very nature, these activities can lead a person into the "highly subjective and mystical experience that ultimately devastates the person." This is almost certainly why the prohibitions on the practice of magic, sorcery, and necromancy are treated with the extreme gravity accorded them in Scripture. Just as it is not

possible to become an alcoholic if a person has a "teetotaler" lifestyle, so it is not possible to become demon possessed if no volitional contact is ever made with the occult.

3.3.5.3 Mechanisms that promote an "altered state of consciousness"

A second avenue that facilitates the process of demonic control is the use of mechanisms that produce an "altered state of consciousness".³⁸ Certain mind-control techniques which induce "trance-like states" (Waring, *in* Hunt & McMahon, 1988:42), often, even when not so intended, lead to contact with "spirit entities" (Waring, *in* Hunt & McMahon, 1988:121). Tippet (1976:155-167) cites a variety of examples of the facilitating role that "altered states of consciousness" play in the process of possession. These states are produced by drugs, alcohol, substance inhalation, dances, musical rhythms, meditative techniques and physical stimuli (cf. Hunt & McMahon, 1988:134-145; Theron, 1987:156). This contributes also to what McAll (1976:275) refers to as a heightened state of suggestibility. "It is common for addicts, especially those addicted to heroin or alcohol, to become involved in black magic, and vice versa." (McAll, 1976:274.) The words "vice versa" highlight the symbiotic relationship between the drug culture and the occult, and also highlight occult involvement as a cause of drug abuse.

North (1988:351) demonstrates the Biblically apostate nature of any process deliberately aimed at the alteration of consciousness. The Scriptural injunctions on drunkenness are germane. The Bible does not condemn the use of alcohol but strongly deprecates drunkenness. The medium of alcohol is therefore not the problem. It is the end result of the abuse of alcohol - the "altered state of consciousness" - that is. "Drunkenness", says North (1988:350), "is the deliberate distortion of man's perception of God's created reality." (...) "Man is forbidden to indulge in the distortion of his mental faculties merely for the sake of escaping normal reality." (North, 1988:351.)

3.3.5.4 False religions

Yet a third avenue of facilitation must be highlighted, viz. the fact that certain religions directly expose devotees to occult activity. It is common knowledge that the highest incidence of demon possession in the world is found in pagan cultures. Tippet (1976:147-169; cf. Peters, 1976:191-208; Mooneyham, 1976:209-219) cites anthropological examples from Ceylon, North India, China,³⁹ Brazil, Cuba, Haiti, Ethiopia, and West Africa, showing the

³⁸ Hunt (1988:136-137) points out that the concept "altered states" finds its origin in Eastern Mysticism, and was first explored through hypnosis, then LSD.

The use of psychedelic drugs to alter consciousness first came into prominence when two Harvard professors, Timothy Leary and Richard Alpert, began serious experimentation in the mid-1960's (cf. North, 1988:318).

³⁹ The classic work on demon possession is that written in the latter part of the nineteenth century by Dr. J.L. Nevius, a missionary in China. His work everywhere attests to the prevalence of possession in China (see bibliography).

Kenneth McAll (1976:268) states "when I was a missionary surgeon in the interior of China, devil possession was not uncommon."

prevalence of possession in those parts. Primitive religion that is characterized by polytheism is the common thread. Missionaries attest the rifeness of possession in communities engulfed in syncretistic religions like Hinduism, for these religions actually provide a religious framework within which the cultures can legitimately practise demon worship (Peters, 1976:194). The factors that promote occultism and demon possession in such religions are beliefs in:

- (1) a world of continuum and nondifferentiation;
 - (2) a world of nonabsolutes and nonpolarities in the realm of good and evil, of truth and falsehood;
 - (4) a world governed by caprice and fiat of the ancestors and by the spirits rather than by a "God of law and order"
- (Peters, 1976:192)

These conditions are preeminently fulfilled by Hinduism (Peters, 1976:194-197) and Peters (1976:196) observes that it is the world of "cosmic dynamism" charged with "life force, souls, spirits, gods, good and evil, that is the basic source from which oriental shamanism, mysticism, spiritism, occultism and ancestor worship spring. It is a moot point as to whether, at the end, the worshipper is still the master of the "spirits" he turned to in order to manipulate his world, or whether it has not resulted in subservience and ultimately control by demonic agencies. An overwhelming amount of empirical evidence from missionaries point to the latter being the case (Mooneyham, 1976:210-216; McAll, 1976:268-274, esp. 268; Montgomery, 1976:233).

3.3.6 The relationship between demon possession and occultism

There are considerable numbers of people who are deeply involved with occultic practices and who display no signs of demon possession. Logically, occultists are not necessarily demon possessed. When, however, it is remembered that demon possession is a volitionally inflicted condition (Schwarz & Empey, 1988:205), it is consistent to think that it is not possible to be demon possessed, and not have contact with occult practices and therefore occult forces. The pivotal premise on which this reasoning rests, is that people cannot become demon controlled in violation of their wills. The fundamental cause of this voluntary state is the exposing of the self to demonic influences by "dabbling". On a human level, occultic involvement allows the person to become "conditioned" to the acceptability of the world-and-life view that undergirds occultism. Involvement builds faith in the occult. On a supernatural level, such involvement opens the mind and "heart" to diabolical influence. It stands to reason that the satanic goal would be to achieve as complete a control of the personality as possible. Demon possession and demonic influence/oppression are certainly major objectives of the "kingdom of darkness".

3.3.7 The relationship between Satanism and demon possession

Certain writers on the subject consider all Satanists to be demon possessed (cf. Jonker, 1991b:174-174). Huisamen (1990:81) says "Sataniste is mense wat deur demoniese magte beset is." That he has possession in mind is clear from the comment: "Sataniste se lewens is 'n nagmerrie omdat hulle volkome beheer word deur demoniese magte" (Huisamen, 1990:79). Rossouw (1991:1-3) erroneously equates demon possession and Satanism. The perception that Satanists are demon possessed, while true of some Satanists, is not true of all. This becomes clear from empirical observation.

As is the case with occultists, Satanists are not necessarily demon possessed. This would seem illogical in the light of the fact that traditional Satanists make a blood pact with Satan during their initiation rite into the religion. The question raised is "surely the blood pact symbolises the fact that the aspirant Satanist is placing his life under the control of Satan? Satan is voluntarily being taken as his God?". This argument seems to put the issue beyond debate. It should, however, be remembered that there is a difference between making ritual promises and honouring such promises in reality. Many Christians promise God obedience and worship that does not materialize. This should surely be analogous.

Of relevance is the fact that empirical evidence ⁴⁰ shows many Satanists, possibly the majority even, who are **definitely not demon possessed**. Schwarz and Empey (1988:204) state:

However, in cases that have been explored (by themselves - HES) and these involve literally hundreds throughout the United States, no sudden, born-again-in-hell experience seems to have occurred, though the individuals involved were open to the idea of possession and were seeking satanic powers.

William Wilson (1976:226-228) cites three case studies of patients referred to him for psychiatric help. All three were traditional Satanists. He considers them to have been demon oppressed but differentiates them from three cases of demon possession also cited in case studies in the same paper.

The argument based on the empirical observation of successful exorcisms needs to be considered. It is widely held that betterment after exorcism is confirmatory evidence of demon possession. White (1976:254) positing an hypothetical experiment in which the variable of "placebo effect" has been neutralised, and in which exorcism would be tried in opposition to other therapeutic strategies, asserts:

The findings of such a study, whatever they might prove to be, would not prove the presence or absence of demons. ... Supposing, for example, the results in the exorcised group were significantly better than in the psychologically treated group. All we would have demonstrated was that exorcism, for some reason, works better than other methods in changing behaviour rightly or wrongly attributed to demons. ... or if psychological treatment proved superior, we would not have demonstrated that demons didn't exist, nor even that the panel members were wrong in their diagnosis.

The list of case studies presented by Koch (1973:37-192; 1986:322-326), Dickason, (1987:169-216), Wilson (1976:225-230), McAll (1976:270-272), White (1976:292-295), Schwarz and Empey (1988:177-207) to name but some, shows that while Satanism (both traditional and modern Satanism) does not logically lead to being demon possessed, it unfailingly leads to any one or more of a wide variety of physical, mental, behavioral, emotional and spiritual pathologies. While demon possession is extremely rare (Schwarz & Empey, 1988:205), demon oppression is far less so. And while Satanism can and occasionally

⁴⁰ The researcher has personally counselled many Satanists, and to date, has not encountered one who conforms to the criteria for demon possession.

does result in demon possession, there is little if any evidence available to show that demon possession leads to Satanism, though this cannot be ruled out *a priori* as a possibility .

In conclusion, it is important to realize that Satan can and does frequently achieve more through the functioning of a rational, seemingly well-integrated personality, than through "possessed" people - for the latter have little ability to function as effective missionaries for the forces of Evil. Significantly, Schwarz and Empey (1988:206) state:

Some Satanists are obvious deviates, strung out on drugs and looking like the type of people you want to meet in a dark alley only if you are carrying a cross and a high-powered gun. But most are ordinary individuals, perhaps your friends or neighbours. They may be doctors, lawyers, school teachers, bus drivers, labourers, or almost anyone else. ... The average Satanist cannot be recognized, except through his or her actions.

3.4 THE NEW AGE MOVEMENT

3.4.1 Introduction

The New Age Movement is a phenomenon that is associated with occultism, and with Satanism. In order to determine the nature of this association, it is necessary to briefly survey the movement. As this phenomenon is sufficiently large to warrant a study in its own right, it is the intention merely to contour the outline in sufficient detail as to allow the implications of the movement with respect to Satanism to be seen.

3.4.2 The New Age Movement defined

3.4.2.1 A meta-network of autonomous movements

The New Age Movement began in embryonic form in the late nineteen sixties, ⁴¹ emerged and incubated in the seventies, and was developing virilely and visibly in the early eighties (Webb, 1988:65-70). The term New Age is descriptive of the central dream or hope of people who belong to this movement: an age of peace and enlightenment, the "Age of Aquarius" (Buitendag & Van der Merwe, 1991:16). The term *Age of Aquarius* has astrological roots (Buitendag & Van der Merwe, 1991:16-17). The term "Movement" is well chosen, for this phenomenon is not to be equated with an organization, and while some cults are allied with the movement, neither is it a cult (Miller, 1989:16). The term is used to describe a loose kinship between a large variety of organizations and networks, e.g. the consciousness movement, the holistic health movement, the human psychology movement, and the human potential movement, to name but some. The movement represents an unofficial collectivising

⁴¹ Webb (1988:65-75) convincingly shows that the LSD era of Leary et al. was the spawning ground of what we today regard as the New Age Movement. The beliefs and practices that still characterize the movement were all evident in the experimentation and pilgrimage of Leary and his contemporaries. By 1980, Marilyn Ferguson's *Aquarian Conspiracy* had been published, and gave ample evidence of a movement that was already well on the way. Van der Walt (1990:10) is therefore not correct in asserting that "in die tagtiger jare verskyn die NAB dan op die toneel."

of more than one hundred different lesser movements and networks (Miller, 1989:15),⁴² all of whom share certain fundamental beliefs and dreams (Miller, 1989:15; Van der Walt, 1990:5-7). Every constituent in this amalgam is autonomous and there is no centralized structure or policy-making body superintending the movement.⁴³ It must not be assumed that everyone who is in any way part of the cooperating movements listed above, is logically and necessarily part of the New Age Movement.

3.4.2.2 Common beliefs and goals

The unifying principles in the movement are a belief in mysticism and also in monism (Miller, 1989:15). These philosophical premises provide the base of common values. The movement is also bound together by a common dream or vision, viz. that of the so-called Age of Aquarius - an age of coming peace (Herbert, 1988:6).

Basic to all New Age thinking is the premise that "all is one"⁴⁴ (Buitendag & Van der Merwe, 1991:39). All of reality is part of a unified whole - hence the predilection for the terms *holism* or *holistic*. This translates into the belief that **all is God**⁴⁵ (Martin, 1990:19; Van der Walt, 1990:13-16), and that **man is part of God, therefore man is Divine** (Martin, 1990:19). Only a lack of consciousness prevents man from "realizing"⁴⁶ his Divinity. Salvation (a word that is not part of their vocabulary) entails becoming "**aware**". "**Awareness**" is facilitated by "technology", which is any method that can alter the state of consciousness so that **Ultimate Reality** can be seen. **Evolution** and *karma* are central beliefs in this movement.

New Agers do not believe truth to be absolute but relative and subjective. All truth is relative. Truth is perceived individually (Martin, 1990:22). This results in both syncretism (Herbert, 1988:7), evidenced by the incredibly wide spectrum of beliefs that are accommodated in the movement, and eclecticism, for within the movement there are many sub-elements that display conflicting philosophical and religious views (cf. Van der Walt, 1990:16; Miller, 1989:16). The fact that individual experience is more important than finding truth also facilitates the eclecticism.

⁴² Constance Cumbey (1986:17) claims "many thousands of organizations networking throughout every corner of our globe..." She is probably counting each similar organization in every separate country independently. Otherwise, her statistic is an exaggeration.

⁴³ In her book *The Aquarian Conspiracy* (1980), Marilyn Ferguson attempts to present the Movement as if it were orchestrated by leadership. This is almost totally debunked in current thought as there is no convincing evidence to support the view.

⁴⁴ This is *monism*.

⁴⁵ This is Pantheism.

⁴⁶ The terms *realize* and *self realization* are frequently used in New Age literature to denote man's quest to recognize his Divinity (Martin, 1990:139).

3.4.3 The New Age Movement and Eastern religions

Study reveals that the New Age Movement is strongly influenced by Hinduism, Buddhism, Taoism and Sufism (Buitendag & Van der Merwe, 1991:26-30; Miller, 1989:183). It is monistic Hinduism particularly that plays the dominant role. As Hinduism is pantheistic, gives prominence to the doctrines of evolution, reincarnation and karma, majors on mysticism, and is the ultimate example of a syncretistic religion, the total congruence between the cardinal beliefs of Hinduism and the New Age Movement will be obvious. It is not far-fetched to state that the New Age Movement is a customized version of Hinduism for Western "modern" man - the export version of Hinduism (Van der Walt, 1990:10). Venter (1990:59-63) however, points out that it is erroneous to simplistically think that the New Age Movement is nothing more than the transplanting into Western thinking of an Eastern religion. The indisputably strong missionary endeavour of the Eastern religions was complimented and supplemented by a less strong, but very significant bedrock of Western occultism and mysticism (Venter, 1990:59-60).

3.4.4 The New Age Movement and occultism

The movement is rooted in occultism. Miller (1989:28) notes "Belief in an astrologically rather than Biblically defined new age is indicative of the fact that New Age religion is thoroughly occultic and totally unchristian." Venter (1990:52) considers the occultism encountered in the New Age Movement to be a modern manifestation of the Renaissance occultism.

Pagan religion throughout history has been almost universally characterized by psychic phenomena, divination, magic, spiritism, and mysticism. Fowler (1990:38) observes that the "heart of all forms of pagan spirituality is the perception of the world of our senses as governed by a world of spirits that participates in divinity." While new terminology has been brought into play, a study of New Age practices will show that we are still dealing with occultism. Spiritism is here called *Channelling*, and mediums are *Channelers* (Miller, 1989:140-144). Demons have become *Spirit Guides* and *Spirit Controls* (Miller, 1989:160-161, 177; Martin, 1990:131). *Visualization* or *Guided Imagery* is the manipulation of things material by mind force (Martin, 1990:141; cf. Hunt & McMahon, 1985:14-21). *Out of Body Experiences* involve leaving the physical body while asleep or at rest or in a coma (Martin, 1990:137). Hunt and McMahon (1985:14) remark:

Sorcery called by any other name is still sorcery, and it is everywhere in today's space-age society, seeking to hide its true identity behind scientific or psychological terminology and success/motivation and self-development labels.

The practise of seeking "unity with Ultimate Reality" is facilitated by **altering the state of consciousness**. The renowned gentlemen Leary and Alpert in the late sixties, pioneered experimentation with LSD to bring about such "altered states of consciousness." Interestingly, Professors Leary and Alpert spent some years in India during the early seventies to further their knowledge.⁴⁷ Alpert returned as guru Ram Dass and now lectures widely on "awareness" and "realization" by means of the occult (Webb, 1988:70). Susan Blackmore, a

⁴⁷ They studied under Sri Krishna Prem (Webb, 1988:67).

world authority in the field of parapsychology,⁴⁸ who was experimentally involved in New Age processes for "altering the states of consciousness", has written a rigorous naturalistic explanation of the processes by which these states are affected. While her refusal to admit to any possibility of supernatural agencies being causally involved in the results of the realization of these states, her paper indubitably establishes the major striving of New Age votaries towards transcendental experiences. In summary, it is not far fetched to state that the cardinal elements of pagan religion, viz. occultism and mysticism, are also cardinal elements of New Age thinking and practice.

3.4.5 The New Age Movement and Satanism

There have been attempts on the part of some writers to equate the New Age Movement and Satanism. Constance Cumbey, who was among the first to alert the Christian world to the infiltration of this movement in her book *The Hidden Dangers of the Rainbow*, writes of a "New Age of Satanism" (Cumbey, 1986:136-143). She shows the prominent place given to Lucifer⁴⁹ in New Age writings, and shows the positive way in which New Agers perceive Lucifer or Satan. She then extrapolates this fact into her knowledge of New Age occultism, doctrines, and the global conspiracy she is at pains to elucidate, and logically deduces that the New Age Movement is "Satanism in mufti." When seen in the light of these perspectives, her conclusion is appealing.

While it is correct to say that all false religion ultimately serves the kingdom of Satan, and to recognise that all idol worship is nothing less than demon worship (1 Cor 10:19-22), it is nevertheless conceptually wrong to class it as Satanism. If this were legitimate, all false religions can technically be called Satanism.

Cumbey's errors are the result of faulty premises, an inadequate view of the nature of Satanism, and faulty deduction. The main thesis of her best selling book is that there is a satanic conspiracy, orchestrated through the Anti-Christ, to bring the world into a demonic one-religion state (cf. Cumbey, 1986:12, 17, 50, 55, 58, 123, 128).⁵⁰ This main thesis has been successfully and widely debunked in Christian apologetics (cf. Miller, 1988:193-206). The favourable treatment accorded Lucifer in New Age writings is not sufficient to allow an equation with Satanism, for this is generally characteristic of many occult sub-disciplines and of Hinduism too. It has already been argued that while Satanism does not exist without occultism, it is erroneous to consider every occultist a Satanist. Cumbey's generalized equation of the New Age with Satanism also displays a tendency to generalize the phenomenon of Satanism to the point of it becoming the universal apostasy.

⁴⁸ Her two works *Beyond the Body* and *Adventures of a Parapsychologist* are stated by Basil (1988:165) to be "seminal works in the history of parapsychology, challenging the field itself with a high level of scientific rigor and psychological insight."

⁴⁹ New Age thought equates Lucifer and Christ (Buitendag & Van der Merwe, 1991:62).

⁵⁰ Texe Marrs has also developed this line of thought in similar fashion in his book *Dark Secrets of the New Age* (Published by Crossways, 1987).

Buitendag and Van der Merwe (1991:61-62) correctly assert that a direct line cannot simply be drawn between Satanism and the New Age Movement. While their conclusion is correct they also err by considering all Satanism to be monistic. They write:

Verder is dit belangrik om in aanmerking te neem dat dié Satanisme nie dieselfde Satan aanbid wat ons in die Bybel teenkom nie. Hulle voorstelling van Satan is 'n sameflansing van idees uit baie godsdienste, waaronder natuurlik ook die Christendom.

These, and other statements by the authors, display an ignorance of the phenomenon of Satanism and the widespread tendency to view all Satanism as an equivalent of Anton LaVey's type of "gnostic" Satanism. Their conclusions such as "Aan die ander kant is daar aanduidings dat die New Age sekere idees by die Satanisme oorgeneem het. Satan/Lucifer word met vrugbaarheid en seksualiteit verbind" (Buitendag & Van der Merwe, 1991:62), are also incorrect and misleading.

In conclusion, the New Age Movement should not be seen to relate **directly** to either *traditional* or *modern* Satanism. The movement has not demonstrably imbibed any doctrines whatsoever from either *traditional* Satanism or *modern* Satanism. All areas of congruence of thought must rather be attributed to the common denominator, namely occult belief. And it is herein that the real line of relationship between Satanism and the New Age Movement should be drawn: the New Age Movement, by virtue of its rabid occultism, serves as yet another gateway by which some people are introduced into "hard-core" *traditional* Satanism or *modern* Satanism.

3.5 MYSTICISM

3.5.1 Mysticism defined

Commentators are united on the fact that mysticism is difficult to define (Thorne, 1974:691; Martin, 1987:744). Bush (1991:280) points out that the word is used in at least three different connotations. The Concise Oxford Dictionary (Fowler & Fowler, 1956:782) defines a mystic as "one who seeks by contemplation of self-surrender to obtain union with or absorption into the deity." Thorne (1974:692) reduces the definitions to the core in saying that "the essence of mysticism is immediate relation with the ultimate."

3.5.2 Mysticism in both Christianity and false religions

In understanding mysticism, it is vital to note that the practice of mysticism is not held in universal disdain in Christianity. A strong strand of mysticism is already noted in the Alexandrian school, in the writings of Clement⁵¹ and Origen (ca. 155-220 A.D.) - both being early Church Fathers (cf. Martin, 1987:744). While Protestantism has generally frowned on the theology of mysticism (Martin, 1987:744-745), the Roman Catholic and Orthodox Churches have a long tradition of mysticism (Hillyer, 1988:448; Martin, 1987:745). Irrespective of where one sides in this debate, it is clear that the phenomenon of mysticism is **not logically and unfailingly** to be identified with false religion. Martin (1987:744) asserts:

⁵¹ Recognised as the first Christian scholar (Wright, 1974:274).

Mysticism is not the same as magic, clairvoyance, parapsychology or occultism, nor does it consist in a preoccupation with sensory images, visions or special revelations. Nearly all the Christian mystical writers relegate these phenomena to the periphery. Nearly all Christian mystics avoid the occult arts entirely.

Mysticism is universally present in the Eastern religions like Hinduism, Buddhism, and Taoism. Herein lies the connection with occultism, for, unlike the mysticism as practised by certain strands of Christianity, which mysticism was/is clearly aimed at promoting union⁵² with God, the oneness striven after by Hindus and Buddhists is occultic and pantheistic. The fundamental difference between mysticism as encountered in Christianity and that encountered in Eastern religions, is that the Creator-creature distinction is lost in the pantheistic religions, but the unity desired by Christians who practise mysticism is never anything other than a unity with the Triune God.

3.5.3 The methods of mystics

Inherent in the definition of mysticism is the fact that the unity with the Divine is never arrived at by means of a religious institution or a sacred book (Thorne, 1974:692): it comes as a result of methods used by the individual.

Ouweneel (1990:134) points out that an integral part of mysticism is that its methods are designed to artificially expand the spectrum of consciousness. This consciousness expansion leads to ecstatic states and trance states (Ouweneel, 1990:134) as well as hallucinatory states (Ouweneel, 1990:135). The modern term "altered states of consciousness" is a synonym for the consciousness expansion spoken of by Ouweneel.

Traditionally, mystics have arrived at their "unity" by means of meditative techniques. *Transcendental Meditation*⁵³ is perhaps the best-known example of a meditative technique designed to facilitate practitioners becoming "one with God" (Butterworth, 1985:122-125). *Yoga* is a Hindu practice designed to facilitate "union with God"⁵⁴ by means of a combination of posture exercises and meditation (Allan, 1985:147).

The use of drugs to facilitate this "mind expansion" dates to early history and is most prevalent in current times. Ouweneel (1990:134) points out that chemical facilitation is particularly damaging in that it has negative ramifications in both the physical and the spiritual dimension of existence, the spiritual harm coming as a result of exposure to demonic forces. For this reason, the abuse of chemical substances is so vehemently forbidden in the Bible. Remembering that implicit in the practice of sorcery (*pharmakeia*) was the manipulation of

⁵² Not in the Hindu pantheistic sense.

⁵³ A meditative technique modified from its Hindu roots by Guru Maharishi Mahesh Yogi, who, in 1959, introduced Transcendental Meditation to the world. He subsequently 'exported' it to the United States of America from where it has spread widely throughout the Western world.

⁵⁴ Ouweneel (1990:141) shows that the word *yoga* has its origin in Sanscrit and means "unity".

potions or chemical substances, the relationship of occultism, mysticism and drugs becomes more apparent.

3.5.4 Mysticism and occultism

While not all mysticism can be thought of as being related to the occult, it is clear that mysticism is a major route by which occultists access demonic beings. By nature, it encompasses the various techniques that occultists use to make contact with the spirit-world. It appears as if "altered states of consciousness" are fundamentally important in the process of making such contact. Spanos and Moretti (1988:111-112) have shown a strong tie between *out-of-body* experiences⁵⁵ and hypnotizability. Arabindan (1988:10) confirms that a person under hypnosis is in an "altered state of consciousness". The common ground is visible: mysticism, as practised by occultists, facilitates the "expansion of consciousness" and in such circumstances there is a direct relationship between mysticism and occultism.

3.5.5 Mysticism and Satanism

The nature of the relationship between mysticism and Satanism is identical to that between occultism and mysticism. Mysticism serves to introduce users to demonic entities, and as such, it is an avenue by which the passage of some people is facilitated into Satanism. This is true of both *traditional* Satanism and also of *modern* Satanism. Both types of Satanist make use of the various methods for "altering the state of consciousness" in their practice of Satanism. Spanos and Moretti (1988:106-107) append an impressive list of research to show that there are strong relationships between diabolical experiences, mysticism and *out-of-body experiences*. In their own research, they administered a questionnaire which they had constructed called the *Diabolical Experiences Scale* (Spanos & Moretti, 1988:108). This instrument, in conjunction with a 32 item *Mysticism Questionnaire* and a battery of additional instruments designed to test for the presence of various types of "hypnotizability" showed strong correlations to exist between all three factors (Spanos & Moretti, 1988:110-114).

3.6 PARAPSYCHOLOGY

3.6.1 Parapsychology defined

The term "parapsychology"⁵⁶ is used to designate the discipline that devotes itself to the scientific study of supernatural or supernormal phenomena. The field was first given a semblance of credibility by Prof. J.B. Rhine of Duke University, who in 1927 began a career devoted to such investigations. His initial investigations focused largely on telepathy and mediumship (McDowell & Stewart, 1983:215). Today, the discipline focuses mostly on the investigation of extra-sensory perception⁵⁷ and psychical research. *ESP*, as it is widely known, is the term applied to "the ability to know something without reference to the senses.

⁵⁵ Abbreviated OBE's.

⁵⁶ The word psi is often used to denote the field of parapsychology.

⁵⁷ A term first used by Rhine (Allan, 1985:151).

3.6.2 The quest of parapsychology for scientific recognition

The quest for recognition by the scientific community has been painstakingly slow. In 1886 the English society for Psychological Research was formed (Koch, 1986:154). In 1934 Rhine set up his laboratory at Duke University. In 1969, after 39 years of multitudinously documented studies by not only Rhine but also others,⁵⁸ parapsychology was accepted as an affiliate member of the American Association for the Advancement of Science (McConnell, 1971:27), the surest sign of approval of the scientific establishment.

Despite the fact that recognition has come, albeit slowly, the field is still largely viewed with a degree of scepticism. McConnell (1971:25; cf. Koch, 1986:155-159) points out that the reaction to the findings of parapsychology, and indeed to the field itself, depends largely on the presuppositions of the critic concerning the ontological existence of the supernatural. McDowell and Stewart (1983:211-215) cite a number of scientific experimental analyses that have led reputable scholars to proclaim belief in ESP and Psychokinesis. They also cite contra-evaluations of the same phenomena and experiments by other reputable scholars, who tend to explain the observable phenomena under scrutiny as being caused by trickery, sleight of hand, or magicianship of one sort or another. Interpretation is never free of *a prioristic* insight.

3.6.3 The contribution of parapsychology to science

Much data has been analyzed and subjected to the scientific method during the past forty years. Rhine's initial findings provided exceptionally strong evidence for the existence of ESP and psychic abilities. As a result he declared ESP a scientifically proven fact (McConnell, 1971:23). In 1974, however, he admitted to the scientific fraternity that his chief research assistant had, unbeknown to him, been faking results (Allan, 1985:151). Rhine immediately set about devising a new method of analysis. With increased and improved controls, his latter results were not as startling as the earlier ones had been (Allan, 1985:151), but nevertheless, have been statistically significant. Ouweneel (1990:94-97) and Koch (1973:226-229) cite world-renowned scholars who have produced experimental evidence, or who have analyzed the experimental reports of extant research, and have convincingly shown ESP and Psychokinesis (PK)⁵⁹ to exist, or have been persuaded thereto by the evidence.

This, if accepted, means that science is faced with the problem of explanation. Koch (1986:155-156) points out that ESP and PK phenomena can be explained in two ways: naturalistic and supernaturalistic. Those attempting naturalistic explanations tend to view all ESP phenomena in terms of little-known telepathic abilities of the human brain (cf. Koch, 1973:208), and PK phenomena in terms of perceptual errors (mental mirages) caused by physical, physiological, or mental factors (cf. Blackmore, 1988:165-184; Koch, 1973:228). Thus, depending on their bias, some consider parapsychology to be a science and others consider it to be an occult discipline (McDowell & Stewart, 1983:210).

⁵⁸ Slowly but surely other notable universities in the world have created chairs of parapsychology, eg. W.H.C. Tenhaeff at Utrecht, H. Bender at Freiburg, L.L. Vassiliev at Leningrad, and J. Onetto at Santiago (Koch, 1986:154).

⁵⁹ The official abbreviation for psychokinesis.

Those who are *a priori* open to the possibility of supernatural causes obviously begin with an *a priori* acceptance of supernatural entities or beings. It is at this point that a further difference is evident. Spiritists (spiritualists)⁶⁰ consider the process of accessing spirits to be acceptable and necessary, while Christians tend to ascribe ESP and PK to demonic supernatural agencies, and view them to be hostile agencies.

3.6.4 Parapsychology and the occult

The discipline of parapsychology has already done much to establish the ontological reality of supernatural events. In this sense it is to be welcomed. The explanation sometimes given of such events is to be treated with greater caution. Koch (1972:227-228) observes:

It is to Rhine's merit that he has rescued psychical research from its sporadic character by bringing the field into the laboratory. He has conducted several hundred thousand systematic tests, with the purpose of discovering the reach of the mind. ... Rhine discovered that the reach of the mind was wider than was formerly assumed. The mind has an inborn capacity to influence matter. There is such a thing as psychokinesis. Thereby Rhine has discovered ... a basic principle of relationship between mind and matter ...

Various researchers have shown evidence for the existence of telepathic and other abnormal abilities in certain people. The use of some of these abilities may provide possible explanations for certain phenomena that have always traditionally been classified as occult or demonic. There is, however, much documented phenomena that cannot be explained by recourse to parapsychological abilities alone. Stafford Wright (1977:123) points out that there are situations where the explanation does not require an "either/or" approach but a "this/and that" approach. He argues for the fact that certain phenomena can be both parapsychological and occult at one and the same time. The third and final category of interpretation is that there are also occurrences that defy explanation in any rational way and that are caused by demonic beings. Koch (1972:230) warns of the tendency on the part of "simple and solid Christians" who sometimes "accept without question a belief in spirits and demons (as cause of phenomena) **where this is completely unnecessary.**" (Emphasis - HES.) Christians should guard against the excessive tendency to ascribe phenomena that lie beyond their capabilities to account for scientifically to transcendent powers (cf. Koch, 1972:231). The current state of informed Christian opinion on ESP and PK, demands a dualistic view: some phenomena are of occult origin and are therefore to be viewed pejoratively; some are of natural origin and are to be judged in terms of other Biblical norms relating to the purpose, context and results/effects of the situation. Like the atom, they can be put to good or evil use. (cf. Montgomery, 1973:124-126; McDowell & Stewart, 1983:216.) Because the Devil is the arch-deceiver, however, Christians are to be extremely cautious in assigning occult phenomena to

⁶⁰ Venter (1990:54) tends to think that spiritism and spiritualism are unrelated things. He defines *spiritualists* as being **people who consider the whole world to be spiritual**, and differentiates them from *spiritists* who, by his definition, **call up spirits and communicate with the 'departed'**. That they are not to be differentiated in this way becomes clear when we note the definition of spiritualism given in *A Popular Dictionary of Spiritualism* (Blunsdon, 1962:202). Spiritualism is the Science, philosophy and Religion of continuous life, **based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World** (emphasis - HES).

the "neutral" category. There would be no better strategy for the weakening of Christian defence than to persuade the world that genuine occult activities are in fact not occult activities.

3.6.5 Parapsychology and Satanism

As parapsychology is the practice of scientific enquiry into inexplicable phenomena, there is no link whatsoever to Satanism, or to any other religion for that matter. There is one caveat, however. As the investigation into the inexplicable will bring the investigator into contact with both the natural and the hostile supernatural world, a danger exists that the practitioner of parapsychology could be open to spiritual dangers and deception. McDowell and Stewart (1983:212) caution that "one fruit of the study of parapsychology is an increasing lack of motivation to study the Scriptures. In fact, it often leads one in the direction of the paranormal or supernatural totally apart from a Biblical base". It is possible that this discipline can become a conditioning agent to the practitioner, an intellectual form of "dabbling".

3.7 CONCLUSION

This chapter has surveyed the field of the occult, has defined and described the occult, and has shown it to be the "bread and water" of Satanism. It is clear that the golden pathway into Satanism lies through occult involvement. The phenomenon of demon possession has been defined, differentiated from mental illness, and the causal relationship between occultism and demon possession has been established. Satanism and demon possession are related inasmuch as Satanism sometimes, but not routinely, results in demon possession. Demon possession, however, does not usually or necessarily lead into Satanism. The New Age Movement has been identified to be a modern front for occultic belief and practice. It is clearly an important avenue by which occultic involvement is brought about, and consequently it exposes people to the possibility of gravitation towards Satanism. All New Agers are occultists, but most are not Satanists. The phenomenon of mysticism has been defined and contoured. The strong relationship that exists between mysticism and the occult has been identified as one in which mysticism facilitates occultism. The functionality of mysticism within Satanism relates to its role of facilitating occultism. It has been shown to be a gateway into Satanism. Parapsychology is a recognised scientific discipline that has succeeded in establishing evidence for the existence of ESP and PK. It is not occultic and is in no way related to Satanism. However, by the nature of its field of enquiry, it could serve as a gateway whereby some people could be drawn into the occult and or Satanism.

The next chapter will delineate the causes of Satanism.

4. THE FACTORS THAT PROMOTE AND CAUSE SATANISM

4.1 INTRODUCTION

This chapter presents a structured analysis of the factors that promote the growth of both *traditional* and *modern Satanism*. As both *traditional* and *modern Satanism* are cults on the fringe of society, people are drawn into them in very similar ways (cf. Rudin, 1990:46-49). The strong congruence of practice, and the common thread of occultism which is manifest in both types of Satanism, is a further explanation of why **the causal factors are shared**. These factors are seen to relate to the following aspects of personality: physical, mental, social, emotional/psychological and spiritual. The theoretical framework established in this chapter has been fundamental in determining the orientation of the research instruments used in the empirical research.

As there is a wide range of causal factors, no attempt has been made to append causal agencies exhaustively. Rather, those factors that are most effective in drawing adolescents towards Satanism have been identified.

It is essential to differentiate conceptually between primary and secondary causes. The factors listed under "conditioning media" below should be understood as **secondary causes**, and the psycho-social deficits should be viewed as the **primary causes**. The researcher has consequently followed the convention of speaking of secondary causes as **facilitators** of Satanism rather than as **causes** of Satanism, since they themselves have underlying causes.

4.2 THE FACILITATING ROLE PLAYED BY CONDITIONING MEDIA IN THE DEVELOPMENT OF APOSTATIC RELIGION

4.2.1 Introduction

Since Satanism is a religion, it functions in the same ontological arena as other religions, and its operation can be understood in the same terms as those of other religions (cf. Bourget *et al.*, 1988:198). All religions aim to become the "meaning-giver" in people's lives. Religions aim for control of the spiritual dimension of human existence. This is elucidated in the figure below (cf. Figure 4.1).

4.2.2 Religion and multi-dimensional man

Figure 4.1 Man as a multi-dimensional being

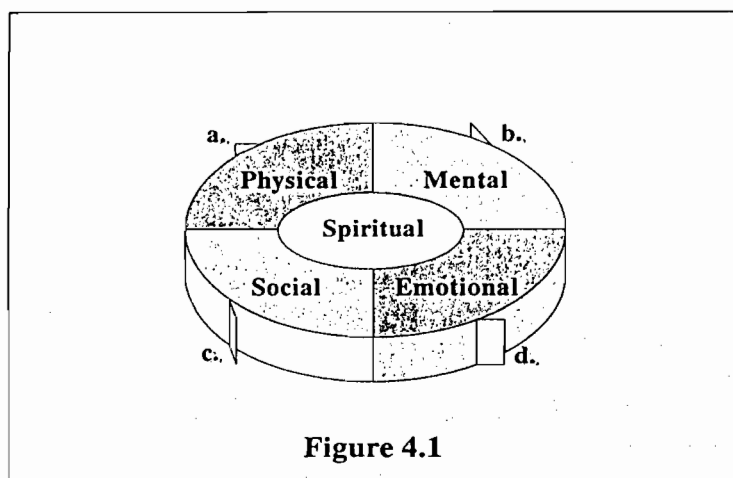


Figure 4.1

4.2.2.1 The rationale reflected in this model

In Luke 2:52, Jesus is described as having grown in "wisdom and stature, and in favour with God and men". Four of the main dimensions of personality are encapsulated in this reference, viz. the mental, physical, spiritual and social. Prinsloo and Rossouw (1983:2) emphasize that life is primarily a whole, but that four dimensions can nevertheless be distinguished; they discern the physical, intellectual, psychological/emotional and spiritual dimensions. In synthesizing the dimensions listed by Prinsloo and Rossouw, and those alluded to in Luke 2:52, it is possible to depict the multi-faceted nature of human personality in terms of **five main dimensions** as follows:

The model (Figure 4.1) illustrates the following fundamental truths:

- * man is a multi-dimensional being,
- * the main dimensions of personality are: physical, mental, social, emotional/psychological, and spiritual,
- * the dimensions of personality are interrelated,
- * the spiritual dimension is the "meaning-giver" to the personality and is central to personality functioning,
- * the senses provide gateways into the personality through each of the dimensions of personality.

4.2.2.2 The centrality of the spiritual dimension

The religion of the person provides the framework of norms and values ¹ by which the person expresses his personality in the world (cf. Pikunas, 1969:287-290). It is obvious that the norms and values held in the *spiritual dimension* determine what is permissible or desirable in matters pertaining to the:

- * *physical dimension* (e.g. sexuality, exercise, health-care, substance use, etc.),
- * *mental dimension* (e.g. permissible subject matter for enquiry, permissible learning techniques, desirable fields for cognitive development etc.),
- * *emotional/psychological dimension* (e.g. which emotions can be expressed, to what degree they can be expressed, in which way and when they may be expressed, etc.), and the
- * *social dimension* (e.g. desirable interaction and relationships, undesirable relationships, norms for social interaction, objectives in social involvement, etc.).

It is to be expected that the conduct and behaviour of a committed Christian will differ remarkably from the conduct of a committed Satanist in respect of all five dimensions of personality listed above, and that these fundamentally different behaviours will be ascribable to diametric differences in the norms and values held in the spiritual dimension. It is obvious that the spiritual dimension is the integrating factor in the personality. All religions therefore aim for control of the spiritual - thereby becoming:

- * the **controlling** factor of the personality, and
- * the **integrating** factor within the personality.

¹ Often referred to in literature as the *Weltanschauung* or "world- and life-view".

4.2.2.3 The mind as filter

Before we can understand how a religion accesses personality, there are yet two other vital processes that must be explained, viz. the functioning of, and the filtering role of the mind. The psychiatrist Kroon (1986:51 *in* Mackenzie)² points out that there are two basic ways of thinking and that each is produced by a different part of the brain:

- (a) Frontal Lobes: This is the seat of reason.

This portion of the brain can be used to ascertain the pertinent facts in relation to a situation, it can plan and organize and move one to act in a goal-orientated way.

- (b) Right Lobe: This is the seat of our feelings.

This part of a brain acts like a computer. It is programmed by information fed into it by the senses and by the frontal lobes and determines our spontaneous impulsive and instinctive actions. It also shapes our personality. It is referred to as the subconscious mind and it contains rational and irrational thought constructs which control our spontaneous emotions and behavioural responses.

It is evident that our thoughts and behaviour are shaped by information processed and provided by the frontal lobes, as well as data stored by the right lobe. The frontal lobes act as a filtration plant. Permissible behaviour is the product of a filtration process that has accessed the value system of the person during the process of thought.

It is noteworthy that people who strongly hold religious views are extremely difficult to proselytize for a different religion (Wilson & Frank, 1990:67,946). This is because all new thoughts are first subjected to a congruency test with the existing values and beliefs that are seated in the right lobe. For this reason **strongly convinced** Christians, or Jews, or Islamic people, would not readily be garnered into Satanic worship (cf. Wilson & Frank, 1990:67,946).³

4.2.2.4 Avenues into the personality

The model of multi-dimensional being (cf. Figure 4.1), shows that each dimension provides a gateway into the personality (cf. depicted in Figure 4.1 by a,b,c, and d). In order to become the "meaning-giver" in the personality, a religion uses the gateways into the physical, mental,

² The explanation of thought processes given by Kroon (a practising psychiatrist in the Republic of South Africa) to Mackenzie is couched in layman's (non-anatomical/physiological) terms. While references to "frontal lobes" and "right lobe" are simplifications, the principles inherent in the explanation are accurate.

³ Wilson and Frank (1990:67,946) in a research conducted on 84 university students, hypothesized that higher education and training would reduce belief in the paranormal (ESP, astrology, witchcraft etc.). The hypothesis was duly rejected in the face of evidence that shows very similar levels of paranormal belief as was reported in a study done twenty years before. They were unable to adduce any predictive factor and conclude that paranormal beliefs may more closely resemble religious conviction than conscious decision making. Significantly, they observe: "this would make paranormal beliefs highly resistant to change".

social and psycho/emotional dimensions, and by so doing seek to access the spiritual dimension. These gateways are, figuratively speaking, opened by means of "conditioning media".⁴ **Any phenomenon that would provide a stimulus for one of the dimensions of personality is a conditioning medium, and can facilitate** the entrance of a religion into the personality. Religions therefore make use of various conditioning media for the very purpose of facilitating their claims for control of the spiritual dimension. At the outset, it is important to note that while the sum total of possible conditioning media is indeterminably large - almost any phenomenon, or combination of phenomena, could facilitate an affinity to a particular religion - it is not contingent that all media can successfully facilitate this situation in all people. The non-predictability factor in human behaviour is never far from the surface.

4.2.2.5 The role of conditioning media

4.2.2.5.1 *The two levels at which conditioning media function*

The factors listed below are the most frequently encountered facilitating-media for drawing adolescents into Satanism. They function at two levels, viz. that of **psycho-social need-reduction**, and secondly, at the level of **facilitating the ensconcing of religion**. The two levels of functioning are concurrently operative.

4.2.2.5.2 *The facilitation of Satanism through need reduction/satisfaction*

All conditioning media function as need-reduction agencies in the personality (Tennant-Clark *et al.*, 1989:758). "An underlying assumption is that such behaviour (Satanism or deviant occultism - HES) is an attempt to meet certain psychological needs" (Tennant-Clark *et al.*, 1989:758). The basic psycho-social needs of power, love, esteem, and self-actualization, provide the internal drives that become the personality needs that the individual addresses (Wheeler *et al.*, 1988:547-548). The conditioning media that facilitate the passage of Satanism, operate, in the first place, to provide need-satisfaction or need-reduction.

The psycho-social needs that have been posited as likely causes are:

- * a drive to achieve a sense of identity (Tennant-Clark *et al.*, 1989:759,767-768),
- * a drive for acceptance by peers (Wheeler *et al.*, 1988:548; Bourget *et al.*, 1988:197),
- * a need for power (Wheeler *et al.*, 1988:548),
- * a need for fulfilment (Tennant-Clark *et al.*, 1989:758-759),
- * a need for love (Bourget *et al.*, 1988:197).

Cults purposefully exploit the desire for need-reduction in an individual in order to bring about **psychological dependence**, which constitutes an insatiable desire to continue a practice in order to avoid discomfort or to derive pleasure (Tennant-Clark *et al.*, 1989:758). This is well illustrated in the practice of Ted Rabouin, the erstwhile leader of a very successful independent Satanic group in the East Coast of the United States of America. Rabouin (Schwarz & Empey, 1988:66) would "find a recruit, perhaps a doctor, lawyer or clergyman, determine why he wanted to join a Satanic group, **then fulfil that need**" (emphasis - HES).

⁴ The word "conditioning" as used here does **not** bear the same meaning given it in the classical understanding of the term within psychology.

4.2.2.5.3 *The dual role of conditioning media in facilitating Satanistic belief*

Concurrently with the function of providing need-reduction or satisfaction, conditioning media serve to facilitate the claims of apostatic religion on the "heart" or spiritual dimension of the person. In this sense, the conditioning media are used not only to capture the "heart" of the Satanist initially, but also to keep the Satanist enamoured with the religion, i.e. they have a **proselytizing** as well as a **preserving** function.

The inter-relationship of the two levels of functioning of conditioning media is evident, for it is by need-reduction and need-satisfaction that a religion preserves its hold on a person. It is not uncommon to hear people who have left one church to join another cite as their reason "I stopped going there because I got nothing out of it".⁵ Both *traditional* and *modern Satanism* promote, by means of their rituals, practices and beliefs, the psychological dependence of the devotee.

4.2.2.6 Conditioning media that facilitate the passage of Satanism with adolescents

From a study of relevant literature it would appear as if the most successful conditioning media for facilitating the claims of the religion, Satanism, **on adolescents**, are:

4.2.2.6.1 *Physical dimension*

Sex
Drugs

4.2.2.6.2 *Mental dimension*

Fantasy games
Occultism

4.2.2.6.3 *Social dimension*

Peer-group pressure

4.2.2.6.4 *Emotional/ psychological dimension*

Heavy Metal and destructive-themes rock music.

⁵ Rudin (1990:48), the Director of the *International Cult Education Programme*, points out that cults keep their hold on devotees by strategies such as psychologically weakening the devotee, undermining and removing the devotee from his normal support systems such as family ties and peer group bonds, and skilfully manipulating followers through sexual humiliation, or fear. It is widely documented, and has been verified on a number of occasions by the researcher, while investigating incidents of Satanism, that when all else fails, blackmail and coercion are employed.

4.2.2.7 The brain mediates the effect of conditioning media

The conditioning media listed above have been placed under the dimension of personality to which they most readily relate. This does not mean that they **only** function in the dimension listed. It also does not mean that they function in isolation of each other. Man is a dynamic organism. Most, if not all incoming stimuli, are subjected to thought processes which filter, modify and direct their focus. Therefore, while music exercises its greatest effect in the emotional dimension of personality, it initially addresses the personality through the mind; while peer-group pressure may result in conformist behaviour that is an expression of the social dimension of the adolescent's personality, the process of bringing about the behaviour conformity has been mediated by the mind; sexual expression is ultimately a physical act, but is initiated, and mediated by mental function. All of the conditioning media listed above, operate through the mind.

4.3 THE ROLE PLAYED BY THE MOST IMPORTANT CONDITIONING MEDIA IN FACILITATING THE DEVELOPMENT OF SATANISM

4.3.1 Sex

4.3.1.1 The factors that enhance the effectiveness of sex as a conditioning medium

Adolescence is demarcated by the awakening of puberty. The possibility of sex and the strong drive for sexual release/satisfaction are cardinal factors in the behavioural motivation of an adolescent. Where Christianity places a blanket prohibition on pre-marital sexual intercourse⁶ this norm seriously affects the adolescent, who is physically ripe for sex but unlikely to be married.

The vulnerability of the adolescent to the pressure of sexual drive reduction/satisfaction is enhanced by the contribution of the visual media particularly, which inundates the adolescent in the Western world with a seemingly endless barrage of stimuli designed to condition the mind to think of identity realization and sexual gratification as synonymous. In the same way that the visual media has tended to condition Western females into thinking that physical thinness is the ultimate in physical attractiveness, thereby playing a large role in the promotion of anorexia nervosa, so the portrayal of sexual expression as the means to "ultimate personality fulfilment" has heightened the susceptibility of the Western adolescent to the claims of a religion that would use total sexual permissiveness as a strategy for the proselytization and preservation of the allegiance of devotees.

4.3.1.2 Free sexual expression characterises both types of Satanism

In both *traditional* Satanism and *modern* Satanism, sexual expression is **universally encountered** as part of the ritual observances of these religions (Ouweneel, 1990:254; Ravensdale & Morgan, 1974:106; Ahmed, 1971:30; Schwarz & Empey, 1988:36).⁷ Both

⁶ Judaism and Islam do likewise.

⁷ Ravensdale and Morgan (1974:107), in commenting about Joan of Arc, state: 'Joan of Arc was found to be a virgin, therefore she could not have been a witch'. This shows that
(continued...)

forms of Satanism sanction free sexual expression (McDowell & Stewart, 1983:238).⁸ Historically speaking, both forms of Satanism have been characterized by licentiousness, and consequently fornication, adultery, sado-masochistic sex, homosexuality, child abuse and bestiality have been widely reported (Murray, 1967:14,49; Schwarz & Empey, 1988:192,201; Tennant-Clark *et al.*, 1989:770).

4.3.1.3 *Modern Satanism* and sexual expression

Modern Satanists consider sexual intercourse to be "an act of worship" (Prinsloo & Rossouw 1983:52). LaVey (1969:66-70) does, however, list the caveat that no sexual expression may take place without mutual consent, and expressly forbids child abuse and bestiality. It has already been shown (see # 2.6.2.2) that various groups in *modern Satanism* permit practices that are not part of their "official doctrines", and there is ample documentation of such aberrant sexual practices taking place. Valiente (1973:36) states simply that modern witches believe in "do what you will", a sentiment reflected in the first of LaVey's nine articles of faith, viz. "Satanism represents indulgence, instead of abstinence" (LaVey, 1969:25). With the mainspring of *modern Satanism* being hedonism, it is evident that freedom of sexual expression would be a major drawcard for aspirant proselytes.

4.3.1.4 *Traditional Satanism* and sexual expression

As is evident from the autobiography of Mike Warnke (1972:108-111), the devotees of *traditional Satanism* have no constraints such as LaVey's "mutual consent" placed upon them, as do the *modern Satanists*.

Warnke (1972:28-29,45) shows how sexual need-reduction is used in proselytizing potential converts. In the group that he was involved with, proselytization followed an intricately planned strategy with various phases of proselytizing activity being implemented. Sex functioned prominently in the first stage with the prospective member being drawn into a round of orgies (Warnke, 1972:28-29,45).

4.3.1.5 Empirical evidence for the use of sex as a conditioning medium

To date there has not appeared any report of scientific research conducted into the sexual practices of Satanistic adolescents in any behavioural science journal, pastoral psychology journal or psychiatric journal. This can possibly be accounted for in the light of the widespread level of acceptance of the fact that such practices do occur among Satanists, and are confirmed by the voluntary admissions by many ex-Satanists. An additional difficulty would be the fact that the nature of what would need to be surveyed would not make a questionnaire the instrument of choice in the research design.

⁷(...continued)

they consider sexual expression to have been a *sine qua non* of Satan worship. In *traditional Satanism*, sexual practices are built into the rituals and are therefore mandatory for worshippers. *Modern Satanism*, being a **cultic fertility religion**, has free sexual expression as its *raison 'd etre*.

⁸ Anton LaVey does insist on the qualifier of **consent**.

An investigation conducted by the researcher (HES, 1989a) into the activities of a group of pupils involved with Satanism, revealed that they had been sexually involved in ritual and free sex in coven meetings.⁹ Biographical incidents cited by Colonel Jonker (1991b:55,81,92,96-98,123,132; cf. Jonker, 1992:7), the South African Police officer specifically entrusted with occult crime investigations, in his book *Satanisme - 'n realiteit*, appends ample first hand testimony of sexual use and abuse in Satanism.

4.3.2 Substance abuse

4.3.2.1 The factors that enhance substance abuse as a conditioning medium

The **reality-altering effect** of chemical substances on the mind is the major reason for the abuse of drugs (cf. Spanos & Moreti, 1988:106). This allows the abuser to escape reality temporarily, while certain drugs also have the seeming positive effect of facilitating a euphoric state. As if these facts on their own are not a strong enough incentive to the careless and carefree to abuse drugs, the enticement has been enhanced for adolescents by virtue of the fact that drug experimentation and abuse has been accorded the status of a desirable activity in some parts of the adolescent peer-group spectrum. The status accorded to drug abusers in such peer-group sub-cultures has a very powerful enhancing effect for the lure of drug abuse. Where once it was only fringe and deviant sub-cultures that promoted drug use, the promotion and often glorification through the visual and auditory media of drug-abusing entertainment cult-heroes, has caused a more widespread abuse of drugs among the "normal spectrum" of adolescents. Cumulatively, the result is seen in drugs having a magnetism that is without peer to adolescents.

4.3.2.2 The abuse of drugs in *traditional Satanism*

Historical records have long since pointed out (Summers, ca. 1982:95-98; Murray, 1967:14,124) that substance abuse was a concomitant of ritual witchcraft. The reason for this situation has not always been understood, viz. drugs are the major route to the "altered states of consciousness" that play so important a part in occult psychic experiences and seances, and in facilitating possession (cf. Warnke, 1972:34; cf. Heenan, 1973:85). Guiley (1989:217-218) observes: "For magic to be effective, it **must** be performed in an "altered state of consciousness" (emphasis - HES). Apart from this facilitating role played by drugs,¹⁰ the widespread use of drugs is a very strong means of attracting the adolescent into Satanism (cf.

⁹ A situation investigated in a rural small-town setting, showed an involvement in one particular coven of approximately twenty pupils from a number of schools. The meeting places had three dedicated mattresses placed on the floor. These were used for ritual sex during meetings and for free sex at the conclusions of meetings.

¹⁰ Tennant-Clark *et al.*, in the theoretical explanations that provide the background for their research, seem to display an ignorance of the main reason for the use of drugs in Satanic ritual, viz. for altering consciousness so as to perceive or experience the demonic and occult forces. The result of their apparent lack of knowledge is seen in their hypothesizing and explanations. They consequently posit that Satanists who use chemicals may feel inadequate or inferior and thus: "mind-altering chemicals may provide a false sense of competence and temporary relief". In each of the empirical studies by behavioral scientists cited in this thesis, a theoretical ignorance concerning the function of drugs in Satanism seems to be evident.

Warnke, 1972:26-35; Rudin, 1990:49). Ouweneel (1990:254) speaks of drugs, sex and trance as the chief characteristics of Satanism. *Traditional Satanism* has no restriction on the use of substances in rituals, or by the individuals in their private practice of occultism, and very evidently makes considerable use of chemical substances as an incentive for drawing adolescents into the cult.¹¹

4.3.2.3 Drugs and *modern Satanism*

The *modern Satanists* under LaVey's leadership are, however, strongly against the use of drugs in their rituals (Randall, 1976:186; LaVey, 1973:94¹²) and only alcohol is permissible. This, while true of LaVey's group does not necessarily apply to all groups of *modern Satanists*. As the conduct of each group is determined by the charismatic leader at its helm, the behaviour of the group will reflect the likes and dislikes of the leader. Rudin (1990:47) points out that cults are characterized by the leaders having total authority and the members being totally submissive. There exists today many offshoots of the original *modern Satanist* group that Anton LaVey founded. Being classical examples of a cult, they all have developed their own practices as a result of the views of the person at the helm.

4.3.2.4 Empirical evidence for the use of drugs as a conditioning medium

Research conducted in the United States of America has shown drug use/abuse to be virtually a universally encountered phenomenon with adolescent Satanists (Wheeler *et al.*, 1988:548; Bourget *et al.*, 1988:198). Investigations conducted by the researcher (HES, 1989a) have shown that marijuana has been provided freely to pupils at Satanistic coven meetings, and that drug abuse has been in evidence in every case of confirmed Satanism investigated.¹³ Tennant-Clark *et al.* (1989:757,759) have demonstrated a relationship between depth of occult involvement and drug use, viz. those who were classified as being in the **high occult-user** group showed significantly higher drug use than those who were classified in the **low occult-user** group. Bourget *et al.* (1988:199) found a heavy accentuation towards the use of hallucinogenic drugs among the adolescent Satanistic population that they investigated. This tendency is utterly predictable when it is borne in mind that the promotion of "altered states of consciousness" is essential for the practice of magic. Significantly, Tennant-Clark *et al.* (1989:760,762) assert that while empirical research has widely confirmed that almost twice

¹¹ An investigation conducted by the researcher (HES, 1989a) into Satanistic activities by a group of adolescent school children in 1989, revealed that the adult organizers provided dagga (marijuana) free of charge to the pupils at the ritual gatherings.

¹² Fritscher, publishes the contents of a letter written by Anton LaVey to himself, in which LaVey comments on a variety of Satanism related issues. The letter is published *verbatim*, and can thus be treated as a primary source.

¹³ The researcher differentiates between cases where the pupil is actively involved in Satanistic practices and is part of an organized group involved in such practices, and the tentative peripheral experiments and practices of a pupil who is being drawn to experimentation with the occult and or Satanism. The latter situations are often the precursor to actual Satanism but do not display the whole range of symptomatic behaviour. For example, a group of pupils involved in 'glassy-glassy' activities are not necessarily Satanists, and consequently may display no signs of drug abuse or sexual involvement.

as many boys as girls involved in deviant cults are substance abusers, their research yielded no significant gender differences. This is possibly explained by the fact that an "altered states of consciousness" is an essential for successful significant occultism, therefore both genders alike must use drugs, while in other cults this factor may not at all be necessary.

4.3.3 Occult experimentation (dabbling)

4.3.3.1 The primary facilitator

It has been shown that dabbling in occult practices is a primary cause of demon possession (see # 3.3.5.2). Likewise, it is considered by all researchers into Satanism to be a high road into Satanism (Ouweneel, 1990:342-343; Rudin, 1990:49; Jonker, 1991b:149; Mallory, 1976:321). The reason for this view is the knowledge that dabbling is practical involvement that results in "education" about that which is being done. It is "hands on experience", a highly efficient way of learning anything. The extreme prohibitions of any form of occultic involvement among God's people, and the very stringent penalties applied to practitioners of occultism in Biblical times is logical in the light of the supposition that dabbling is a primary facilitator of the claims of apostatic religion.

Dabbling is now made even easier by the fact that it is possible to buy Satanic literature and paraphernalia in many occult book-stores, which not only project Satanism as desirable but also encourage youngsters to devise their own rituals creatively. Books on how to experience spiritistic seances are widely available.

4.3.3.2 The process by which occultic experimentation facilitates the passage of Satanism

The occult is graduated from what Lovelace calls the "soft core" periphery to the "hard-core" centre. The gravitational centre lies in witchcraft, black magic, and Satanism (Lovelace, 1976:65-66; Montgomery, 1973:146). There is a vortex-effect in operation by which those who begin on the periphery, often with such seemingly innocuous practices as playing "glassy-glassy", are drawn imperceptibly towards the middle. It is usually the **divinatory** practices that serve to attract the interest of people to the occult, but the gravitational pull is toward those practices that allow the devotee to manipulate the circumstances that comprise his reality, i.e. **magic and sorcery**.

The initial attraction of the occult arts is a mental attraction. Inquisitiveness is a major characteristic of an adolescent. The lure of the unknown and the "hidden" arouses the curiosity of the adolescent and the ensuing involvement is mostly designed to satisfy the curiosity (cf. Wheeler *et al.*, 1988:548; Jonker, 1991b:52; Jonker, 1992:8). What starts out as an appeal to the mind soon becomes experiential involvement that does not readily permit extrication.

It has already been pointed out (see # 2.5.2.9) that *traditional Satanists* are expected to proselytize. Members are rewarded for bringing in new converts (Warnke, 1972:91-92). Warnke's autobiography (1972:30-31) makes it clear that a certain degree of exposure to occult arts took place before he was invited to join the coven. "The secondary meetings were, of course, educational, teaching us much witchcraft lore and do-it-yourself formulas which we would try on our own..." (Warnke, 1972:31). Murray (1967:29,72) has shown that the

medieval witches were required to take a vow to bring up their children to believe in the Devil.

4.3.3.3 Empirical evidence relating to occult experimentation (dabbling)

There are no empirical studies extant in the literature of psychiatry, the human sciences, or practical theology, that have attempted to show the relationship between dabbling and Satanism. The difficulties attached to isolating the other variables adequately must be largely contributory, as must be the fact that this cause is universally viewed as self-evident.

Investigations by the researcher (HES, 1989a,b; 1990a,b,c; 1991a,b,c,d; 1992a,b,c,d,e,f; cf. Jonker, 1991b:102,107) have shown the universal presence of occult practices among Satanistic pupils, but this is not necessarily indicative of causation, as occultism is a *sine qua non* of Satanism.

Jerome Tobacyk (1983) conducted research into the relationship between paranormal beliefs and social interest. His definition of paranormal beliefs would accommodate Satanism as the items used in his sub-scale could be interpreted as occultic. He defined social interest as: "transcending the limits of the self and identifying with the needs and concerns of others" (Tobacyk, 1983:229). He hypothesized that: "greater social interest would be associated with greater reported traditional religious belief and lesser beliefs in psi, precognition, spiritualism, witchcraft, and superstition" (Tobacyk, 1983:230). His findings showed that those respondents who held strong belief in the various paranormal dimensions listed (other than "Traditional Religious Beliefs") tested with low *Social Interest Scale* scores (Tobacyk, 1983:230). This supports the contention that occult religion focuses on the acquisition of personal power and control over life's variables, while traditional religions promote the concern of the devotee for other people (Tobacyk, 1983:230).

4.3.4 Music

4.3.4.1 Introduction

The combination of tone, harmony and rhythm makes music. The ability to appreciate tone, harmony and rhythm inter-relationally is a God-given faculty. Music can serve to influence man for good or evil. The potential for evil can be seen in the light of the fact that music is the biggest mass-addiction in history. Music is more than just a source of pleasure to man - it is a means of communication between man and man, man and Satan, or man and God (Mackenzie, 1986:xiii). In the catalogue of stimuli that influence the **emotions** of man, music has no peer (cf. Mackenzie, 1986:28).

4.3.4.2 Music facilitates Satanism

While music plays only a slight role in Satanic ritual, and is always subservient to dance (cf. Murray, 1967:136), it plays a masterly role in facilitating the passage of Satanism, both *traditional* and *modern*. The role is played with extreme subtlety. Unlike direct occult involvement, it is seldom seen as a direct road into the religion. Rather, some types of music help prepare the ground of the adolescent mind to accept the ideas and behaviour that are so much part and parcel of Satanism.

This result is not brought about by any or all music, but by certain types of music. That part of the total music spectrum called "pop", the colloquial term for popular, is the place where music that facilitates diabolism will be found. It is the rock spectrum of the pop music industry that has lent itself to the glorification of an anti-Christian counter-culture (Killian, 1990:118). The rock music industry has, since the 1960's, at one time or another, and often concurrently and continuously, promoted:

- * drugs and glorified the drug sub-culture (Mackenzie, 1986:55-74; Killian, 1990:307),
- * sexual promiscuity (Mackenzie, 1986:97-127; Seale, 1988:25-40),
- * sexual perversion (Mackenzie, 1986:129-141; Killian, 1990:304-307),
- * nihilism (Mackenzie, 1986:75-96; Seale, 1992:7-8),
- * rebelliousness (Seale, 1988:61-72),
- * hedonism (Killian, 1990:158),
- * false religions (Seale, 1988:51-60; Killian, 1990:321),
- * Satanism (Mackenzie, 1986:143-186; Seale, 1988:73-89; Killian, 1990:308-310; Seale, 1992:7-8),

to name but the most prominent themes. Not without cause has rock music been characterized as "a revolutionary art with a strong youth-orientation and strong elements of counter-culture" (Wass *et al.*, 1988:177).

Killian (1990:43-105) has convincingly shown that while rock music has taken upward of nineteen different forms, the thirty or so themes (Killian, 1990:106-160) that predominate and pervade the music, and that are given such positive approbation by the rock composers and musicians, are a catalogue of irreligiousness, anti-Christianity, perversions and immorality (cf. Seale, 1992:1-9).

Scrutiny of the list of themes given above leaves the observer in no doubt whatsoever that the rock music industry has, and is still, doing journeyman's work in providing a seed-bed of fertile soil, replete with all the necessary values and ethos, for Satanism to successfully germinate.

4.3.4.3 The workings of nihilistic music

A psychiatrist, Dr Louis Kroon (1986:51-53 *in* Mackenzie) ¹⁴ explains the effects of rock music as follows:

- (a) Highly amplified sound which literally drowns out our ability to focus on anything else. The mind is thereby induced to focus on the music and the lyrics.
- (b) Rhythmic beat. This can induce a hypnotic or trance-like state in the subject.
- (c) Continuous repetition of the lyrics which activates the memory centres.
- (d) The creation of a highly emotional state which stimulates retention of information.

He then proceeds to relate the processes that take place in the brain.

¹⁴ This information was provided in a personal interview with Mackenzie.

In this semi-hypnotic state, the lyrics enter the subconscious mind which then accepts and retains the information. The reason, which should filter and reject unwanted information, is bypassed. The information which has been absorbed by the subconscious mind now begins to influence and change the personality and the way it will spontaneously respond to situations.

To say that the effects of much of the rock music of today amounts to nothing less than an indoctrination of a foreign value system is perhaps a platonic statement, but charged with truth.

Of interest to researchers into Satanism are the references above to "hypnotic or trance-like state", "highly emotional state", and "semi-hypnotic state". Occultism thrives in such mental environments, and when a combination of heavily emphasized mind-bending rock music, hypnotic strobe lights, and consciousness altering drugs are put together in the same pot, over protracted periods of time, the danger is exponentially amplified.

4.3.4.4 Empirical research and nihilistic music

In an empirical research done among Satanistic adolescents, Lawrence Trostle (1986:59,610) found that all reported a preference for **heavy metal rock music**.¹⁵ The respondents, a gang called "Stoners", were actively engaged in "demonic worship and Satanic rituals which include animal and blood sacrifices, as well as cemetery desecrations and grave robbing" (Trostle, 1986:610). Trostle (1986:610) found that a "segment of today's youth are being influenced by witchcraft and the occult sciences" and that "**heavy metal rock music is directly identified with this identification**" (emphasis - HES). Investigations conducted by the researcher between 1989 and 1992, have shown that pupils significantly involved in Satanism, without exception, have strong preferences for heavy metal music. This is also attested by the slogans and graffiti written on the satchels, pencil boxes and school books of these pupils.

Hannelore Wass *et al.* (1988) published research on *Adolescents' interest in and views of destructive themes in rock music*. The research was conducted on a population of 694 high and middle school students. The researchers focused on the themes of homicide, suicide and Satanism in this music. The study showed that seventeen percent of the student population showed a preference for music with these destructive themes (Wass *et al.*, 1988:181), most adolescents knew many or most of the lyrics of the music they listened to (Wass *et al.*, 1988:185), and that most of the students with a preference for music with destructive themes **thought that they were not harmed by such music** and believed young children should be allowed to listen to such music (Wass *et al.*, 1988:184-185). Most interestingly, the overwhelming majority of adolescents who did not prefer music with nihilistic themes were strongly of the opinion that such music **would** exercise a detrimental effect on the behaviour of fans (Wass *et al.*, 1988:185).

Killian (1990:301) surveyed the views of 198 pupils, being standard seven and nine pupils, from four East-Rand schools. Their listening tastes with respect to different types of rock music were surveyed. Of the fourteen sub-types listed, the four that most specifically promote

¹⁵ The term applied to that part of the rock music spectrum that has overtly Satanic themes in the lyrics and album covers.

Satanistic and occultic themes ¹⁶ were frequently listened to by about 23 percent of the sample. Killian (1990:320) then used inferential statistical techniques (Chi-square) to ascertain whether there was a relationship between listening to such music and the tendency to want to "dabble" in occult things. He found a relationship between pupils who listened to rock music that promoted Satanism, occultism and false religions, and their dabbling in astrology, glassy-glassy and white magic. This relationship was significant at the five percent level. He obtained a similar level of significance in trying to show a relationship between this type of music and ESP, Trancendental Meditation, Astral Travelling and Eastern Mysticism. He was not able to reject the null hypothesis in attempting to show a relationship with such music and ouija board, fortune telling and palmistry on the one hand, and witchcraft, black magic and Satanism on the other. The results appear to be inconclusive and suggest that caution be exercised before linking music causally with Satanism. However, the following experimental design weaknesses must be borne in mind before simply assuming that such music does not have a bearing on the situation:

- * The questionnaire instrument grouped the various forms of occultism in a way that would skew the results. Killian (1990:288) grouped phenomena into categories of three or four that he thought ranged from "the less evil" to the "more evil". This approach to grouping led to distinctly different classes of occult activity being grouped together. A pupil who practised one activity regularly, but not the other three coupled with it, would likely reply negatively,
- * His experimental design did not adequately screen off other variables.

It would not be warranted to conclude any more than that a relationship exists between some forms of occult expression and pupils who frequently listen to the pro-occultic types of rock music. The research design used by Killian cannot rule out the possibility that the children who prefer the pro-occultic type of rock music do so because they are already involved with or drawn towards the occult.

4.3.5 Games

4.3.5.1 The mental road to the "heart"

Occultism uses various approaches to facilitate its claim on the "hearts" of people. Adolescents have been targeted by a new *genre* of game called "fantasy games". *Dungeons and Dragons* ¹⁷ was the first such game, and is the best known and most popular of the genre. At face value the game involves "characters" who in the game are led through figurative "dungeons" where dangers await them in the form of other characters intent on harming or killing them. By careful study of the defined permissible behaviour and abilities of one's own character and those of the opposing forces, the basis of a "kill or be killed, neutralize or be neutralized" game develops. Thus far, D & D seems not unlike many of the television programmes people routinely watch.

¹⁶ These are: Heavy Metal, Punk, Psychedelic and Underground Rock.

¹⁷ Abbreviated D & D.

4.3.5.2 The dynamics operative in fantasy games

As with all well-designed games, there is a hidden curriculum. The game is not simply designed to expend time pleasurably. The following features are characteristic (cf. Gygax, 1983:1-160):

- * All of the characters have occultic names and/or connotations. Thus, many characters are depicted as demons,
- * Occult terminology is routinely and constantly used throughout, and adorn every page of the many game manuals. Thus, concepts frequently used are: demon, spell, curse, evil, hades, hell, Gehenna, Tartarus, magic, potion, ethereal, aura alteration, material plane, conjuration, pentagram, to name but some,
- * All the characters display maleficent traits. There are no characters that represent "good". Thus, good never triumphs in the game of *Dungeons and Dragons*,
- * Games require many hours to complete, and are merely like episodes, for at the next meeting there are always more "dungeons" to enter, and more "dragons" to face,
- * The players are required to adopt an alter-ego, which is given an "alignment", which establishes the value the alter-ego places on human life and how it views the world (DeRenard & Kline, 1990:1219).

By now it should be obvious that the game is a conditioning medium to "soften" players for the occult. Players become totally familiarized with occult terminology and concepts. Modes of thinking that are positively aligned towards the occult are cemented in the subconscious as a result of unguarded exposure. By association, the player encounters occult terminology and concepts in the context of hours worth of pleasurable activity (the game satisfies the "need" or desire for pleasure) and this therefore holds the possibility, as Hull has classically pointed out in his **systematic behaviour theory** (cf. Kolesnik, 1970:200), of the associated stimulus-response connections also being reinforced.

4.3.5.3 Empirical data relating to fantasy games

Rudin (1990:48-49) states that the danger of these fantasy role-playing games lies in their encouragement of an obsession of violence. Negative obsessions are promoted by endless hours of playing *Dungeons and Dragons* and it becomes a reality-escaping mechanism (Schwarz & Empey, 1988:201), and while obsessive-compulsive people are, in actual fact, suffering from a classified mental illness called a neurosis (cf. DSM III, 1980: cf. Gillis, 1986:59), nevertheless, qualitative exposure to *Dungeons and Dragons* can channel the tendency towards occult deviance. Rudin (1990:49) cites authorities that have shown a correlation between such games and vulnerability to Satanic activity and recruitment.

The researcher has found evidence (cf. HES, 1989c; 1990d; 1992d) of fairly widespread involvement in such games among adolescent boys in the age-group 12-15 years, and selective continued use among smaller groups of males until the age of seventeen. The investigations have indicated a level of involvement of from about two to ten percent of males in English-medium High Schools **in the ages 12-15 years**. While reports have been received of Afrikaans-medium males also being involved (HES, 1992d), the frequency would appear to be somewhat lower. This is probably ascribable to the fact that the game requires a greater than average language facility and is not available in their mother-tongue. Investigations (HES, 1990:d; 1992:d; g) have also shown the researcher that this game is more frequently played by boys of higher intelligence. An investigation (HES, 1992d) revealed that three

standard ten boys in a prominent Afrikaans High School were significantly involved in playing *Dungeons and Dragons*. All three boys achieved seven distinctions in their matric examinations the previous year. To date the researcher has not been called on to investigate any report of girls being involved in this game. This is possibly explained in the light of the fact that adolescent girls, in striving for identity, focus primarily on intimate associations with other individuals, while the masculine identity focuses on the capacity to master non-social reality (Pikunas, 1969:253).

The researcher has investigated one instance (HES, 1989c) where a Principal of a prominent English-medium High School found a group of about twenty of his standard seven boys actively engaged in fantasy games. At the time it came to his notice, the boys had been playing for a period of six months continuously, investing something of the order of 30 hours per weekend in such activities. One boy has subsequently made a number of attempts on his life.

DeRenard and Kline (1990:66, 1219-1222) investigated a group of thirty five active players, with a comparison group of thirty five non-players, to ascertain potential negative effects on players. The groups were tested on two separate instruments designed to show degree and type of societal alienation. The results showed significant differences between the groups with respect to alienation - the player group expressing feelings of cultural estrangement to a greater degree than the non-players. Significantly, the more committed players (who spent more money and time on playing) expressed greater feelings of alienation (De Renard & Kline, 1990:1221). The design of the research, while showing the positive correlations mentioned, does not answer the question of whether the playing of *Dungeons and Dragons* caused the alienation, or whether the respondents were alienated before playing the game (De Renard & Kline, 1990:1222).

4.4 PSYCHO-SOCIAL NEED SATISFACTION AS A CAUSE OF SATANISM

4.4.1 The fundamental role of psycho-social needs as behaviour determinants

Philosophies underlie the practice of all disciplines of the human sciences. Psychology is represented by various approaches, some of which are the behaviouristic, the psychoanalytic and the humanistic. While all, to some degree or another, contribute to knowledge, no school taken in isolation holds a monopoly on truth, and all three schools mentioned show divergences from the Biblical understanding of man and his behaviour. The contribution of the humanistic school of psychology to our understanding of behaviour has been to see behaviour as the result of social and cultural factors rather than biological ones (Kolesnik, 1970:315). The organismic view of a person, accentuating his wholeness, has been a significant improvement. This school sees human behaviour as purposeful and goal-directed rather than the outworking of subterranean factors (Kolesnik, 1970:315). The principal psycho-social needs are those of self-actualization, love and esteem (Maslow, 1943:370-396).

All of the conditioning media previously listed, viz. sex, drugs, music, games, and occultic dabbling, are patterns of behaviour that people engage in so as to satisfy or reduce the deep-seated and primary psycho-social needs of self-actualization, love, esteem and acceptance.

4.4.2 Self-actualization as a need

The term self-actualization has been qualified with various synonyms, i.e. self-fulfilment, self-realization, adequacy, developing an own identity. Tennant Clark *et al.* (1989:768-769) have posited that children with a poor self-concept likely engage in occultism as a result of difficulty in identity formation (cf. Bourget *et al.*, 1988:197-198). Their position flows from the empirical results of their research which showed that there was a significant difference between "high versus low" occult participation groups on the variable of self-concept - the high occult participation group displaying lower mean self-concept scores (Tennant Clark *et al.*, 1989:764).

This hypothesis is supported by the earlier findings of Tobacyk (1985a:56,26), who found that achievement of identity is not significantly related to paranormal beliefs. Tobacyk's hypothesis had been that people who tested high for belief in psi, witchcraft, superstition, spiritualism and extra-ordinary life forms, would test low on the identity achievement scale. His concluding observation (Tobacyk, 1985a:56,26): "it may be, even in this relatively value-homogeneous sample, that personal identity may be built upon varying values, some of which may be supportive of paranormal beliefs" is in line with the theory of Tennant-Clark *et al.* mentioned above.

4.4.3 The need of acceptance

A striking characteristic of adolescents is the need of peer-group approbation and acceptance (Pikunas, 1969:249-253). During adolescence, status with peers becomes more important to the adolescent than adult approval (Kolesnik, 1970:97). The adolescent is extremely vulnerable to criticism from the peer-group (Tennant-Clark *et al.*, 1989:768) and is frequently driven to weird behaviour in order to achieve recognition (Tennant-Clark *et al.*, 1989:768). Peer-group acceptance is thus a primary psycho-social need with adolescents. In consequence, it is one of the most powerful determinants of behaviour.

It has frequently been demonstrated that the self-esteem of the adolescent is strongly related to peer-group acceptance (cf. Tennant-Clark *et al.*, 1989:768). The research conducted by Tennant-Clark *et al.* allowed the respondents to be classified into high and low occult-user groups according to their scores on the *Adolescent Magic Questionnaire* (Tennant-Clark, 1987). They hypothesized that occultism, substance abuse and self-esteem would be related significantly. Their findings showed strong relationships, viz. the high occult-users tested significantly higher on substance abuse and significantly lower with respect to their self-esteem (1989:767). Bourget *et al.* (1988:197) point out that research has shown low self-esteem to increase susceptibility to belief, and further, that "alienation increases the youth's vulnerability to become attracted to fringe religions which propose to fulfil needs not being met elsewhere". In linking the factors of self-actualization (identity achievement) and self-esteem, Bourget *et al.* (1988:198) observe:

Thus, feeling alienated and searching for his identity, the youth is facing a psycho-social crisis which facilitates the introduction of the opportunistic religious group available at the crucial time. By allowing the adolescent to achieve a synthetic sense of identity, the cult acts as a prosthesis and provides him with two powerful reinforcing forces.

Bourget *et al.* (1988:199) assert that most Satanists show social maladjustment. Wheeler *et al.* (1988:548) point to the fact that their experience has shown most Satanists to be "loners". The social aggression and anti-social behaviour displayed by Satanists speak of poor integration into society (Bourget *et al.*, 1988:201; Wheeler *et al.*, 1988:547).

The investigations carried out by the researcher have confirmed that pupils who are involved in Satanism **are always socially maladjusted and alienated both from the normal peer-group within the school and from the school *per se***. The investigations have covered in excess of forty individuals, yet no exception to this statement has been found to date. Furthermore, with only six exceptions (HES, 1989a; 1991a; 1992b), the alienation has always **preceded** the pupil's being drawn into a Satanistic group. Bourget *et al.* (1988:197) likewise state that "**personal alienation invariably antedates attraction**". Schwarz and Empey (1988:196) take the matter of alienation further in saying "when Christianity rejects troubled people, they sometimes turn not only to the cults but to Satanism".

4.4.4 The need of love

Maslow (1943:370-396), in developing his hierarchy of psycho-social needs that motivate behaviour, ranks love midway up the list. In terms of this model, physiological well-being is the lowest on the list of needs, but it is the lowest ranking needs that are the first to be behaviourally addressed by the individual (Kolesnik, 1970:318). Only when the needs for **physiological well-being** and **safety** have been filled does the individual address the need for **love** and **affiliation**. Maslow (1943:390) points out that the thwarting of an individual's need for love is the most common cause of maladjustment and severe psychopathology.

In their study of *Satanism in a Psychiatric Population* Bourget *et al.*¹⁸ (1988:197) found a high prevalence of family disruption and parental abuse. They state (Bourget *et al.*, 1988:199): "the high prevalence of family disruption and parental abuse constitutes perhaps one of the most striking findings". Of the eight cases that formed the basis of their study, five came from homes where divorce or separation had occurred, and the "overall quality of parent-child relationship was poor" (Bourget *et al.*, 1988:199). Four youngsters suffered from paternal physical abuse, and one was similarly abused by both parents. The situation was compounded in four cases by parental absence and only one case did not feature abuse or absence. In line with the nihilistic characteristics of Satanism already adduced (see # 2.5.3.1; 2.7.1.4), seventy five percent of the research population had attempted, or wished to commit suicide (1988:200). Lest it be thought that the Satanistic activities of their sample was occasioned by the subjects being mentally ill, Bourget *et al.* (1988:197) point out that "these preoccupations did not result from any psychotic process". Wheeler *et al.* (1988:548), in consequence of their professional counselling activities with Satanists¹⁹ append a sizeable list of causes of Satanism. They comment that "a common complaint is lack of love in their lives and perceptions that they are the 'black sheep' of the family" (Wheeler *et al.*, 1988:548).

¹⁸ Bourget is Resident in Forensic Psychiatry at the Royal Ottawa Hospital, Gagnon is the Director of the Department of Psychiatry for Adolescents at the Pierre-Janet Hospital in Quebec, and Bradford is a Professor of Psychiatry at Ottawa University.

¹⁹ Wheeler is Assistant professor of the School of Social Work at Brigham Young University, Wood is a Psychologist, and Hatch is a Social Health Worker attached to a Mental Health Institute.

4.4.5 The need of power

Man has a need of **mastery** and **self achievement** (Kolesnik, 1970:317). Alienation, lack of acceptance, and victimization create a strong drive for control and power (Wheeler *et al.*, 1988:548). Primarily these adolescents feel powerless and wish to develop a sense of personal power (1988:548). Consequently, Wheeler *et al.* (1988:548) observe: "the most common reason for an adolescent's involvement in Satanism appears to be power." (cf. Gardiner & Gardiner, 1990:83.) Corroboration for the importance of power as a motivation for behaviour comes from Tennant-Clark *et al.* (1989:769-770; see also Rudin, 1990:50), who analyzed the replies of the respondents to the open-ended request for comments at the conclusion of the Adolescent Magic Questionnaire. They record:

of the 50 respondents, 22 made comments. The most common response, even from those adolescents who did not participate in occultism, stressed a belief in magic and its power. ... These comments focus on power and control. ... One respondent stated "I got involved in the black arts because I had a lust for power."

4.4.6 The psycho-social profile of high occult users

As a result of their research, Tennant-Clark *et al.* (1989:768) compiled the following psycho-social profile of an adolescent that is a high occult-user:

- * Chemical substance abuse
- * Low self-esteem
- * Negative feelings about school
- * Poor self-concept
- * Low desire to be considered a good person
- * Negative feelings about religion
- * High tolerance for deviance
- * Negative feelings about the future
- * Low social sanctions against drug abuse
- * Feeling blamed

All of these factors tested significantly higher in the high occult-user group (Tennant-Clark *et al.*, 1989:766).

4.5 CONCLUSION

While much has been written on the causes of Satanism, there is little empirical research extant (Bourget *et al.*, 1988:197). Perhaps the safest course entails the recognition that Satanism is multifactorial (Wheeler *et al.*, 1988:548). Most theological/pastoral treatments of the subject suffer from extreme reductionism and, while correctly specifying most, or all of the major conditioning or facilitating phenomena, they seldom show a recognition of the fact that the behaviours they list (such as drug abuse, occult dabbling etc.) are themselves merely symptoms of deeper causes, which must be found at the level of psycho-social needs and religious needs. It is in the quest for fulfilment, pleasure and satisfaction, that one will find the causes that need to be pro-actively addressed if the growth of Satanism/occultism is to be minimized.

The following chapter will outline the empirical research procedures.

5. THE DESIGN OF THE EMPIRICAL RESEARCH

5.1 INTRODUCTION

The previous three chapters have defined Satanism and its associated phenomena. The relationship between Satanism and occultism in particular has been elucidated. The causes of Satanism, as would appear from the available literature, have also been adduced. It would appear that in the area of causal links, little has been empirically determined, if the published literature in data bases of the Western world is anything to go by. It was thus opportune to develop this empirical research into the causes of Satanism.

This chapter presents the rationale of the empirical research design. The research comprises a survey conducted among adolescent pupils of the secondary schools of the Transvaal Education Department.

5.2 THE AIMS OF THE EMPIRICAL RESEARCH

The research was designed to:

- * Adduce possible causal relationships between a variety of educo-psycho-social factors and occultism
- * Provide an educo-psycho-social profile of the typical adolescent who is significantly involved in occultism
- * Produce criteria that would be valid predictors of occultism and Satanism
- * Determine the percentage of the population of adolescents that is more at risk with respect to involvement in Satanism
- * Identify any implications of occult belief for the education of the adolescent.

5.3 THE SURVEY CONDUCTED AMONG PUPILS

5.3.1 Introduction

This research is an *ex post facto* research - literally, an "after the fact" or retrospective research (Cohen & Manion, 1989:176). The intention was to determine possible antecedents (the independent variables) of Satanism/occultism (the dependent variable), which could not be engineered or manipulated in laboratory fashion for reasons of morality as well as impracticality (Cohen & Manion, 1989:176). It must be borne in mind that the independent variables are phenomena that have already occurred, and the research consequently began with an attempt to identify the dependent variable (occultism), this being the first step in *ex post facto* research (Cohen & Manion, 1989:177). The principal objective in this research was to establish possible causal links between the independent variables which have already taken place and the dependent variable that is in evidence. This investigation is a *causal-comparative* study, which Cohen and Manion (1989:178) characterize as "setting out to discover possible causes for a phenomenon being studied by comparing the subjects in which the variable is present with similar subjects in whom it is absent".

Hopkins (1980:349) points out that although *ex post facto* design has some limitations, it may be the best way to deal with a difficult problem. Good control was kept on the research by means of multivariate statistical analysis. This is essential in situations where many variables are under scrutiny (Hopkins, 1980:349).

5.3.2 Data gathering

5.3.2.1 General

In proceeding with the *ex post facto* research it was first necessary to garner information. This could have been done in various ways that vary from the impersonal to the personal, the prescriptive to the free. The methods in question are each characterized by advantages and disadvantages and the final choice of methods was determined by parochial constraints posed by the research and its milieu.

5.3.2.2 The reasons for the choice of an anonymous questionnaire

The instrument of choice in this situation was deemed to be the anonymous questionnaire. Factors that ruled out more personalized data gathering approaches such as the interview were:

- * The secrecy that surrounds the practice of Satanism, and to a lesser degree occultism, would add an element of threat to an interview situation. The fear of incriminating other fellow Satanists and opening oneself to retributive steps, would be a major factor militating against this approach,
- * The fact that certain practices of Satanism could lead to disciplinary steps being taken against the pupil and would mitigate against the truth surfacing. The prospect of being interviewed by a perfect stranger, who holds the position of Superintendent of Education, and therefore could be suspected of being involved in subtle interrogation for possible disciplinary purposes, cannot but suppress the truth.

An important aspect of this research was to project the size of the pupil population that might be at risk for involvement in Satanism. The constraints of time and money put a premium on mass information-gathering techniques - the anonymous questionnaire again providing the best means of satisfying the major criteria listed above.

5.3.2.3 Situational constraints

Certain constraints extant in the research situation necessitated that the instrument constructed by the researcher (Questionnaire 1) be structured to approach the problem of the causes of Satanism less directly than might otherwise have been the case. The constraints were:

- * An official Education Department research project had been conducted into the standing of Satanism in schools of the Transvaal Education Department in the previous year (1991). It also made use of a questionnaire and school parent communities would possibly have been a little anxious about what could be perceived to be excess attention being given to Satanism,
- * There had been a plethora of newspaper publicity about the growth of Satanism, a situation that had contributed to the sensitivity of the parent communities,
- * Sensationalist newspaper coverage had heightened the sensitivity to the subject,
- * Parental ignorance and the misinformation frequently aired in connection with Satanism had caused certain school principals to be reluctant to admit to the presence of Satanism among their school pupils as news of such would cause panic responses among their parent community,
- * The opinion of senior Transvaal Education Department officials that the subject needed to be approached very cautiously,

- * The constraints laid down by the Transvaal Education Department in granting permission for the survey to be conducted,
- * The amount of pro-active warning about the dangers of Satanism that had taken place in the schools concerned by well-meaning teachers, combined with the perceived threat of disciplinary measures or expulsion, strongly militated against pupils who were involved with Satanism honestly admitting to such involvement, for fear of the consequences.

5.3.2.4 The two instruments selected

Two questionnaires were used. The first questionnaire was one that had been constructed by the researcher while the second questionnaire was a standardized psychometric instrument designed by the Human Sciences Research Council. (cf. # 5.3.3 and # 5.3.4 where a more detailed treatment is given.)

5.3.3 Questionnaire 1

This was a composite instrument, with four sections, constructed and compiled by the researcher. It was produced in both official languages, i.e. English and Afrikaans. Technical information relating to this instrument can be reviewed in the appendices.

5.3.3.1 Principles and criteria determining the design of Questionnaire 1

In the light of the aforementioned constraints, the researcher designed Questionnaire 1 in such a way that:

- * Pupils and schools could in no way be identified,
- * The words "Satanism" and "occult" and their cognates were not used,
- * Satanistic practices, where referred to were mentioned only indirectly (e.g. see item 58 of the *Causal-factor Inventory*, Appendix D, p. 209),
- * The instrument was designed to expose the degree of occultism present among the pupils rather than the degree of Satanism. Inferences were drawn concerning Satanism by virtue of the fact that occultism is a *sine qua non* of Satanism (cf. # 3.2.3.3).

5.3.3.2 The aims of Questionnaire 1

This instrument sought to determine the **type** of occult belief present in the target population, the **degree** to which such belief was rooted, the **extent** of such belief among the target population, and the **type, degree and frequency** with which pupils of the target population engaged in occult practices. As a result of their responses to the relevant questions, the researcher was able to classify the respondents into three categories, viz. **non occult-user** group, **low occult-user** group and **high occult-user** group, as had been done by Tennant-Clark *et al.* (1989:767-768).¹ This classification was pivotal to the success of the research, for it enabled the determination of relationships among a variety of home, environmental, normative and educo-psycho-social influences on the one side, and degree of occultism on the other. As the practice of Satanism necessarily results in high levels of occultism (cf. #

¹ The abbreviations HOU, LOU and NOU will denote "high occult-user, low occult-user" and "non occult-user" respectively.

3.2.3.3) the identification of the related factors allowed the researcher to produce a profile of factors that could be looked for in order to determine the "child at risk".

The last part of the first questionnaire probed the attitudes of the respondents to the various educo-psycho-social factors hypothesized by the researcher to be related to Satanism and occultism.

5.3.3.3 The structure and composition of Questionnaire 1

The questionnaire comprised four sub-sections. They are:

5.3.3.3.1 *Section A: The Biographical Scale (cf. Appendix A, p.202-203.)*

This section elicited the profile of biographical information necessary for the factor extraction. The following information was requested:

standard, sex, mother-tongue, domicile, marital status of the parents, age, religion, degree of religious commitment as measured by attendance at worship, and the religious denomination to which the respondent belongs. This section contained nine questions.

5.3.3.3.2 *Section B: The Paranormal Belief Scale (cf. Appendix B, p. 204-205)*

This section comprises the *Paranormal Belief Scale*² of Tobacyk and Milford (1983). This instrument is a standardized one that was constructed to determine the type and degree of paranormal belief of American College and University Students. The instrument has proven validity and reliability with published statistics. The relevant technical data has been published in *Psychological reports*, (Tobacyk & Milford, 1983). Details pertaining to the use of the *PBS* in this research, is contained in Appendix E, p. 206-207. The *PBS* has been used in a number of subsequent published research projects.³

The instrument comprises 25 items, and contains 7 sub-scales:

- * Traditional belief
- * Parapsychology
- * Witchcraft
- * Spiritism
- * Superstition
- * Extra-terrestrial life forms
- * Pre-cognition.

Respondents are asked to indicate their belief by using the categories of response that range from **strongly agree**, **agree**, to **disagree** or **strongly disagree**. A "don't know" category is given for people who are undecided, or who do not understand the item concerned.

² Abbreviated *PBS*.

³ Wilson, K. M. and Frank, M. L. 1990. Persistence of paranormal beliefs.
Tobacyk, J. 1983. Paranormal beliefs, interpersonal trust, and social interest.
Tobacyk, J. 1985a. Paranormal beliefs and identity achievement.
Tobacyk, J. 1985b. Paranormal beliefs, interpersonal trust, and social interest.

The *Paranormal Belief Scale* was applied by the researcher in a pilot study conducted among a group of adolescent pupils comprising both English and Afrikaans cultures. The instrument presented certain problems, notably:

- * Afrikaans pupils showed fairly general ignorance of the Loch Ness Monster, the Tibetan Snowman and "Big Foot" - the three items relating to belief in extra-terrestrial beings. English-medium pupils were likewise generally ignorant of "Big Foot".
- * The occult-related items were interpreted in similar fashion by both occultically orientated pupils, and also by strongly committed Christians. When asked to respond to the statement "Black magic really exists" (cf. item 3) both groups would strongly reply in the affirmative, but occultically orientated pupils would believe in witchcraft while Christians would believe that the phenomenon exists and, some might believe that it works.
- * The items to test belief in precognition were also ambiguous for pupils with a strong Christian belief. When faced with the statement "some people have the ability to predict the future" (cf. item 12) a Christian would likely think of the Old Testament Prophets and strongly agree.
- * The word "voodoo" (cf. the original wording of item 21) used in one of the magic sub-scale items was not generally known by the respondents.

As a result of the lack of validity of the items testing belief in extra-terrestrial life forms, and also as a result of the fact that the pupils of the pilot study who could respond meaningfully to these items showed an overwhelming tendency not to believe in these life forms, the researcher decided to omit the sub-scale entirely.

The ambiguity in certain items relating to precognition and witchcraft could not readily be addressed and the researcher decided to leave these items intact and see whether the global result confirmed this tendency.

The word "voodoo" was replaced by the term "magic", the item now reading "there are actual cases of death caused by magic" (cf. item 21).

The modified *Paranormal Belief Scale* as applied in this research was reduced from 25 to 22 items.

5.3.3.3.3 Section C: The Occult Involvement Scale (cf. Appendix C, p. 206-207.)

The *Occult Involvement Scale* was designed by the researcher. In its final form ⁴ it comprised 15 items relating to various of the 4 sub-scales of divination, spiritism, magic or witchcraft, and psychic practices. The first three categories are unambiguously occultic and the fourth could either be a manifestation of the occult or could be a manifestation of paranormal abilities. The *Occult Involvement Scale* had been subjected to a pilot study in which randomly selected respondents were compared to a control group of known or suspected occultists. The ambiguous items that were part of the original instrument were modified or removed.

⁴ The original draft contained twenty items.

The researcher originally considered using Tennant-Clark's *Adolescent Magic Questionnaire* (1987) for the above purpose but found cultural differences and the constraints of sensitivity listed above militated against its use.

5.3.3.3.4 *Section D: The Causal-factor Inventory (cf. Appendix D, p. 208-210.)*

This section, in its final form, comprised an instrument of forty six items chosen to relate to ten sub-scales. The sub-scales were designed to show the areas of educo-psycho-social deviance and also the degree of educo-psycho-social deviance in the respondents' views. The matters probed were:

- * alienation from parents
- * alienation from school
- * anarchism
- * nihilism
- * hedonism
- * anti-normative values
- * attitude to religion
- * attitude to Christianity
- * attitude to drugs
- * attitude to sex.

5.3.3.4 Pilot studies

Questionnaire 1 was subjected to two complete pilot studies and one partial pilot study. The first pilot study was a complete one and involved a randomly selected group of 15 respondents and a control group of 15 pupils who are known to be occultically involved. The instrument was checked to see whether it was showing the **known deviances** in the control group. A revision was effected with respect to all 4 sections.

The second pilot study was a partial one in which only the *Causal-factor Inventory* was used. The major point in question was to determine whether the sub-scales would in fact show the 10 affective, psycho-social and educational dimensions (listed in # 5.3.3.3 above) built into the design. It was conducted with a random sample of 60 candidates. It was then subjected to a factor analysis using the Statistical Analysis System programme⁵ on the main-frame computer of the PU for CHE. The factor analysis was manipulated with a varimax rotation and the results showed the grouped variances of the test items. All ten factors (listed above) built into the instrument by the researcher, were isolated in the factor analysis. Items with a significance of below 0.3 were rejected. This reduced the instrument to the forty six items initially mentioned. Once again, ambiguities in wording were addressed. The factor analysis did, however, show a number of items "to load" with significantly higher correlations under different factors to that which the researcher originally intended (cf. Appendix F:214-215). As the analysis was executed on a pilot study of sixty responses only, it was once again performed at the conclusion of the research, but using the entire sample. This appreciably altered certain correlations.

⁵ SAS is the abbreviation of the Statistical Analysis System. See the bibliography for details.

The third pilot study once again involved the whole instrument. The success of the entire research depended on the ability of the *Occult-Involvement Scale* to differentiate between the two occult-user groups (high and low) and non occult-users. In the event of the *Occult-Involvement Scale* not functioning as desired the differentiation would have aborted. In the event of the *Causal-factor Inventory* malfunctioning the conclusions regarding causation would be erroneous.

Questionnaire 1 was duly applied to two selected sample populations - being a boys' and girls' Correctional School. ⁶ The samples in both cases included hand-picked pupils with a known profile of Satanism or deviant occultism on the one hand, and a control group of pupils who were not suspected of such involvement. The following table reflects the results:

TABLE 5.1 FREQUENCY DISTRIBUTION FOR PILOT STUDY THREE

SCHOOL	SEX	NUMBER	HOU	LOU	NOU
A	M	31	13	4	14
B	F	30	9	7	14

This pilot study showed beyond any doubt:

- * that Section C adequately differentiates between the occult and non-occult respondents,
- * that Section C adequately differentiates between the high and low occult-users.

The distribution showed the anomaly of there being more high occult-users than low occult-users, but it must be borne in mind that the samples used in pilot study three were not normally-distributed populations. A characteristic of Correction School children is the degree to which they respond in terms of the extremes. ⁷ On the four point Lickert scale they used the 1 and 4 values far more frequently than a non-deviant population would have done. Of the twenty one respondents who tested as high occult-users **all were in the known group placed there by the clinical staff**. Only one female in the pre-identified clinical group could not be identified as a result of the test - a situation which the clinical staff ascribed to untruthfulness. Two females tested as low occult-users whom the staff would have thought to be non-users. This is normal in the light of the small differential between the two categories. In summary, the researcher is convinced that Questionnaire 1 adequately differentiated between high, low and non-occult users.

5.3.3.5 Instructions and duration

Questionnaire 1, in its streamlined form, took between ten and twenty minutes to complete. No time limit was imposed on the respondents. Full instructions, together with examples, were given on the instrument. Candidates were required to answer on the questionnaire itself. An English specimen is included as addendum A.

⁶ The schools concerned have children placed in them as a result of an Order of Court. All the children placed in these schools are there as a result of deviance and criminality.

⁷ Told to the researcher by the resident psychologists of the schools concerned on 7 and 8 September 1992.

5.3.4 The second questionnaire: the *PHSF Relations Questionnaire*

5.3.4.1 Introduction

The researcher, after evaluating various options, determined to use the *PHSF Relations Questionnaire* (HSRC, 1971) of the Human Sciences Research Council. The factors that influenced the choice were:

- * The test provides a measure of the pupil's actual adjustment in the areas measured,
- * The factors measured in the *PHSF* give the best degree of overlap with the causative, factors already identified in research publications,
- * The test is standardized to the population of the sample,
- * The test would provide controls for the validity of a number of the findings on the *Causal-factor Inventory*,
- * The test contains a "lie-detector" in the form of the *Desirability Scale*, which would make it possible to identify untruthful respondents and remove such from the statistical sample if necessary.

The *PHSF* is a standardized psychometric instrument that gives an index of the *personal, home, social* and *formal* relations of the respondent, hence the acronym *PHSF*. The concept of *relations* is explained by the compilers as:

a dynamic process by which a person strives to satisfy his inner needs through mature, efficient and healthy responses and at the same time strives to cope successfully with the demands of the environment in order to attain a harmonious relationship between the self and the environment (HSRC, 1971:5).

They describe the purpose of the questionnaire as:

to measure by means of 11 components, the personal, home, social and formal relations of high school pupils, students and adults, in order to determine the level of adjustment (HSRC, 1971:5).

5.3.4.2 The construction of the *PHSF*

The questionnaire indicates the personal adjustment of the respondents in terms of:

- (1) Self-confidence
- (2) Self-esteem
- (3) Self-control
- (4) Nervousness
- (5) Health
- (6) Family influences
- (7) Personal freedom
- (8) Sociability - G⁸

⁸ The "G" denotes "group", the focal point of the sub-scale being peer-group relations.

- (9) Sociability - S⁹
- (10) Moral Sense, and
- (11) Formal Relations.

The twelfth scale called the Desirability Scale, is a validity scale, and gives an indication of the honesty with which the person answered the questionnaire.

The constructors of the *PHSF* define the *Personal Relations* element of the test in the following terms:

This refers to the intra-personal relations which are of primary importance in adjustment, e.g.

(1) **Self-confidence**

The degree to which a person has confidence in his ability, real or fancied, to be successful.

(2) **Self-esteem**

The inner appraisal based on evaluation and acceptance of real or fancied personal characteristics, abilities and defects.

(3) **Self-control**

The degree to which a person succeeds in controlling and channelling his emotions and needs in accordance with his principles and judgement.

(4) **Nervousness**

A high score on this component indicates an absence of symptoms of nervousness as expressed by anxious, purposeless, repetitive behaviour.

(5) **Health**

A high score on this component indicates an absence of preoccupation with the physical condition.
(HSRC, 1971:7.)

The constructors of the *PHSF* define the *Home Relations* element of the test in the following terms:

This refers to the relations experienced by the person as a dependent within the family and home environment, e.g.

⁹ The "S" denotes "sex", the focal point of the sub-scale being relations with members of the **opposite** sex.

(6) Family Influences

The degree to which a person as a dependent in a home, is influenced by factors such as his position in the family, family togetherness, relationship between the parents, and socio-economic conditions.

(7) Personal Freedom

The degree to which a person feels that he is not restricted by his parents.
(HSRC, 1971:7.)

The constructors of the *PHSF* define the *Social Relations* element of the test in the following terms:

This refers to the manner in which a person engages in harmonious and informal relations within the social environment, e.g.

(8) Sociability - G

The degree to which the person has a need for and spontaneously participates in social group interaction (extrovert) in comparison with the degree to which a person is averse to social group interaction (introvert).

(9) Sociability - S

The degree to which a person has a need for sociable interaction with a specific person of the opposite sex.

(10) Moral Sense

The degree to which person feels that his behaviour corresponds to the accepted norms of society.
(HSRC, 1971:7.)

The constructors of the *PHSF* define the *Formal Relations* element of the test in the following terms:

This refers to the relations occurring in formal situations in the school, college or university, or occupation, e.g.

(11) Formal Relations

The degree to which a person at school, college, university or in his occupation, is successful in his formal relations with fellow-pupils/fellow-students/colleagues, as well as with figures of authority and superiors in the learning situation/work.
(HSRC, 1971:9.)

There are 180 items in the test.

5.3.4.3 The aims in applying the *PHSF Relations Questionnaire*

The use of the *PHSF Relations Questionnaire* provided the researcher with the following benefits:

- * It gave reliable readings on the various personal adjustment factors thereby enabling the researcher to determine whether occult involvement hinders personal development, The information provided thus would not have been yielded by the researcher's own questionnaire,
- * It gave confirmatory readings on the conclusions drawn as a result of the "alienation from parents" sub-scale of the *Causal-factor Inventory*,
- * It showed the degree to which the respondent enjoys personal freedom,
- * It gave information that showed the degree to which the respondent feels accepted by the peer-group,
- * It gave information that confirmed the readings of the *Causal-factor Inventory* on the nature of the pupil's value-system, and on the pupil's relationship with people in authority.

From the above it is obvious that the *PHSF* significantly added dimensions of information that would not have been forthcoming from the researcher's questionnaire. The *PHSF* also served as a cross-check or control on the conclusions drawn as a result of the researcher's questionnaire. This enabled the assessment of the validity of those aspects of Questionnaire 1.

The *Desirability Scale* of the *PHSF* gave an indication of the truthfulness of the candidates' responses to the *PHSF* questionnaire. As the *Desirability Scale* results showed **the occultic pupils to be more truthful than the non occult-user pupils in their responses to the *PHSF*** (cf. Chap. 6, Table 6.3), and as a total of 14 percent of the total research sample population of N = 1039 tested with a stanine of three or lower on the *Desirability Scale*, the researcher felt justified in using the sample in its entirety.¹⁰

5.3.4.4 The duration of the *PHSF*

The *PHSF* does not have a time limit, but took the respondents approximately forty minutes ,on average, to complete. Being a C grade standardized test it was conducted by suitably registered psychologists in the employ of the Child Guidance Aid Centres of the TED.

Further technical details pertaining to the error probabilities of the non-significant *post hoc* test results on the *PHSF results*, are contained in Appendix G:218-219).

¹⁰ As the number of occultic children in the sample amounted to 113 in a total of 1039, a lack of candour on the part of the occultic respondents could very seriously have skewed the results. This risk, however, did not materialize. The occultic adolescents, particularly the high occult-user pupils, were found to be the most truthful. The voracity of the results is consequently high.

5.4 THE HYPOTHESES OF THE RESEARCHER

The researcher expected to find that the population involved in occultism would:

- (1) show a significantly higher associated divorce-rate (cf. # 4.4.4),
- (2) show a significantly higher rate of irreligiousness (cf. # 2.2.1.3; 2.7.2.2; Chap. 3, # 3.2.7.4.2),
- (3) show a significantly higher rate of fringe-religious connections (cf. Chap. 2, # 2.3.3.1; 2.3.3.3; # 3.2.7.4.2),
- (4) be significantly more alienated from home/parents (cf. # 4.4.4),
- (5) be significantly more alienated from the school (cf. # 4.4.3),
- (6) be significantly more anarchistic or anti-authoritarian (cf. # 2.7.1.3),
- (7) be significantly more hedonistic (cf. # 2.7.1.2),
- (8) be significantly more nihilistic (cf. # 2.5.3.1; 2.7.1.4),
- (9) be significantly more negative in the value-system held (cf. # 3.2.7.4.2),
- (10) be significantly more amenable to drug abuse (cf. # 2.6.2.4; # 3.2.7.2.2; # 4.3.2),
- (11) be significantly more amenable to sexual freedom (cf. # 2.5.2.7; 2.6.2.2; Chap. 4, # 4.3.1),
- (12) be significantly more anti-religious (cf. # 4.4.6),
- (13) be significantly more anti-Christian (cf. # 2.5.2.3; 2.5.3.2),
- (14) be significantly more poorly adjusted in terms of personal development (cf. # 3.2.7.2.2; 3.2.7.3.1; 3.2.7.3; # 4.4),
when compared to the non occult-user population group.

The differences in the means of the high, low and non occult-user populations with respect to the variables under consideration were tested for statistical significance (cf. # 6.7 - 6.14) Where appropriate, the magnitude of the relationship between variables that are significantly related have been indicated by means of the effect size index to show their practical (**educational**) significance.

5.5 THE SAMPLE SIZE AND SAMPLING METHOD

5.5.1 The target population and generalization

The target research population was all the adolescents in the secondary schools of the Transvaal Education Department in 1992. This population is multi-cultural and multi-racial but shows a very strong cultural bias towards the Afrikaans and English speaking cultures. It was not possible or valid to generalize to all population groups in South Africa because there were insufficient pupils that were representative of the other major population groups of the Republic of South Africa (cf. Table 6.10:153; Table J1:208). The findings can, however, be validly generalized to the Caucasian English and Afrikaans-speaking groups of the Transvaal school population as the sub-sample sizes of the respective groups was sufficiently large (cf. Table J1:208).

5.5.2 Sampling approach

In order to generalize to the population with as high a confidence level as possible the sample size needed to be as large as possible bearing in mind the practical constraints of the situation. Important practical considerations were:

- * the drawing of a fairly large random sample of pupils from each participating school would have a potentially disrupting effect on the smooth running of the school
- * the limitations placed on the testing procedure by the size of the classroom used for conducting the test.

As the study involved adolescent pupils only, the researcher eliminated all standard six pupils as some might have been pre-adolescent. Bearing in mind that certain questionnaires could possibly be spoiled for one reason or another, the researcher decided to draw a systematic sample of one pupil in every sixteen pupils in the schools selected. This yielded a sample size of 6.25 percent of all the pupils in standards seven to ten of the schools selected. In each case, a random starting point on alphabetical lists of the standard seven pupils of the selected school was made. As soon as the standard seven list was exhausted, the systematic selection was continued on the standard eight list, and so forth. In the event of randomly selected pupils being absent or unable to participate, a replacement was found by choosing first the pupil alphabetically prior to, or secondly, subsequent to the one originally chosen. These methods ensured that every pupil in standard seven to ten of the schools selected had an equal chance of being selected for the research. This procedure yielded sample populations of approximately 40 pupils in an average sized school of 800 pupils.

In order to generalize with good precision the sample size needed to be as large as possible - the larger the sample, the more precision (Levin & Rubin, 1980:286). Constraints of time and funds and the proximity of the research to the matriculation examinations limited the sample size of participating schools to 1 in 10. As there are 256 secondary schools in the Transvaal Education Department this resulted in a sample size of 26 schools.

These schools were randomly selected, one in every ten, using a random starting point between 1 and 10, and thereafter selecting every tenth school from an alphabetic list of secondary schools. The procedure was simplified by numbering the alphabetic list and then using tables of random numbers to choose the starting point. This approach to sample determination is called a **systematic sample** (Borg & Gall, 1979:185), and to all intents and purposes, can statistically be considered to be a random sample. As the literature study and the counselling activity of the researcher had not shown any geographical or socio-economic differences as possible causative factors, the systematic sampling approach was not contra-indicated (cf. Allen, 1982:98).

The methods used in determining the sample were discussed with Prof. H.S. Steyn, of the Statistical Consultation Service of the PU for CHE, and the procedure approved by him. The statistical veracity was controlled by Mrs E Mentz, the research assistant and statistician of the Faculty of Education at the PU for CHE.

5.5.3 Sample size

A sample size of 1039 pupils resulted, thus providing a precision of between 98% and 99% (P = between 0.02 and 0.01).

The benefits of having used a large sample are:

- * a lower likelihood of obtaining negative results,
- * a lower likelihood of accepting a null hypothesis when it is actually false (Type II error).

Borg and Gall (1979:195-197) point out that large samples are called for when:

- * many uncontrolled variables are present,
- * groups must be broken into sub-groups,
- * reliable measures of the dependent variable are not available.

5.6 DATA ANALYSIS

The information from Questionnaire 1 was coded into a computerized data base on the Main-Frame of the PU for CHE. The researcher analyzed the responses to the *PHSF* by means of an optical card reader. This information was then coded into a database together with the information from Questionnaire 1. The application of the widely used Statistical Analysis Software package SAS (SAS Institute Inc., 1985;1988) and that of the Biomedical Computer Programme (cf. Dickson, 1979), made it possible to do the statistical analyses required.

5.7 STATISTICAL PROCEDURES

Use was duly made of descriptive as well as inferential statistics to unlock the desired information. The inferential techniques used were:

- one-way analysis of variance,
- factor analysis, and
- chi-squared tests of significance.

As inferential statistics are based on probability theory, the results are always expressed in terms of the probability of the null hypothesis (no significant difference between the groups or populations compared) being true. When the null hypothesis is rejected because of the application of a very stringent probability as the criteria for rejection,¹¹ it signifies that there is likely to be a real or substantive difference with regard to the point of comparison.

The statistical probability of a test does not give an indication of the magnitude of the relationship between the variables under scrutiny. In order to indicate this magnitude, use was made of the effect size index (cf. Cohen, 1988). This statistic produces the equivalent of a standardized (*z*) score and indicates the magnitude of the relationship between the variables being compared **with reference to a standard deviation**, i.e. an effect size of 0,4 would indicate that the magnitude of relationship is 0,4 standard deviations large. The conventional parameters for judging the *effect size* to be "large, medium or small" are given by Cohen in the relevant chapters of his work and have been appended where necessary in the discussion of the results.

Pearson's product-moment correlation coefficients were used where appropriate to indicate the degree of relationship between variables.

5.7.1 The one-way analysis of variance

The analysis of variance, often abbreviated to ANOVA, is a technique designed to test for the significance of the difference between more than two sample means (Scheffler, 1988:432). In this research the groups or sub-populations were the high, low and non occult-user groups.

¹¹ The conventional minimum criteria used in the human sciences is $p = 0.05$.

The technique assumes the null hypothesis, viz. that there is no significant difference between the means of the three groups. It computes the ratio (**F**) of two different estimates of the variance of the overall population (Levin & Rubin, 1980:377). These are the variance among the three sample means and the variance within the three samples themselves. If the null hypothesis is true, the ratio should be approximately unity. If the ratio is considerably larger than unity, the null hypothesis is not true and would need to be rejected (Levin & Rubin, 1980:381). Analysis of variance therefore considers this **F** value, which if statistically significant, tells the researcher that the means are likely to have been drawn from different populations. Analysis of variance will not, however, specify which of the three group's means differ significantly from one another. Should the **F** value indicate significant differences between the means, it will be necessary to use a post hoc **t** test to determine which of the means differ from each other (Borg & Gall, 1979:427; Kiess, 1989:313). The term *one-way* when applied to ANOVA implies that there is only one factor involved in the categorisation of the population into groups (here occult usage).

5.7.2 Factor analysis

A factor analysis with varimax rotations was carried out on the *Occult Involvement Scale* and the *Causal-factor Inventory* (Sections C and D of Questionnaire 1). The purpose of conducting such an analysis on Section C was to ascertain whether the sub-scales of the *Occult Involvement Scale* were functioning separately or whether there was commonality that would allow a reduction of items without a loss in the predictive or differentiating ability of the instrument. The factor analysis on the *Causal-factor Inventory* (Section D) gave the researcher an indication of which items were being perceived in contexts other than that which the researcher had in mind when originally designing the sub-scales. This necessitated that the researcher interpret Section D differently. It enhanced the calibration of this particular instrument (cf. Appendix F: Table F1, p. 215).

5.7.3 Confidence levels and precision

Quoting statistical significance alone is not the hall-mark of good research but must be accompanied by an indication of precision as well (Gardner & Altman, 1989:7). The degree to which the results found in terms of the research sample accurately reflect the values that would be obtained were the total population to have been studied is the **precision** of the research finding. The greater the **confidence level** of a finding, the less the **precision** of the research (Scheffler, 1988:206). Indications have been given of the precision of the research, and also of the confidence levels where this been deemed important.

5.7.4 Type I and type II errors and anovas

Kiess (1989:326-328) points out that a danger of multiple comparisons with ANOVA or other such tests is the increased risk of **Type I** errors.¹² There will consequently be a tendency towards significant findings. Kiess (1989:328) points out, however, that the effect of increased Type I errors is minimized with planned comparisons. The researcher consequently hypothesized as many of the possible significance as his literature study and practical experience safely allowed him to do.

¹² The rejection of the null hypothesis when it is correct is a type I error.

5.7.5 Findings not related to hypotheses.

During the analysis of the data pertaining to this research certain relevant findings were made. As these were not part of the defined scope of the research, they have been included separately in Appendices H, I, J and K (cf. P. 220-228). The findings pertain to **standard, age and occultism, gender and occultism, culture and occultism, and self-esteem and occultism.**

5.8 CONCLUSION

This chapter has outlined the design of the empirical research and has enumerated important principles and criteria that have influenced the design. The research instruments have also been identified and their functioning has been explained.

The findings of the empirical research will be tabulated and discussed in the next chapter.

6. THE RESULTS OF THE EMPIRICAL RESEARCH

6.1 INTRODUCTION

The results of the empirical research are tabulated below and, where necessary, are discussed. The results appended in this chapter comprise the findings in terms of the various hypotheses put forward by the researcher in Chapter 5 (cf. 5.4; 5.7.2; 5.7.3; 5.7.4).

In tabulating the data the following conventions have been used:

- * HOU denotes "high occult-user"
- * LOU denotes "low occult-user"
- * NOU denotes "non occult-user"
- * N denotes number
- * M denotes mean
- * SD denotes standard deviation
- * SEM denotes standard error of the mean
- * ES denotes effect size.

Questionnaire 1 comprised four sections: Section A - the *biographical questionnaire*, Section B - the *Paranormal Belief Scale*; Section C - the *Occult Involvement Scale* and Section D - the *Causal-factor Inventory* (cf. appendices A-D: 203-211).

Unless indicated to the contrary, all percentages in tables have been calculated with reference to the total sample, i.e. N = 1039. The word "significant" and its cognates always convey the tenor of "statistical significance" in this chapter.

6.2 THE APPLICATION OF THE OCCULT INVOLVEMENT SCALE

The *Occult Involvement Scale* was fundamental to the success of the entire research in that the division of the respondents into the three groups, viz. HOU, LOU and NOU, hinged on the successful functioning of this instrument. It must be stressed that the division was made on the basis of **involvement** and not **belief**. The assumption of the researcher was that involvement is, in most cases, the outworking of belief. The instrument showed 29 respondents to be high occult-users, 84 to be low occult-users, and 926 to be non occult-users.

6.3 TECHNICAL INFORMATION PERTAINING TO THE RESEARCH INSTRUMENTS

Information regarding the validity and reliability of the *PBS* and the *Causal-factor Inventory* that form part of Questionnaire 1, has been included in appendices E-F (p. 211-217). The relevant data for the *PHSF* is available in the *Manual for the PHSF Relations Questionnaire* (Fouché & Grobbelaar, 1971). Additional information specifically related to the *PHSF* in **this** research is included in appendix G (p. 219-220).

6.4 DESCRIPTIVE STATISTICAL TABLES

6.4.1 The biographical information (cf. Section A of Questionnaire 1)

As a result of the divergent nature and composition of each question in Section A, the relevant

tables have been included in the text of this chapter under the individual hypotheses to which the data relate (cf. # 6.1).

6.4.2 The *Paranormal Belief Scale* ¹ (cf. Section B of Questionnaire 1)

6.4.2.1 Descriptive statistical analysis for the sub-scales of the *Paranormal Belief Scale*

The *Paranormal Belief Scale* requires that the respondent answer in terms of a five-point Likert scale with options varying through "strongly agree, agree, disagree, strongly disagree". These responses were coded from 1 to 4 respectively. The items are all worded positively. The fifth response "don't know" was reserved for use by those who did not understand the question, and was scored with a neutral value of 2,5 so that it would in no way alter the polarity of the sub-scale. The total number of "don't know" responses amounted to less than 1% of all responses on this instrument. They were mostly distributed over the various items pertaining to the *psi*, *witchcraft* and *spiritism* sub-scales. They exercised a negligible influence on the results.

In terms of the values accorded the 5-point Likert Scale used in the *PBS*, a score between 1 and 2,5 would indicate belief in the matter concerned, and > 2,5 would indicate disbelief. The further the score from 2,5, the stronger would be the belief or disbelief. The fact that numerical increase on the *PBS* implies increasing disbelief, resulted in negative correlations representing the relationships that would normally have been reflected with positive correlations.

TABLE 6.1 MEANS, STANDARD DEVIATIONS AND STANDARD ERRORS OF THE MEAN BY OCCULTISM, FOR THE *PARANORMAL BELIEF SCALE*

	HOU			LOU			NOU		
	M	SD	SEM	M	SD	SEM	M	SD	SEM
Traditional belief	2,03	0,66	0,12	1,55	0,56	0,06	1,38	0,50	0,02
Psi	2,02	0,74	0,14	2,42	0,62	0,07	2,74	0,52	0,02
Witchcraft	1,87	0,83	0,15	2,33	0,72	0,08	2,63	0,62	0,02
Superstition	2,98	0,81	0,15	3,21	0,71	0,08	3,42	0,57	0,02
Spiritism	1,86	0,97	0,18	2,34	0,73	0,08	2,88	0,61	0,02
Precognition	1,76	0,77	0,14	2,20	0,77	0,08	2,69	0,73	0,02
	N = 29			N = 84			N = 926		

The means of the HOU, LOU and NOU groups for *superstition* show that it can be disregarded in terms of this research as all three groups displayed incredulity in connection with superstition.

¹ Abbreviated *PBS*.

6.4.2.2 Descriptive statistical analysis for the sub-scales of the *Causal-factor Inventory*

Table 6.2 contains the means, standard deviations and the standard errors of the means of the responses to the 9 sub-scales that form part of the *Causal-factor Inventory*. The coefficient of internal reliability (r), sometimes known as Cronbach's Alpha, is also appended.

TABLE 6.2 MEANS, STANDARD DEVIATIONS AND STANDARD ERRORS OF THE MEAN BY DEGREE OF OCCULTISM FOR SUB-SCALES OF THE CAUSAL-FACTOR INVENTORY

VARIABLE	r	HOU			LOU			NOU		
		M	SD	SEM	M	SD	SEM	M	SD	SEM
Hedonism	0,77	2,80	0,68	0,13	2,55	0,72	0,08	1,96	0,55	0,02
Religion	0,80	2,58	0,73	0,14	1,86	0,61	0,07	1,48	0,44	0,01
Parents	0,73	2,26	0,74	0,14	1,96	0,54	0,06	1,66	0,48	0,02
School	0,72	2,51	0,74	0,14	2,32	0,61	0,07	2,00	0,46	0,02
Values	0,65	2,11	0,47	0,09	1,90	0,59	0,06	1,64	0,46	0,01
Nihilism	0,53	2,42	0,88	0,16	2,44	0,77	0,08	2,05	0,55	0,02
Drugs	0,49	2,31	0,68	0,13	2,07	0,61	0,07	1,72	0,42	0,01
Moral conduct	0,34	2,41	0,69	0,13	2,12	0,67	0,07	2,10	0,62	0,02
Scholastic aspiration	0,48	2,12	0,89	0,17	1,99	0,72	0,08	1,77	0,61	0,02

As the responses in Section D were made in terms of a four-point Lickert scale, the value of 2,5 is the mid-point and indicates ambivalence. Means $< 2,5$ indicate agreement or positiveness, while means $> 2,5$ would show disagreement or negativeness, e.g. the mean of 2,80 indicated the HOU group to be hedonistic, while the 1,96 mean indicated the NOU group to be non-hedonistic. The further the score from 2,5, the stronger would be the belief or disbelief.

6.4.2.3 Descriptive statistical analysis for the sub-scales of the *PHSF Relations Questionnaire*

Table 6.3 contains the means, standard deviations, and the standard errors of the means of the responses to the 12 sub-scales that comprise the *PHSF*. As it is a standardized psychometric instrument, the reliability and validity measurements, and other relevant technical data are contained in the *Manual for the PHSF Relations Questionnaire* (Fouché & Grobbelaar, 1971:23-31).

The *PHSF* items were responded to in terms of a 4-point Lickert scale, and the raw scores

obtained were then converted to stanines ² via norm tables. The authors advise on scoring as follows:

A high score indicates a good adjustment while a low score indicates maladjustment. In cases where scores are higher than a stanine of 5, a positive connotation is assigned to the component, whereas a negative connotation is ascribed to the component when the score is below a stanine of 5 (Fouché & Grobbelaar, 1971:19).

The means, standard deviations and standard errors of the mean, given in Table 6.3, were calculated on the stanines.

TABLE 6.3 MEANS, STANDARD DEVIATIONS AND STANDARD ERRORS OF THE MEAN BY OCCULTISM, FOR THE *PHSF RELATIONS QUESTIONNAIRE*

	HOU			LOU			NOU		
	M	SD	SEM	M	SD	SEM	M	SD	SEM
Self-confidence	4,93	2,60	0,48	4,56	2,32	0,25	5,07	2,10	0,07
Self-esteem	4,83	2,51	0,46	4,65	2,10	0,23	5,20	2,17	0,07
Self-control	3,00	1,85	0,34	3,39	2,11	0,23	4,09	1,88	0,06
Nervousness	3,75	1,96	0,36	4,00	2,21	0,24	4,44	1,76	0,06
Health	3,65	1,49	0,28	3,56	2,05	0,22	4,28	1,87	0,06
Family Influences	2,59	1,35	0,25	3,23	1,92	0,21	3,99	1,86	0,06
Personal Freedom	3,69	2,36	0,44	3,90	2,07	0,23	4,38	2,04	0,07
Sociability - G	5,34	2,00	0,37	4,77	2,08	0,23	5,30	1,86	0,05
Sociability - S	5,76	1,74	0,32	5,50	1,77	0,19	5,20	1,69	0,05
Moral Sense	2,93	1,49	0,28	3,24	1,98	0,22	4,14	2,03	0,07
Formal Relations	3,10	1,91	0,35	3,24	1,99	0,22	4,04	1,90	0,06
Desirability Scale	6,41	1,95	0,36	6,09	1,93	0,21	5,47	1,94	0,06
	N = 29			N = 84			N = 926		

² The stanine scale is a nine-point standard scale that provides standard scores of 1 to 9 with an average of 5 and a standard deviation of 1,96.

TABLE 6.4 MEANS, STANDARD DEVIATIONS AND STANDARD ERRORS OF THE MEAN BY OCCULTISM, FOR THE AREAS OF ADJUSTMENT OF THE *PHSF QUESTIONNAIRE*

	HOU			LOU			NOU		
	M	SD	SEM	M	SD	SEM	M	SD	SEM
Personal	4,03	1,53	0,29	4,03	1,65	0,18	4,61	1,44	0,05
Home	3,14	1,51	0,28	3,57	1,78	0,19	4,19	1,73	0,06
Social	4,68	0,95	0,18	4,50	1,27	0,14	4,88	1,19	0,04
Formal	3,10	1,92	0,36	3,24	1,99	0,22	4,04	1,89	0,06
	N = 29			N = 84			N = 926		

6.5 CORRELATION MATRICES ³

The results of the matrices have been incorporated into the discussion of the respective hypotheses (cf. # 6.8).

TABLE 6.5 CORRELATION MATRIX FOR VARIABLES OF THE CAUSAL-FACTOR INVENTORY AND THE PARANORMAL BELIEF SCALE ⁴

	Hed	Rel	Par	Sch	Val	Nih	Drgs	Mor	Asp	Psi	Wct	Spm	Pre cog
Hedonism		69	31	38	35	19	55	06	33	-66	-63	-64	-42
Religion	51		55	53	27	33	68	45	32	-33	-41	-38	-29
Parents	36	37		75	49	24	39	43	59	-17	-17	-27	-39
School	48	49	55		61	34	38	53	69	-37	-41	-44	-41
Values	50	42	47	48		32	25	45	67	-24	-33	-35	-42
Nihilism	32	22	19	28	31		30	21	59	-04	-17	-12	-08
Drugs	36	32	22	29	37	19		36	24	-22	-18	-15	-00
Moral conduct	17	12	04	12	21	09	13		35	-13	-02	04	-11
Scholastic asp.	25	25	24	29	27	23	21	20		-24	-27	-30	-36
Psi	-21	-10	-13	-13	-15	-11	-11	-04	-03		78	86	61
Witchcraft	-12	-03	-12	-07	-13	-12	-07	04	-00	42		91	81
Spiritism	-31	-22	-13	-17	-24	-18	-16	-07	-10	46	35		79
Precognition	-26	-20	-09	-13	-16	-13	-16	-04	-07	35	32	51	

³ The correlation coefficients in **shaded** blocks in tables 6.5 and 6.6 have a probability of a type I error greater than 0,05.

⁴ The coefficients listed above the diagonal are for the HOU group (N = 29); those below the diagonal are for the NOU group (N = 926).

TABLE 6.6 CORRELATION MATRIX FOR VARIABLES OF PARANORMAL BELIEF SCALE ⁵

	Trad. belief	Psi	W/craft	Superst	Spiritsm	Precogn
Traditional belief		.16	.05	-.12	-.21	-.24
Psi	.00		.58	.01	.74	.52
Witchcraft	-.06	.12		.09	.63	.52
Superstition	-.13	.16	.14		.19	.05
Spiritism	.07	.54	.43	.33		.63
Precognition	-.07	.41	.38	.26	.56	

6.6 TUKEY'S *POST HOC* TESTS ON ANOVAS

6.6.1 The interpretation of the Tukey *post hoc* test results

Anova results with an **F** ratio value > 3,0 are significant. Both the **F** values and the probability of such a result being the product of chance are given in each respective table. Tukey *post hoc* tests were performed to "fine-tune" the ANOVA results, i.e. to ascertain which of the "group-wise" comparisons for each variable were significant. The probabilities of the differences of the means of the groups being compared being the result of chance are indicated in the second-last column of the respective tables. The conventional significance criteria of $p < 0,05$ or $P < 0,01$ apply. The high occult-user group is accorded the number 1, the low occult-user group the number 2 and the non occult-user group the number 3. The **comparison column** would therefore indicate a high occult-user with a non occult-user group comparison as a **1 by 3** comparison.

The magnitude of the relationship between the two groups being compared in each instance is indicated in the **effect size (d)** column. Convention regards an effect size of $d = 0.1$ to be a small effect size, $d = 0,3$ to be medium and $d = 0,5$ to be large. ⁶ The effect sizes of group-wise comparisons are only relevant if the Tukey test result is significant. The relationship of the respective sub-scale (e.g. *Traditional belief*) to the variable **occultism** is indicated by the **effect size (f)**. In this instance, the conventional values for small, medium and large are $f = 0,1$, $f = 0,25$ and $f = 0,4$ respectively. ⁷

Appendices F-G (p. 215-220) contain information pertaining to the probabilities of type I and type II errors in the group-wise comparisons of the *post hoc* tests.

⁵ The coefficients above the diagonal are for the combined occult-user group (N = 113); below the diagonal are for the total research population (N = 1039).

⁶ Cohen (1988:276-280).

⁷ Cohen, (1988:355).

6.6.2 Tukey *post hoc* test results for the *Paranormal Belief Scale*

The results are reflected in Table 6.1.

TABLE 6.7 TUKEY'S *POST HOC* TEST ON THE ANALYSIS OF VARIANCE FOR THE SUB-SCALES OF THE *PARANORMAL BELIEF SCALE*

Variable	Comparison	Difference between Means	Effect size (d)	F value	ANOVA: Probability	Tukey test Result	ES (f)
Traditional belief	1 by 2	0,49	0,74	26,90	p = 0,0001	p < 0,01	0,23
	1 by 3	0,66	1,26			p < 0,01	
	2 by 3	0,17	0,32			p < 0,05	
Psi	1 by 2	0,40	1,42	36,20	p = 0,0001	p < 0,01	0,26
	1 by 3	0,72	2,17			p < 0,01	
	2 by 3	0,32	0,75			p < 0,01	
Witchcraft	1 by 2	0,47	0,57	27,36	p = 0,0001	p < 0,01	0,23
	1 by 3	0,76	1,17			p < 0,01	
	2 by 3	0,29	0,58			p < 0,01	
Superstition	1 by 2	0,23	0,38	12,05	p = 0,0001	p > 0,05	0,15
	1 by 3	0,44	1,02			p < 0,01	
	2 by 3	0,21	0,65			p < 0,01	
Spiritism	1 by 2	0,48	0,41	62,92	p = 0,0001	p < 0,01	0,35
	1 by 3	1,02	0,98			p < 0,01	
	2 by 3	0,55	0,57			p < 0,01	
Precognition	1 by 2	0,44	0,54	37,63	p = 0,0001	p < 0,05	0,27
	1 by 3	0,93	0,62			p < 0,01	
	2 by 3	0,49	0,66			p < 0,01	

Of the eighteen group-wise comparisons only one (Superstition, 1 by 2) did not meet the minimum significance criteria of $p = 0,05$. Only the sub-scale *superstition* yielded an effect size of less than a medium magnitude. The effect size for *spiritism* bordered on large. **All of the sub-scales excepting for *superstition* have practical educational usefulness in the context of occultism.**

Further implications of these results have been provided in the discussion of the various hypotheses (cf. # 6.8).

6.6.3 Tukey *post hoc* test results for the *Causal-factor Inventory*

The results are contained in Table 6.8.

TABLE 6.8 TUKEY'S *POST HOC* TEST FOR ANALYSIS OF VARIANCE FOR THE SUB-SCALES OF THE OCCULT CAUSAL-FACTOR INVENTORY

Variable	Comparison	Difference between Means	Effect size (d)	F value	ANOVA: Probability	Tukey test result	ES (f)
Hedonism	1 by 2	0,255	0,42	67,17	p = 0,0001	p > 0,05	0,36
	1 by 3	0,836	1,38			p < 0,01	
	2 by 3	0,581	0,96			p < 0,01	
Religion	1 by 2	0,722	1,42	100,49	p = 0,0001	p < 0,01	0,44
	1 by 3	1,104	2,17			p < 0,01	
	2 by 3	0,382	0,75			p < 0,01	
Parents	1 by 2	0,290	0,57	32,73	p = 0,0001	p < 0,01	0,25
	1 by 3	0,594	1,17			p < 0,01	
	2 by 3	0,296	0,58			p < 0,01	
School	1 by 2	0,188	0,38	30,18	p = 0,0001	p > 0,05	0,25
	1 by 3	0,512	1,02			p < 0,01	
	2 by 3	0,324	0,65			p < 0,01	
Values	1 by 2	0,198	0,41	31,28	p = 0,0001	p > 0,05	0,24
	1 by 3	0,471	0,98			p < 0,01	
	2 by 3	0,273	0,57			p < 0,01	
Nihilism	1 by 2	0,023	0,04	26,05	p = 0,0001	p > 0,05	0,22
	1 by 3	0,367	0,62			p < 0,01	
	2 by 3	0,390	0,66			p < 0,01	
Drugs	1 by 2	0,241	0,47	45,40	p = 0,0001	p < 0,01	0,30
	1 by 3	0,590	1,26			p < 0,01	
	2 by 3	0,349	0,75			p < 0,01	
Moral conduct	1 by 2	0,299	---	7,24	p = 0,0008	p > 0,05	0,12
	1 by 3	0,417	0,66			p < 0,01	
	2 by 3	0,118	---			p > 0,05	
Scholastic aspirations	1 by 2	0,132	---	8,69	p = 0,0002	p > 0,05	0,13
	1 by 3	0,354	0,88			p < 0,05	
	2 by 3	0,221	0,55			p < 0,05	

With the F ratio values having been found to be highly significant in respect of every sub-scale, the Tukey group-wise comparisons showed all but six to be significant. Only the *moral conduct* and *scholastic aspirations* sub-scales showed effect sizes smaller than medium. Further analysis is included in the discussion on the various hypotheses (cf. # 6.8).

6.6.4 Tukey *post hoc* test results for the PHSF

TABLE 6.9 TUKEY'S *POST HOC* TEST ON ANALYSIS OF VARIANCE FOR THE *PHSF RELATIONS QUESTIONNAIRE*

Variable	Comparison	Difference between Means	Effect size (d)	F value	ANOVA: probability	Tukey Result	ES (f)
Self-confidence	1 by 2	0,371	0,17	2,26	p = 0,1044	p > 0,05	0,06
	1 by 3	0,143	0,07			p > 0,05	
	2 by 3	0,514	0,24			p > 0,05	
Self-esteem	1 by 2	0,166	0,08	2,70	p = 0,0676	p > 0,05	0,07
	1 by 3	0,377	0,17			p > 0,05	
	2 by 3	0,543	0,25			p > 0,05	
Self-control	1 by 2	0,392	0,20	9,44	p = 0,0001	p > 0,05	0,14
	1 by 3	1,093	0,57			p < 0,01	
	2 by 3	0,701	0,37			p < 0,01	
Nervousness	1 by 2	0,242	0,13	4,04	p = 0,0178	p > 0,05	0,09
	1 by 3	0,679	0,35			p > 0,05	
	2 by 3	0,437	0,24			p > 0,05	
Health	1 by 2	0,096	0,05	6,99	p = 0,0010	p > 0,05	0,12
	1 by 3	0,626	0,33			p > 0,05	
	2 by 3	0,722	0,38			p < 0,01	
Family Influences	1 by 2	0,652	0,35	13,86	p = 0,0001	p > 0,05	0,16
	1 by 3	1,407	0,75			p < 0,01	
	2 by 3	0,755	0,40			p < 0,01	
Personal Freedom	1 by 2	0,215	0,10	3,54	p = 0,0293	p > 0,05	0,08
	1 by 3	0,695	0,34			p > 0,05	
	2 by 3	0,48	0,23			p > 0,05	
Sociability - G	1 by 2	0,571	0,30	3,02	p = 0,0493	p > 0,05	0,08
	1 by 3	0,045	0,02			p > 0,05	
	2 by 3	0,526	0,28			p > 0,05	
Sociability - S	1 by 2	0,258	0,15	2,52	p = 0,0808	p > 0,05	0,07
	1 by 3	0,553	0,32			p > 0,05	
	2 by 3	0,295	0,17			p > 0,05	
Moral Sense	1 by 2	0,135	0,07	12,07	p = 0,0001	p > 0,05	0,15
	1 by 3	1,205	0,59			p < 0,01	
	2 by 3	0,898	0,44			p < 0,01	
Formal Relations	1 by 2	0,135	0,07	9,77	p = 0,0001	p > 0,05	0,14
	1 by 3	0,938	0,49			p < 0,05	
	2 by 3	0,803	0,42			p < 0,01	
Desirability	1 by 2	0,318	0,16	7,00	p = 0,0010	p > 0,05	0,12
	1 by 3	0,946	0,48			p > 0,05	
	2 by 3	0,628	0,32			p > 0,05	

Only three of the twelve sub-scales of the *PHSF*, viz. *self-confidence*, *self-esteem* and *sociability - S*, have *F* ratio values below the minimum level required for a $p = 0,05$ significance level. The Tukey test results are of no consequence for the interpretation of the results yielded by these three sub-scales. Only nine of the total of thirty six group-wise comparisons met or bettered the minimum accepted criteria for significance. Only *family influences*, *moral sense*, *formal relations* and *self-control* yielded effect sizes above "small". This can be ascribed to the fact that each sub-scale comprises fifteen items with three of four focal points, i.e. the sub-scales are not homogenous in focus. It would therefore be erroneous to conclude that, in view of the low effect sizes yielded, these areas have no practical or educational usefulness with respect to occultism.

The implication of these results, and additional analysis is reflected in the discussion of the various hypotheses (cf. # 6.8).

6.7 THE *DESIRABILITY SCALE* AND ITS IMPLICATIONS FOR THE FINDINGS

A one-way ANOVA was performed on the data pertaining to the *desirability scale* sub-scale of the *PHSF* (cf. Table 6.3). It revealed highly significant differences between the means, and also a highly significant grade-effect between the occult-user groups and the non occult-user group, $F(2,1036) = 7,00$, $p = 0,0010$. Tukey's *post hoc* studentized range test (cf. Table 6.9), with the criterion for rejection of the null hypothesis set at 0,01, revealed the comparison between the HOU and NOU to be significant, and with the criterion set at 0,05, the comparison between the LOU and NOU groups was likewise significant.

The effect size of the sub-scale, $f = 0,12$, attests to a low magnitude of relationship between occultism and this sub-scale.

The authors define the *desirability scale* as:

This is a validity scale indicating the honesty with which the person answered the questionnaire. The questions are of such a nature that only exceptional people can justly give favourable answers (Fouché & Grobbelaar, 1971:9).

The ANOVA showed the **adolescents who actively engage in occultism to be responding more truthfully than those who are non-occultic** (cf. Table 6.3). The significant grade-effect showed that the gradient applied across all three groups but in the opposite direction to that of almost every other sub-scale.⁸ This finding is in keeping with the results of the research conducted by the authors of the *PHSF* (Fouché & Grobbelaar, 1971:31), who found deviant populations answered with greater honesty than the normal control groups. **The means of the three groups show that the overwhelming majority of the research population responded truthfully, and that occultic adolescents in general responded more truthfully.** This allays the fear that the results have been distorted, and particularly, that the high occult-user respondents were "image building" in terms of their responses.

The phenomenon of greater honesty by deviant respondents can in this instance possibly be

⁸ Note *Sociability - S*.

ascribed to the fact that the occultic population (deviant occultist) generally speaking, already has less of a reputation to uphold within the school, whereas the non-occultic adolescents would fear that the school would have the ability to access the analyzed results of the questionnaires despite the anonymity promised them.

In the light of the fact that only 14% of the research sample population scored a stanine of three or less (cf. # 5.3.4.3), and in the light of there being proportionately fewer occultic adolescents in that 14% than non-occultic adolescents, it was clear that there was no danger of "manufactured significances". The researcher consequently retained the research sample population in its entirety.

6.8 FINDINGS PERTAINING TO THE HYPOTHESES OF THE RESEARCH

6.8.1 Religion and occultism

6.8.1.1 The type of religion and occultism (cf. question 7: Section A)

A primary causal relationship between the type and degree of religious commitment and occultism was hypothesized. **It was predicted that "religionless" individuals would be pre-eminently at risk of being drawn into occultism.** It is also known that many of the "fringe" religions are accepting of occultism, and some promote occultism. **It was therefore expected that there would be a higher rate of occultism among members of "fringe faiths"** than among Christians. The corollary was that Christianity and the other recognised faiths listed in the item (cf. Section A, question 7), would display a lower incidence of occultism, pro-rata, than the "no religion" or the "fringe religion" brands.

TABLE 6.10 DISTRIBUTION OF SAMPLE BY RELIGION AND OCCULTISM

	HOU		LOU		NOU		Total	
	N	%	N	%	N	%	N	%
Christian	14	1,3	66	6,3	878	84,5	958	92,2
Jewish	0	0,0	0	0,0	2	0,2	2	0,2
Eastern	1	0,1	0	0,0	1	0,1	2	0,2
None	8	0,8	9	0,9	22	2,1	39	3,7
Other	6	0,6	9	0,9	23	2,2	38	3,7
Total	29	2,8	84	8,1	926	89,1	1039	100,0

A chi-square test was performed on the matrix (cf. Table 6.10) and yielded a chi-square value of 122,50, $p = 0,000$, at 8 df. As 66% of the cells were found to have expected frequencies of less than 5, the matrix was subjected to a Fisher's exact test. This test yielded a probability of $p = 0,000$. **There is almost no likelihood of the null hypothesis being correct.** On these grounds it is warranted to assert that "religionless" pupils are more at risk of developing belief in occultism. Further elucidation is facilitated by Table 6.11.

As a result of a comparison of the frequency distribution of the pupils who responded with

"Christian" with that of the pupils who responded as having no religion (cf. Table 6.10), it became evident that of the 39 children who responded with "none", 20,5% were classified as high occult-users and 23,1% as low occult-users. In comparison, 1,5% of the 958 pupils who claimed to be Christian were classified as HOU and 6,9% were classified as LOU. This is illustrated in Table 6.11. In the light of such a **markedly higher** incidence of occultism among "religionless" adolescents the extremely high probability of their gravitating to occultic faith cannot but be noted. It is warranted to assert that "**religionless**" adolescents are **highly at risk**⁹ of becoming occultic.

TABLE 6.11 INCIDENCE OF OCCULTISM IN CHRISTIANITY, "FRINGE" RELIGIONS, AND AMONG PEOPLE WHO ARE NON-RELIGIOUS
10

	HOU	LOU	NOU
	%	%	%
Christianity	1,5	6,9	91,6
None	20,5	23,1	56,4
Other	15,8	23,7	60,5

Since occultism is a religion (cf. # 3.2.4.1; cf. 2.2.1.3) it is clear that nearly half of those who listed themselves as having no religion, do indeed have a religion. In that the questionnaire made provision for those respondents to list their religion as "Other", and they chose rather to respond with "None", it indicates that they probably consider themselves to be agnostic or atheistic, and also that they do not recognise that occult belief is a religion. This result supports the view that people who are not led to belief in the true God, naturally gravitate to an apostatic belief system. At the very least, it is warranted to assert that children who are without religion are highly at risk of proselytization into the diabolical religion of occultism. Again we see that **the rejection of the null hypothesis is justified**.

Of equal importance is the phenomenon that arises from the comparison of the frequency distribution of those who listed their religion as "Other" (cf. Table 6.10) with those who responded as "Christian". Of the former group, 15,8% of the 38 pupils were classified as HOU and 23,7% as LOU. A similar pattern emerged as had in the comparison with those who responded "None" - only to a slightly lesser degree. The extrapolation in Table 6.11 illustrates this.

As question 7 of Section A made provision for all of the recognized "main-line" religions, candidates who responded with "Other" would likely be adherents of religions that are to the right or left of the "main-line" religions. The results seem to suggest that pupils who are reared within what, in the South African context would be considered to be "fringe" religions, are more prone to occultic involvement. **The rejection of the null hypothesis is justified**.

⁹ A probability of almost one in two.

¹⁰ The percentages are relative to the total number of pupils in each of the religious categories listed in the tabulation.

With the number of adherents of Judaism and the Eastern religions in the research sample being very low, ¹¹ no inferences could be made concerning these religions.

Table 6.11 shows that nearly 40% of the "fringe" religion adolescents are occultic. It is once again warranted to assert that there is a **high risk** of occultism developing among adolescents who have "fringe" religious connections.

6.8.1.2 Commitment to religion and occultism (cf. question 8: Section A)

The researcher hypothesized that a **low commitment to a religion** (as gauged by a low frequency of attendance at worship) **would make a person more vulnerable to occultism**. The researcher predicted that this would be a major causal factor.

TABLE 6.12 DISTRIBUTION OF SAMPLE BY FREQUENCY OF RELIGIOUS OBSERVANCE AND OCCULTISM

	HOU		LOU		NOU		Total	
	N	%	N	%	N	%	N	%
8 times or more per month	3	0,3	12	1,1	185	17,8	200	19,2
6 times per month	2	0,2	8	0,8	142	13,7	152	14,6
4 times per month	5	0,5	21	2,0	279	26,8	305	29,4
3 times per month	1	0,1	4	0,4	96	9,2	101	9,7
2 times per month	0	0,0	5	0,5	54	5,2	59	5,68
1 time per month	1	0,1	5	0,5	44	4,2	50	4,8
less than one time per month	17	1,6	29	2,8	126	12,1	172	16,5
Total	29	2,8	84	8,1	926	89,1	1039	100,0

A chi-square test was performed on the matrix contained in Table 6.12. It yielded a chi-square value of 65,69 ($p = 0,000$) at 12 degrees of freedom. Because 33% of the cells had expected frequencies lower than 5, a Fisher's exact test was performed. It yielded a probability of $p = 0,000$. **There is almost no likelihood of the null hypothesis being correct.** The extrapolation contained in Table 6.13 serves to illustrate.

As all "main-line" religions operative in the Republic of South Africa would like a worship commitment of at least once per week, the results contained in the extrapolation (cf. Table 6.13) lend support to the fact that **pupils with a low level of religious commitment, as gauged by their attendance at worship, are considerably more prone to the lure of occultism**. The tabulation demonstrates the existence of a gradient between the occultic and non-occultic pupils; the greater the occultic involvement, the smaller the number that attend church regularly. **The rejection of the null hypothesis is warranted.**

¹¹ Fewer than 5 pupils in 1039.

TABLE 6.13 CHURCH ATTENDANCE BY OCCULTISM ¹²

	HOU	LOU	NOU
	%	%	%
1 or > per week	34,5	48,8	65,4
Less than 1 per month	58,6	34,5	13,6

6.8.1.3 Christian religious denominations and occultism

The researcher hypothesized that there would be a significantly higher incidence of occultism among the "fringe denominations", viz. those which are usually classed as sects.

TABLE 6.14 DISTRIBUTION OF SAMPLE BY RELIGIOUS DENOMINATION

	HOU		LOU		NOU		TOTAL	
	N	%	N	%	N	%	N	%
Anglican	0	0,0	2	0,2	34	3,3	36	3,5
Afrikaanse Protestantse Kerk	0	0,0	1	0,1	18	1,7	19	1,8
Baptist	0	0,0	3	0,3	25	2,4	28	2,7
Charismatic	4	0,4	10	1,0	107	10,3	121	11,6
Gereformeerde Kerk	0	0,0	6	0,6	80	7,7	86	8,3
Greek Orthodox	0	0,0	0	0,0	8	0,8	8	0,8
Lutheran	0	0,0	2	0,2	5	0,5	7	0,7
Methodist	2	0,2	12	1,2	77	7,4	91	8,8
Nederduits Gereformeerde Kerk	7	0,7	16	1,5	310	29,8	333	32,0
Nederduits Hervormde Kerk	1	0,1	3	0,3	64	6,2	68	6,5
Presbyterian	0	0,0	1	0,1	14	1,3	15	1,4
Roman Catholic	3	0,3	9	0,9	83	8,0	95	9,1
Other	11	1,1	16	1,5	94	9,0	121	11,6

The column marked "Other" (cf. Table 6.14) reflects the incidence of "fringe" denomination or sectarian believers. ¹³

¹² The percentages in this table are calculated with reference to the HOU, LOU and NOU groups.

¹³ Whereas the questionnaire made provision for pupils to indicate their church denomination across a spectrum of twenty of the major religious denominations in the Republic of South Africa, the data was refined to obtain a clearer picture of the relationships. All of the Pentecostal churches were duly grouped together under the heading Charismatic. (continued...)

A chi-square test was performed on the data in Table 6.14. It yielded a chi-square value of 52,75, $p = 0,001$, at 26 degrees of freedom. As 47 % of the cells would have expected counts less than 5, the Fisher's exact test was performed to enhance validity. A probability of 0,017 was indicated. The observed differences could therefore not likely be ascribed to chance and the **rejection of the null hypothesis is warranted**. The differences in terms of the frequency of occultism in various denominations can more readily be seen in the light of the extrapolation contained in Table 6.15.

TABLE 6.15 PERCENTAGE OF OCCULT PRACTITIONERS RELATIVE TO NUMERICAL STRENGTH OF CERTAIN CHURCHES IN SAMPLE ¹⁴ ¹⁵

DENOMINATION	%	N
Gereformeerde Kerk	7,0	86
Nederduits Gereformeerde Kerk	6,9	333
Nederduits Hervormde Kerk	5,9	68
Anglican	5,5	36
Baptist	10,7	28
Charismatic	11,6	121
Methodist	15,4	91
Roman Catholic	12,6	95

Also notable (cf. Table 6.14) was the fact that the Roman Catholic Church compared very similarly in distribution of occultism as well as in total size, with the Charismatic Churches (cf. Table 6.15). The Roman Catholic Church would be a very good example of a strong historical Church with strong traditions and a sacramentalist orientation. The Charismatic churches, on the other hand, tend to be very young Churches when viewed historically. They tend to have theological leanings akin to the "evangelical" camp and have a strong "non-traditional" praxis. The denominations compared are almost diametrical opposites. Despite these considerable differences, the distribution curves for these two denominations were very

¹³(...continued)

Denominations not represented in the research sample population were omitted from the analysis. Where the respondent appended the name of the denomination next to the option "Other", the responses were checked to ensure that no denomination listed on the questionnaire had erroneously been marked "other". Where the response "other" was marked, but a more accurate alternative existed in the questionnaire, the pupil response was duly "re-routed". The result was that the term "other" came to be a "catch-all" for all the fringe denominations in the sample research population.

¹⁴ Only denominations with a representation of $N \Rightarrow 25$ were extrapolated.

¹⁵ Further incidental findings pertaining to church denominations and occultism are provided in appendix J (p. 225-228).

similar. This possibly suggests that the type of Church structure and worship in "main-line" Christian churches ¹⁶ is not causally influential on the degree of occultism, but that **the degree of commitment, more notably the lack thereof, shown by an individual to his denomination, would exercise a more important influence.**

6.8.1.4 Attitude to religion and occultism (cf. *religion* ¹⁷ sub-scale in the *Causal-factor Inventory*)

It was hypothesized that **occultic adolescents would be more negative about religion than peers who are not occultic.**

A one-way ANOVA was performed on the data pertaining to the *religion* sub-scale of the *Causal-factor Inventory* (cf. Table 6.2). It revealed that the observed differences in the means of the groups was highly significant, and also that there was a highly significant grade-effect between the occult-user groups and the non occult-user group, $F(2,1036) = 100,49$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with the confidence level set at 0,01, revealed that the observed differences between all possible comparisons of the three groups was statistically significant.

The ANOVA showed that adolescents who actively engage in occultism are less positive about religion in their outlook than adolescents who are non-occultic. The non occult-user group was strongly positive about religion, while the low occult-user group was positive as well, but to a somewhat lesser degree. The HOU group tended to be slightly negative about religion, there being a considerable loss of degree of positiveness between the HOU and LOU groups. **This warrants the rejection of the null hypothesis.**

The grade-effect suggests beyond reasonable doubt that **increasing occultism results in a loss of positiveness towards traditional "main-line" religion.**

When the analysis of Table 6.10 was cross referenced with these findings, and remembering that 58,6% of HOU respondents attend their place of worship less frequently than once per month, and 34,5% of the LOU group attend their place of worship less frequently than once per month, against 18,6% of the comparative NOU group, then the effects of such a loss of positiveness are clearly evident. If the low worship-attendance frequency seen to characterize high occult-users is the result of occultism, the implication is that occultism is a detrimental religion. If this worship-attendance pattern is not the result of occultism, then it must strongly suggest that the lack of religious commitment to which it attests is a primary cause of occultism. The effect size of the sub-scale, $f = 0,44$, is large, and indicates a very strong relationship between religion and occultism. By convention it is therefore warranted to assert that **this variable has practical significance for education.**

¹⁶ This does not apply equally to the "fringe" churches as some of these promote occultism.

¹⁷ When reference is made to the various sub-scales of the research instruments the name of the sub-scale will be italicized. Normal font will be used when referring to the concept or factor that is the focal-point of the sub-scale.

6.8.1.5 Traditional religious belief (Christian) and occultism (cf. *PBS*)

It was hypothesized that **occultic pupils would display a lower degree of Christian belief than would non-occultic pupils.**

A one-way Analysis of variance (ANOVA) was performed on the data pertaining to the *traditional belief* sub-scale of the *Paranormal Belief Scale* (cf. Table 6.1). It revealed that the observed differences in the means of the groups were highly significant, and also that a highly significant grade-effect existed between the high and low occult-user groups and the non occult-user group, $F(2,1036) = 26,90$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.7) revealed that with the criterion level for the rejection of the null hypothesis set at 0,01, the observed differences between the means of the HOU and LOU groups, and between the HOU and NOU groups, were statistically significant. A Tukey *post hoc* test indicated that with a criterion level for the rejection of the null hypothesis set at $p = 0,05$, the observed difference in the means of the LOU and NOU groups was also significant.

The ANOVA showed (cf. Table 6.1) clearly that **the deeper children become involved in occultism, the less they hold to traditional (Christian) belief. The rejection of the null hypothesis is therefore warranted.** The ANOVA also showed that even high occult-users still tend to hold traditional Christian belief positively. This suggests that occultism exists side by side with other religious persuasions, possibly in a syncretistic way, but that **deepening occult belief results in the displacement of the former belief.**

6.8.1.6 Belief in psi and occultism (cf. *Paranormal Belief Scale*)

It was hypothesized that **occultic adolescents would show a greater degree of belief in parapsychological phenomena than would non-occultic adolescents.**

A one-way ANOVA was performed on the data pertaining to the *psi* sub-scale of the *Paranormal Belief Scale* (cf. Table 6.1). It revealed that the observed differences in the means of the groups were highly significant, and also that a highly significant grade-effect existed between the high and low occult-user groups on the one hand, and the non occult-user group on the other hand, $F(2,1036) = 36,20$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.7) revealed that, with a criterion level for the rejection of the null hypothesis set at 0,01, the observed differences between the means of the HOU, LOU and NOU groups, in all possible comparisons, were statistically significant.

The ANOVA showed (cf. Table 6.1) that NOU respondents tended towards scepticism about para-psychological phenomena, that LOU respondents were ambivalent concerning psi, but that **HOU respondents were generally positive.** The HOU respondents held to their beliefs in psi to the same degree that they held to their traditional Christian beliefs. The ANOVA showed that the HOU pupils display a distinctly lesser belief in psi phenomena than in the clear-cut occultic phenomena of witchcraft, spiritism and precognition. This trend was replicated, but to a lesser degree, among the LOU pupils - a factor that supports the view that psi is somewhat ambivalent in the eyes of many people, occultists included. This lends support to the view that psi can, but need not necessarily, have occultic overtones.

When *psi* and *spiritism* were correlated for the whole research sample (cf. Table 6.6) a correlation coefficient, $r = 0,54$, $p = 0,0001$, was yielded. This is even higher than that

produced between *spiritism* and *witchcraft* ($r = 0,43$, $p = 0,0001$). These coefficients are lower than would be expected but should, however, be understood against the background that 89% of the sample research population was non-occultic. The coefficient reflects a strong bias towards the perceptions of the non-occultic majority concerning the two variables of *psi* and *spiritism*.

The grade-effect is clearly demonstrated when the correlation coefficients for *psi* and *spiritism* for the HOU group (cf. Table 6.5), and the combined occult-user group ($N = 113$; cf. Table 6.6), are compared with that for the non occult-user group (cf. Table 6.5). The coefficient for the HOU group, $r = 0,86$, $p = 0,0001$, and for the combined occult group, $r = 0,74$, $p = 0,000$, and that of the NOU group, $r = 0,46$, $p = 0,000$, provided clear demonstration of the grade-effect. **It is notable that occultic pupils who believe in spiritism show a strong tendency to believe in psi as well.** This suggests that **the majority of occultic adolescents perceive psi to be occultic and not "neutral".**

Thus it is warranted to reject the null hypothesis, and to assert that **pupils who believe in spiritism come increasingly to believe in psi, with greater involvement in occultism.** It is also possible that people who believe initially in psi are far more likely to become occultic.

The internal reliability coefficient ($r = 0,53$) of the *psi* sub-scale (cf. Appendix E:211) demands cautious interpretation of the data as it points to the fact that the items that comprise the sub-scale were more ambiguous to the South African adolescents than to their American counterparts.¹⁸

6.8.1.7 Belief in witchcraft and occultism (cf. *Paranormal Belief Scale*)

It was hypothesized that **occultic adolescents would display a greater degree of belief in witchcraft and magic than their non-occultic peers.**

A one-way ANOVA was performed on the data pertaining to the *witchcraft* sub-scale of the *Paranormal Belief Scale* (cf. Table 6.1). It revealed that the observed differences in the means of the groups were highly significant, and also that a highly significant grade-effect existed between the high and low occult-user groups and the non occult-user group, $F(2,1036) = 27,36$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.7) revealed that with a criterion level for the rejection of the null hypothesis set at the 0,01 level, the observed differences between the means of the HOU, LOU and NOU groups, in all possible comparisons, were significant.

The ANOVA (cf. Table 6.1) showed that NOU respondents tended towards a **slight degree of scepticism** about witchcraft phenomena, that **LOU respondents were positive concerning witchcraft, and that HOU respondents were strongly positive.** **The rejection of the null hypothesis is called for.**

It is notable that both the HOU and the LOU group had means for *witchcraft* and *spiritism* that, to all intents and purposes, were identical, thus supporting the view that the occultic

¹⁸ Tobacyk (1983:1032) published the sub-scale reliability for *psi* as $r = 0,84$ for American respondents.

respondents do not differentiate conceptually between these two sub-divisions of the occult. They are viewed synonymously. The standard deviations for *witchcraft* (0,72) and *spiritism* (0,73) for the 84 LOU respondents, showed that the distribution characteristics of the group with respect to these two sub-scales were all but identical.

A comparison of the product-moment correlation coefficients for the variables *witchcraft* and *spiritism* across the whole research sample population, $r = 0,43$, $p = 0,0001$, (cf. Table 6.6); the combined occult-user group, $r = 0,63$, $p = 0,0001$, (cf. Table 6.6); and the HOU group, $r = 0,91$, $p = 0,0001$ (cf. Table 6.5) respectively, demonstrates the strong grade-effect. The very high magnitude correlation of *spiritism* and *witchcraft* with the HOU group ($r = 0,91$) shows that **deeply involved occultic adolescents consider witchcraft and spiritism to be synonymous. The grade-effect shows clearly that increased involvement with occultism results in increased belief in witchcraft and spiritism.**

6.8.1.8 Belief in spiritism and occultism (cf. *Paranormal Belief Scale*)

It was hypothesized that **occultic adolescents would display a greater belief in spiritism than would non-occultic adolescents.**

A one-way ANOVA was performed on the data pertaining to the *spiritism* sub-scale of the *Paranormal Belief Scale* (cf. Table 6.1). It revealed that the observed differences between the means of the three groups was highly significant, and also displayed that a highly significant grade-effect existed between the high and low and non occult-user groups, $F(2,1036) = 62,92$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.7) revealed that with a criterion level for the rejection of the null hypothesis set at the 0,01 level, the observed differences between the means of the HOU, LOU and NOU groups, in all possible comparisons, were statistically significant.

The ANOVA (cf. Table 6.1) showed that **the deeper one delves into occultism, the stronger the belief in spiritism becomes.**

6.8.1.9 Belief in precognition and occultism (cf. *Paranormal Belief Scale*)

It was hypothesized that **occultic adolescents would display a greater belief in precognition than would non-occultic adolescents.**

A one-way ANOVA was performed on the *precognition* sub-scale of the *Paranormal Belief Scale* (cf. Table 6.1). It revealed that the observed differences between the means of the three groups was highly significant, and also revealed that a highly significant grade-effect existed between the high, low and non occult-user groups, $F(2,1036) = 37,63$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.7) revealed that with a criterion level for the rejection of the null hypothesis set at 0,01 the differences between the means of the HOU and NOU groups, and between the LOU and NOU groups, were highly significant. The difference between the HOU and LOU groups was shown to be significant with a criterion for rejection level of $p = 0,05$.

The ANOVA showed (cf. Table 6.1) non occult-user respondents to tend **slightly towards scepticism** about precognition, **LOU respondents to believe in precognition** and **HOU respondents to exercise strong belief in precognition. The rejection of the null hypothesis**

is called for.

Precognition received the strongest support among both high and low occult-user respondents. This supports the "chalk-face" perception that belief in precognition is the first area of occultic belief for most adolescents, and that it is consequently the strongest developed aspect of occult belief with occultic adolescents.

6.8.1.10 Effect sizes and practical usefulness

The effect size index expresses the strength of relationship between the variables under scrutiny as a standardized score. While all of the variables discussed above were found to be statistically significant, the magnitudes of the relationship between certain variables and occultism were of an order that varied from medium to high.

The chi-square tests performed on the responses of the research sample population to questions 7 -9 of Section A (cf. # 6.7.1 - 6.7.3 above) yielded the following effect sizes:

- * religious type (cf. question 7) - an effect size tending towards high, $w = 0,34$,
- * religious commitment (cf. question 8) - a medium effect size, $w = 0,25$,
- * religious denomination (cf. question 9) - a medium effect size, $w = 0,23$.

While none of these effect sizes, taken on their own, displays unusually large magnitude relationships with occultism, ¹⁹ they show a **higher magnitude of relationship with occultism than any other factors listed in the biographical section of Questionnaire 1. It is warranted to assert that religious factors show the greatest magnitude of relationship with occultism.**

The best indication of the strength of relationship between the variables **religious type**, **religious commitment** and **occultism** is seen in the contingency coefficients for a series of chi-square tests performed on the belief variables of psi, witchcraft, spiritism and precognition. The results can be seen in Table 6.16.

¹⁹ There is good reason to believe that the respondents answered questions 7-9 of Section A more guardedly than they did the more impersonal questions of the *Causal-factor Inventory* and the *Paranormal Belief Scale*. The effect size indicated here would likely be an understatement of the magnitude of relationship.

TABLE 6.16 CONTINGENCY COEFFICIENTS FOR OCCULTIC SUB-SCALES OF THE PBS WITH RESPECT TO QUESTIONS 7 AND 8 OF SECTION A

		PSI	WITCHCRAFT	SPIRITISM	PRECOGNITION
H O U	Q. 7	C = ,69	C = ,67	C = ,68	C = ,65
	Q. 8	C = ,80	C = ,67	C = ,77	C = ,81
L O U	Q. 7	C = ,52	C = ,50	C = ,53	C = ,58
	Q. 8	C = ,65	C = ,64	C = ,61	C = ,57
N O U	Q. 7	C = ,18	C = ,24	C = ,21	C = ,13
	Q. 8	C = ,25	C = ,29	C = ,33	C = ,32

Considering that the contingency coefficient, being a correlation coefficient, may be used to determine strength of relationship in cases of more than four cells in a frequency distribution (Borg & Gall, 1979:466), the C values obtained for the HOU group show that particularly strong relationships exist between the variable **religious commitment** (Q. 8) and the variable **religious type** (Q. 7) and the **occult belief** variables of the *PBS*. Correlation coefficients of 0,8 are rarely encountered in the human sciences. The correlations yielded with respect to the LOU group are also high for the human sciences.

The results show that the deeper the adolescent becomes involved with occultism, the greater is the degree of correlation between **religious type**, **religious commitment** and **occultism**. In practical terms, the stronger the occultic involvement, the weaker the degree of conventional religious commitment and the greater the degree of "religionlessness" and non-conventional religious belief.

Using the *spiritism* belief sub-scale of the *Paranormal Belief Scale* as an example, the magnitude of the relationship between the variables of **religious type**, **religious commitment** and **religious denomination** is considerably greater than the conventional parameter of C = 0,5 usually designated as large (cf. Table 6.17).

TABLE 6.17 EFFECT SIZES FOR RELIGION (TYPE, COMMITMENT AND DENOMINATION) AND SPIRITISM

	HOU	LOU
	ES	ES
Religion (type) (Q. 7) by <i>Spiritism (PBS)</i>	w = 0,94	w = 0,67
Religious commitment (Q. 8) by <i>Spiritism (PBS)</i>	w = 1,69	W = 1,17
Religious denomination (Q. 9) by <i>Spiritism (PBS)</i>	w = 1,58	w = 1,76

No other factor in this research was shown to have the magnitudes of relationship with spiritistic belief that these three religion-related factors possess. This constitutes further evidence for the assertion that "**religionlessness**", **non-conventional religious affiliations** and **poor conventional worship commitment** are the strongest indicators of adolescents at risk of occultism, and furthermore, that **belief in Christianity**, and the desired commitment to worship provide the best defence against occultism.

The effect size for the sub-scale *spiritism* (cf. Table 6.7), $f = 0,35$, is a value bordering on large²⁰ and is the largest ES of the various sub-scales on the *PBS*. This value justifies the conclusion that the *spiritism* sub-scale is the best indicator of occult belief on the *PBS*. The sub-scales for *witchcraft*, *psi* and *precognition* have medium effect sizes and show a lower relationship than *spiritism* as an indicator of occult belief.

The variable **attitude to religion** as indicated by the sub-scale *religion* in the *Causal-factor Inventory* proved to have the highest effect size among the variables of *Causal-factor Inventory*, viz. $f = 0,44$ (cf. Table 6.8). This is a large effect size by convention and attests to a large magnitude of relationship between these two variables.

In summary, **the religious factors identified in this research show the greatest magnitude of relationship with occultism** of any variable explored in this research. The practical (educational) usefulness of these variables in relation to occultism is particularly high, especially in the pro-active identification of occultic adolescents.

6.8.1.11 Summary of findings concerning religion and occultism

It can be stated with a **great** degree of certainty that:

- * Adolescents who belong to "fringe" religions are strongly at risk of being drawn into occultism.
- * Adolescents who have no religion are strongly at risk of becoming involved in occultism.
- * Adolescents who have a low level of religious commitment are strongly at risk of becoming involved in occultism.
- * There is a considerably higher level of occultism among adolescents who belong to "fringe denominations" or sects.
- * There are notable differences between various orthodox church denominations with regard to the incidence of occultism.
- * Occultic adolescents are less positive about religion (in the accepted sense) than are non-occultic adolescents.
- * The deeper the degree of occultic involvement of the adolescent, the less positive the adolescent will be towards religion.
- * An exceptionally significant grade-effect exists between occultic adolescents and non-occultic adolescents apropos religion, indicating that the more involved the adolescent becomes with occultism, the less positive the person becomes about religion. It can safely be asserted that Satanistic adolescents (who, if seriously involved with Satanism will, by definition, be deeply involved in occultism) will be negatively disposed to religion.

²⁰ Cohen (Cohen, 1988:355) designates $f = 0,25$ as "medium" and $f = 0,4$ as "large".

- * Occultic adolescents display less belief in traditional Christian doctrine than do non-occultic adolescents.
- * The deeper the degree of occultic involvement of the adolescent, the less the belief in traditional Christian doctrine.
- * Occultic adolescents display a greater degree of belief in witchcraft, spiritism, precognition and psi, than do non-occultic adolescents.
- * Occultic adolescents display belief in witchcraft, spiritism, precognition and psi, while non-occultic adolescents display unbelief in these phenomena.
- * The degree of belief in witchcraft, spiritism, precognition and psi increases with increased involvement in occultism.
- * The relationship between **religion (type), religious commitment, and religious denomination and occultism, is practically useful to education**, particularly with regard to the pro-active identification of children at risk, and with regard to curriculum development.

6.8.2 Broken homes and occultism

Because children from broken homes display a far greater incidence of social and psychological pathology, and in the light of his experience with occultic adolescents, the researcher hypothesized that **there would be a significantly higher incidence of occultism among adolescents whose parents are divorced.**

6.8.2.1 The relationship between broken homes and occultism (cf. question 5 of Section A)

A chi-square test was performed on the data in Table 6.18. It yielded a chi-square value of 9,34, $p = 0,009$, at 2 degrees of freedom. **The observed differences could not likely have been caused by chance and the rejection of the null hypothesis is warranted.** It would therefore appear that a higher incidence of children whose parents are divorced is drawn into occultism.

TABLE 6.18 DISTRIBUTION OF SAMPLE BY MARITAL STATUS OF PARENTS AND OCCULTISM

	HOU		LOU		NOU		Total	
	N	%	N	%	N	%	N	%
Parents together	16	1,5	59	5,7	716	68,9	791	76,1
Parents not together	13	1,2	25	2,4	210	20,2	248	23,9
Total	29	2,8	84	8,1	926	89,1	1039	100,0

In order to determine whether the higher incidence of occultism among adolescents from broken homes was not perhaps largely ascribable to the children living away from home and

therefore not under the watchful eye of their parent/s, the researcher analyzed the question relating to domicile (cf. question 4 of Section A). The relevant data (cf. Table 6.19) was subjected to a chi-square test.

6.8.2.2 The relationship between domicile and occultism (cf. question 4 of Section A)

The researcher felt, prior to the research, that **there might conceivably be a higher incidence of occultism among children who were living away from the watchful eyes of their parents.**

TABLE 6.19 DISTRIBUTION OF SAMPLE BY DOMICILE AND OCCULTISM

	HOU		LOU		NOU		Total	
	N	%	N	%	N	%	N	%
Parents	26	2,5	73	7,0	810	78,0	909	87,5
Hostel	2	0,2	9	0,9	89	8,6	100	9,6
Other	1	0,1	2	0,2	27	2,6	30	2,9
Total	29	2,8	84	8,1	926	89,1	1039	100,0

A chi-square test was performed on the data contained in Table 6.19 and yielded a chi-square value of 0,46, $p = 0,978$, at 4 degrees of freedom. The observable differences were almost certainly caused by chance, **requiring the retention of the null hypothesis.**

This implies that the significantly higher frequency of occultism among adolescents from broken homes is almost certainly not attributable to the fact that such children sometimes do not live under parental supervision, but is attributable to the dynamics of the broken home situation itself.

6.8.2.3 Summary of findings concerning broken homes and occultism

It can be stated with a **great** degree of certainty that:

- * Pupils from broken homes are significantly more at risk of becoming involved in occultism.
- * The relationship between **broken homes** and **occultism** is of small magnitude as measured by the effect size ($w = 0,09$).
- * Pupils who live away from parental control do not display a significantly higher level of occultism. Domicile is therefore not the cause of the higher degree of occultism among adolescents from broken homes.

6.8.3 Parents, home and occultism

6.8.3.1 General

It was hypothesized that **occultic adolescents would be more alienated from their parents,**

and more negatively disposed towards their parents, than their non-occultic peers.

6.8.3.2 Attitude to parents and occultism (cf. *parents* sub-scale in the *Causal-factor Inventory*)

A one-way ANOVA was performed on the data pertaining to the *parents* sub-scale of *Causal-factor Inventory* (cf. Table 6.2). It revealed that the observed differences between the means of the groups were highly significant, and also revealed the existence of a highly significant grade-effect between the occult-user groups and the non occult-user group, $F(2,1036) = 32,73$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with the α level set at 0,01, revealed that the observed differences between the HOU and NOU, and LOU and NOU groups, was statistically significant. The comparison between the HOU and LOU groups was statistically significant with the criterion level for the rejection of the null hypothesis set at the $p = 0,05$ level.

The ANOVA showed that adolescents **who actively engage in occultism are less positive about their parents than adolescents who are non-occultic**. While all three groups tended positive about parents, the non occult-user group was strongly positive, the low occult-user group was positive, and the high occult-user group was close to ambivalent in its stance. **This warrants the rejection of the null hypothesis in favour of the alternate hypothesis.**

The grade-effect shows beyond reasonable doubt that increasing occultism is accompanied by a loss of positiveness towards parents.

6.8.3.3 Family influences and occultism (cf. *family influences* sub-scale of the *PHSF*)

The *family influences* sub-scale of the *PHSF* was used by the researcher as a control for the interpretation of the *parents* sub-scale of *Causal-factor Inventory*. The researcher hypothesized that occultic adolescents would exhibit **a lower level of adjustment with reference to family influences as defined by the authors of the *PHSF***.

A one-way ANOVA was performed on the data pertaining to the *family influences* sub-scale (cf. Table 6.3). It revealed that the differences in the means of the groups was highly significant, and also that a highly significant grade-effect existed between the occult-user groups and the non occult-user group, $F(2,1036) = 13,86$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.9), with the pre-set $\alpha = 0,01$, revealed that the observed differences between the HOU and NOU groups, and between the LOU and NOU groups, was significant. The comparison between the HOU and LOU groups was significant at the $p = 0,05$ level. The effect size of the sub-scale, $f = 0,16$, attests to a low-tending medium magnitude of relationship between occultism and family influences - thus making *family influences* the highest ranking sub-scale of the *PHSF* in terms of the effect sizes obtained.

The authors define the concept **family influences** as:

The degree to which a person as a dependent in a home, is influenced by factors such as his position in the family, family togetherness, relationship between the parents, and socio-economic conditions (Fouché & Grobbelaar, 1971:7).

The ANOVA showed that adolescents **who actively engage in occultism are less well-adjusted with reference to family influences, when compared to non-occultic adolescents.** The mean of the NOU group, even when allowance is made for the random fluctuation of scores, ($SE = > 0,62 < 0,76$), displays maladjustment. This could possibly be indicative of the influence of the socio-economic and socio-political stress under which the White population of the RSA is currently living. The means of the two occult-user groups show even greater maladjustment. The degree of maladjustment reflected in the mean of the HOU group is very marked. This factor displays the greatest degree of maladjustment of any of the sub-scales of the *PHSF* for the high occult-user group. As there is no empirical evidence extant to demonstrate that poor familial adjustment is **caused by** occultism or Satanism, it would suggest that poor adjustment with reference to the home environment is a major **causal agency** in the development of occultism. However, as is the case in almost all cause and effect situations, factors that play an important role as causal agencies for human behaviour are themselves influenced by the phenomena they cause. There is dynamic interaction between cause and effect in people.

The grade-effect shows that **the deeper the involvement of the adolescent in occultism, the greater will be the degree of maladjustment with respect to family influences.** This could well be evidence of the effect of occultism on an important cause of occultism, in this instance home relations.

The alienation from parents and other members of the family that is implicit in the definition of "maladjustment" on this sub-scale, confirms the results obtained on the *parents* sub-scale of *Causal-factor Inventory*. The product-moment correlation coefficient of the variables **parents** (*Causal-factor Inventory*, Questionnaire 1) and **family influences** (*PHSF*) for the combined HOU and LOU groups ($N = 113$) is, $r = 0,51$, $p = 0,0001$. This correlation is good, bearing in mind that the *PHSF* sub-scale *family influences* focuses on more than just parent/child relationships.

6.8.3.4 Personal freedom and occultism (cf. *personal freedom* sub-scale of the *PHSF*)

In the light of the definition attached to the concept of personal freedom:

The degree to which a person feels that he is not restricted by his parents (Fouché & Grobbelaar, 1971:7)

the researcher felt that this sub-scale would give a useful reference point in terms of the **attitude of occultic adolescents towards their parents.**

A one-way ANOVA was performed on the data pertaining to the *personal freedom* sub-scale of the *PHSF* (cf. Table 6.3). It revealed that the differences between the means of the groups was significant $F(2,1036) = 3,54$, $p = 0,0293$. Tukey's *post hoc* studentized range test (cf. Table 6.9), with the criterion for rejection of the null hypothesis set at $p = 0,05$, revealed that the individual group comparisons of means in all combinations was non-significant. The effect size of the sub-scale, $f = 0,08$, attests to a low magnitude of relationship between occultism and personal freedom.

The ANOVA revealed **that the occultic pupils to be maladjusted in terms of personal freedom.**

The combined occult-user group mean ($M = 3,85$, $N = 113$), when compared to the NOU group mean ($M = 4,38$, $N = 926$), shows the differential in adjustment.

The maladjustment in terms of personal freedom is symptomatic of the already demonstrated maladjustment that the occultic adolescents have been shown to have in terms of family influences.

The small effect size suggests that, by convention, personal freedom with reference to occultism has little practical significance for education when used on its own because the effect size shows the magnitude of relationship to be small. This variable does, however, serve as a barometer of the quality of relationship between the adolescent and his parents - and this latter relationship is a major factor in the search for causes of occultism.

6.8.3.5 The "home" adjustment area and occultism (cf. *PHSF*)

The *PHSF Relations Questionnaire* contains sub-scales that are part of one of four separate adjustment areas, viz. **Personal, Home, Social and Formal** (Fouché & Grobbelaar, 1971:5). The adjustment area *home relations* contains sub-scales 6-7. The relevant sub-scale means were summated, and a mean stanine determined for the *home* area of adjustment for the HOU, LOU and NOU groups respectively. The pertinent descriptive data are contained in Table 6.4.

A one-way ANOVA was performed on the data pertaining to the *home relations* adjustment area (cf. Table 6.4). It revealed that the differences between the means of the groups was highly significant $F(2,1036) = 9,66$, $p = 0,0001$. Tukey's *post hoc* studentized range test, with the criterion for rejection of the null hypothesis set at 0,01, revealed that the means of the HOU and NOU groups and the means of the LOU and NOU groups was significant. With the criterion for rejection set at 0,05, no further comparisons were found to be significant.

The ANOVA showed that **occultic adolescents are considerably** ²¹ **less well-adjusted in terms of the *home relations* area of adjustment** ($M = 3,45$, $N = 113$), **than are their non-occultic peers** ($M = 4,19$). The differential between the mean of the NOU group and the HOU group is in excess of a stanine. The authors of the test define the concept home relations as:

...the relations experienced by a person as a dependant within the home environment (Fouché & Grobbelaar, 1971:7).

Just as poor home relations are a stimulus to many undesirable compensatory mechanisms, it is likely that occultism could be engaged in as an attempt by the individual to satisfy the deficits that poor home relations have caused. As such, it appears likely to be one of the causes of occultism.

²¹ Stanine two encompasses 7% of the population, stanine three 12% and stanine four 17% of the population (cf. Fouché & Grobbelaar, 1971:17). As the means are stanine means, the approximate effect of the differences can be calculated.

6.8.3.6 Summary of findings relating to attitude to parents and occultism

It can be said with a **high** degree of certainty ²² that:

- * The deeper the involvement of the adolescent in occultism, the less positive is the attitude towards their parents.
- * Heavy occult-users are, in general, ambivalent towards their parents, while low occult-users tend in general to be slightly positive towards their parents.
- * Occultic adolescents, particularly heavy occult-users, are maladjusted with respect to personal freedom as defined in the *PHSF*. This means that they perceive their parents as being too restrictive. The level of maladjustment increases with increasing occult involvement.
- * Occultic adolescents are maladjusted with respect to family influences as defined by the *PHSF*. A highly significant grade-effect exists between occult users and non occult-users apropos family influences, indicating that the more involved the adolescent becomes with occultism, the greater will be the lack of family togetherness, poor parental relationships and maladjustment regarding position in the family.
- * adolescents who become deeply involved in occultism (e.g. Satanists) display a serious level of maladjustment in terms of family influences.
- * adolescents who are occultic are markedly maladjusted in the area of *home relations* as defined in the *PHSF*, by comparison with non-occultic adolescents. **This deficit is conceivably an important cause of occultism.**

It can be **tentatively** asserted that:

- * maladjustment in terms of family influences is more a cause than an effect of occultism.

6.8.4 **Hedonism and occultism** (cf. *hedonism* sub-scale of the *Causal-factor Inventory*)

It was hypothesized by the researcher that **occultic adolescents would be markedly more hedonistic than their non-occultic peers.**

A one-way ANOVA was performed on the data pertaining to the *hedonism* sub-scale of *Causal-factor Inventory* (cf. Table 6.2). It revealed that the observed differences in the means of the groups was highly significant, and also that a highly significant grade-effect existed between the occult-user groups and the non occult-user group, $F(2,1036) = 67,17$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with the confidence level set at 0,01, revealed that the observed difference between the means of the HOU and NOU groups, and

²² A level of significance, $\alpha < = 0,01$.

between those of the LOU and NOU groups, was statistically significant. The observed difference between the means of the HOU and LOU groups was not statistically significant at the 0,05 criterion level for rejection of the null hypothesis, and chance cannot therefore be ruled out with reasonable certainty as the cause of this difference.

The ANOVA showed (cf. Table 6.2) that **adolescents who actively engage in occultism are more hedonistic in their outlook than adolescents who are non-occultic**. The non occult-user group was distinctly anti-hedonistic in their views. In recognising that the difference in the means between the high and low occult-user groups was not statistically significant, the HOU and LOU groups were merged and the mean of the combined occult-user group (N = 113) was compared with the mean of the NOU group. This showed the NOU group mean, M = 1,96 to be anti-hedonistic, and the combined occult-user group mean, M = 2,61, tending hedonistic (2,5 is ambivalent) - a confirmation of the findings of Tobacyk (1985:57) which showed occultists to be more selfish than non-occultists. **The null hypothesis can be safely rejected in favour of the alternate hypothesis.**

Hedonism emerged as the *Causal-factor Inventory* variable that correlated most strongly with the various occult belief sub-scales of *Paranormal Belief Scale*. This is evident when the data of Table 6.5 is reviewed. The HOU group yielded coefficients²³ for witchcraft, $r = -0,63$, spiritism, $r = -0,64$, precognition, $r = -0,42$, and psi, $r = -0,66$. These were the highest order correlation coefficients yielded by the 9 sub-scales of *Causal-factor Inventory* and **indicate that when a respondent tended strongly towards hedonistic views there was an accompanying strong belief in the occult**. When these correlations are compared with that between the *hedonism* sub-scale and the *Traditional (Christian) belief* sub-scale of *Paranormal Belief Scale*, $r = 0,18$, the latter shows that **hedonism and traditional belief** had a very low order of relationship for the HOU respondents. **This is irrefutable evidence of the causal bond between hedonism and occult belief**. It seems warranted to assert that **a hedonistic disposition is a major cause, if not the major cause, of the attraction to occultism**.

The magnitude of the relationship between occultism and hedonism can be gauged from the effect size for the sub-scale, $f = 0,36$, which borders on a large effect. This means that, in terms of the definition of effect size, hedonism is practically useful for education.

6.8.4.1 Summary of findings regarding hedonism and occultism

It can be stated with **great** certainty that:

- * Pupils involved in occultism are hedonistic while, in general, non-occultic adolescents are not hedonistic.

²³ The negative polarity of the correlation coefficients is the result of the fact that the items on the *PBS* were reverse scored. It does not mean that a high belief in, for example, **spiritism** means the respondent tests low on **hedonism**, the normal interpretation of a negative correlation, but in the case of the *PBS*, a negative correlation should be read as positive (cf. # 6.4.2.1).

- * Hedonism has the highest magnitude correlation with the various types of occult belief of any variable in *Causal-factor Inventory*, i.e. hedonism has a strong relationship with belief in witchcraft, spiritism, precognition, and psi.
- * Hedonism is a major cause of occultism.
- * Hedonism has a large relationship magnitude with occultism.

6.8.5 Nihilism and occultism

6.8.5.1 Introduction

The researcher hypothesized that **occultic adolescents would be more nihilistic in their attitude than would non-occultic adolescents.** This nihilism would manifest itself at two levels, viz.

- * a negative attitude to the world and its future,
- * a negative or anti-normative value system.

6.8.5.2 Negativeness about the world and occultism (cf. *nihilism* sub-scale in *Causal-factor Inventory*)

The responses to the *nihilism* sub-scale of the *Causal-factor Inventory* were analysed by means of a one-way ANOVA (cf. Table 6.2). It revealed that the observed differences in the means were highly significant, and that a highly significant grade-effect between existed between the occult-user groups and the non occult-user group, $F(2,1036) = 21,84$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with the criterion level for the rejection of the null hypothesis set at 0,01, revealed that the observed differences between the means of the HOU and NOU groups, and between the means of the LOU and NOU groups, were significant. The comparison between the means of the HOU and LOU groups was not statistically significant at the 0,05 criterion level for rejection of the null hypothesis, and **chance is almost certainly the cause of this difference.**

The ANOVA showed that **adolescents who actively engage in occultism are less positive about the future and about the world than adolescents who are non-occultic.** While the non occult-user group was positive about the future, the remaining groups were ambivalent. In recognising that the difference between the means of the high and low occult-user groups was not statistically significant, indeed the means under discussion were to all intents and puposes identical, no further calculations were called for. **The findings warrant the rejection of the null hypothesis in favour of the alternate hypothesis.**

6.8.5.3 Negativeness in value orientation and occultism (cf. *values* sub-scale of the *Causal-factor Inventory*)

The second manifestation of nihilism is the holding of negative or anti-normative values. The researcher hypothesized that **occultic adolescents would hold values that were less positive**

in relation to accepted societal norms than their non-occultic peers.

A one-way ANOVA was performed on the data pertaining to the *values* sub-scale of *Causal-factor Inventory* (cf. Table 6.2). It revealed that the observed differences between the means were highly significant, and also that a highly significant grade-effect existed between the occult-user groups and the non occult-user group, $F(2,1036) = 26,05$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with a criterion level for the rejection of the null hypothesis set at 0,01, revealed that the observed differences in the means between the HOU and NOU groups, and between the LOU and NOU groups, were statistically significant. The comparison between the HOU and LOU groups was not statistically significant at the 0,05 criterion level for rejection of the null hypothesis, and chance cannot therefore be ruled out with reasonable certainty as the cause of this difference in the means.

The ANOVA showed that **adolescents who actively engage in occultism are less positive about conventional norms and values than adolescents who are non-occultic**. While all three groups tended positive about values, the non occult-user group was very strongly positive, the low occult-user group was positive, and the high occult-user group positive, but less so. In recognising that the difference between the high and low occult-user groups is not statistically significant, the HOU and LOU groups were merged and the mean of the combined occult-user group ($N = 113$) was compared with the mean of the NOU group. This showed the NOU group mean, $M = 1,64$, to be very strongly positive, and the combined occult-user group mean, $M = 1,95$, to be positive. These findings warrant **the rejection of the null hypothesis in favour of the alternate hypothesis**.

The ANOVA showed that occultic adolescents are not nearly as much in agreement with the societal moral value system as the society would like to see. It did, however, show that at school level even heavily involved occultic adolescents, generally-speaking, still held positive values in congruence with societal expectations. As they would be relative infants in their pilgrimage into occult religion, the fact that they still hold a generally positive orientation would likely have been caused by the fact that value orientation does not change overnight, and their umbilical link with both the church (cf. Tables 6.10 and 6.12) and school would counteract the obvious gravitational flow in value-orientation of their new religion, i.e. occultism. The proven gradient (the deeper the occultism, the less positive the values) rather than the present polarity on the sub-scale is the matter that signals a need for concern.

6.8.5.4 Positiveness about drug abuse and occultism (cf. *drugs* sub-scale of the *Causal-factor Inventory*)

The increasing societal problem of substance abuse, especially among school children, has elicited very strong educational emphases in schools and in the public media to counter this abuse. The attitude shown towards drug abuse would therefore be a very good indicator of the value alignment of occultic adolescents on an issue which is the current number-one societal concern. Approval of drug abuse would be an indication of nihilism.

It was hypothesized that **occultic adolescents would be more accepting of drug abuse than their non-occultic peers**.

A one-way ANOVA was performed on the data pertaining to the *drugs* sub-scale of *Causal-factor Inventory* (cf. Table 6.2). It revealed that the observed differences in the means of the groups were highly significant, and that a highly significant grade-effect existed between the occult-user groups and the non occult-user group, $F(2,1036) = 45,40$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with the criterion level for the rejection of the null hypothesis set at 0,01, revealed that the observed differences in the means between the HOU and NOU groups, and between the LOU and NOU groups, were statistically significant. The comparison between the HOU and LOU group means was shown to be statistically significant at the 0,05 criterion level for rejection of the null hypothesis, and chance is almost certainly not the cause of this difference.

The ANOVA showed that **adolescents who actively engage in occultism are more accepting of the use of drugs for non-medicinal reasons than are adolescents who are non-occultic**. Whereas the non occult-user group was strongly against drug abuse, and the LOU group was clearly against the abuse of drugs, the HOU group was close to ambivalent. While the standard deviation of the NOU group would suggest that there is virtual unanimity among these adolescents in being anti drug-abuse, the standard deviations of the LOU and HOU group means suggest that both groups have respondents that favour drug abuse, the HOU group in particular having a significant number who do so. **These findings warrant the rejection of the null hypothesis.**

When it is remembered that most of the items in the *drugs* sub-scale also represent general societal values, this finding underscores the conclusion that **increased occultism is accompanied by an increasing tendency to hold anti-normative views.**

Caution must be exercised not to attach too much store to the findings of this ANOVA as the internal reliability coefficient ($r = 0,49$) for this sub-scale is low. The instrument should not be trusted as a measuring instrument. Any confidence shown in its results should perhaps lie in the fact that it completely confirms the trend already noted in the **values** ANOVA and more importantly, in the **hedonism** ANOVA, for the "disco sub-culture" has done much to indoctrinate adolescents into thinking of marijuana use as "fun and definitely not dangerous".

6.8.5.5 Moral conduct and occultism (cf. *moral conduct* sub-scale of the *Causal-factor Inventory*)

As this sub-scale was not built into the original design of *Causal-factor Inventory* of Questionnaire 1, there was no hypothesis pertaining to it, though the theoretical study (cf. Chapter 2) had made it abundantly clear that Satanistic behavioural patterns are extremely immoral. This sub-scale does, however, provide a reference point for comparison with the *moral sense* sub-scale of the *PHSF*.

A one-way ANOVA was performed on the data pertaining to the *moral conduct* sub-scale of the *Causal-factor Inventory* (cf. Table 6.2). It revealed a significant difference in the means of the high occult-user group and the non occult-user group, $F(2,1036) = 7,24$, $p = 0,0008$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with the criterion level for the rejection of the null hypothesis set at 0,01, revealed that the observed difference between the means of the HOU and NOU groups was statistically significant. The difference between the

means of the HOU and LOU groups, and between the means of the LOU and NOU groups, was shown to be not statistically significant at the 0,05 criterion level for rejection of the null hypothesis, and **chance is almost certainly the cause of the differences.**

The ANOVA showed that adolescents who strongly engage in occultism **display more libertinism with respect to moral conduct than do adolescents who are non-occultic.** While the non occult-user and low occult-user groups held positive moral values, the HOU group was close to ambivalent. What is true of the high occult-user group at this point is totally congruent with what has been adduced concerning their attitude to values and drugs.

Caution must be exercised not to attach too much store to the findings of this ANOVA as the internal reliability coefficient ($r = 0,34$) for this sub-scale is very low. It should not be trusted as a measuring instrument. Any confidence shown in its results should perhaps lie in the fact that it completely confirms the trend already noted in the **values** and **drugs** ANOVAS.

6.8.5.6 Moral sense and occultism (cf. *moral sense* sub-scale of the *PHSF*)

It was hypothesized that occultic adolescents **would display a greater level of maladjustment than their non-occultic peers with respect to moral sense as defined in the *PHSF*.**

The authors define the concept **Moral Sense** as:

The degree to which a person feels that his behaviour corresponds to the accepted norms of society (Fouché & Grobbelaar, 1971:7).

A one-way ANOVA was performed on the data pertaining to the *moral sense* sub-scale (cf. Table 6.3). It revealed that the differences in the means of the groups were highly significant, as well as that a highly significant grade-effect existed between the occult-user groups and the non occult-user group, $F(2,1036) = 12,07$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.26), with the criterion for rejection of the null hypothesis set at 0,01, revealed that the observed differences in the means between the HOU and NOU groups, and between the LOU and NOU groups, were highly significant. The comparison between the means of the HOU and LOU groups was found to be significant at the 0,05 level of rejection, and the chance of the null hypothesis being correct is slim. The effect size of the sub-scale, $f = 0,15$, attests to a low-tending medium magnitude of relationship between occultism and moral sense. This factor ranked second in magnitude among the sub-scales of the *PHSF* with respect to the effect sizes yielded.

The ANOVA showed that adolescents who actively engage in occultism **are less well adjusted with reference to moral sense as defined by the authors of the test, when compared to those adolescents who are non-occultic.** The mean of the NOU group, even when allowance is made for random fluctuations of scores, $M = 4,14$ ($SEM = > 0,76 < 0,79$), displays a minimal degree of maladjustment on the stanine scale. This phenomenon could also be the product of the socio-economic and socio-political stress that the White population of the RSA is currently living under, as when times are hard, moral standards tend to

accommodate acquisitive traits. The means of the two occult-user groups attest to even greater maladjustment.

When the two occult-user group means are combined ($M = 3,16$, $N = 113$), the degree of the difference between the combined group and the NOU group ($M = 4,14$, $N = 926$) is seen to be almost an entire stanine. Morality is the fruit and not the cause of religious belief. This ANOVA therefore shows one of the debilitating results of occultism, and exhibits the effects of the previously demonstrated decrease in conventional religiousness.

The grade-effect shows that **the deeper the pupil is drawn into occultism, the greater will be the morality gap between that pupil and the normal peer-group within society.** This explains why serious Satanists are capable of the level of immorality that characterizes their behaviour. The mean of the HOU group with respect to **moral sense** is at a level of maladjustment that ranks it as the second lowest of all the sub-scales of the *PHSF*. This mean places HOU respondents in the lowest 20% of the total population (cf. Fouché & Grobbelaar, 1971:17).

These results confirm those produced by the *values* and *moral conduct* sub-scales of *Causal-factor Inventory* of Questionnaire 1.

The relationship between moral sense and occultism, by convention, does have **practical significance for education**, though, if taken on its own, it does not rank among the factors that have the largest magnitude of relationship with occultism.

6.8.5.7 Self-control and occultism (cf. *self-control* sub-scale of the *PHSF*)

The authors of the *PHSF* comment on the concept **self-control** as follows:

The degree to which a person succeeds in channelling his emotions and needs in accordance with his principles and judgement (Fouché & Grobbelaar, 1971:7).

The researcher hypothesized that **one of the causes of the deviant moral conduct so frequently displayed by deviant occultists and Satanists could be the product of lower self-control.** In the light of the well documented behavioural excesses of Satanists, the researcher hypothesized that heavy occult-user adolescents would be less well adjusted with respect to self-control than their non-occultic peers.

A one-way ANOVA was performed on the data pertaining to the *self-control* sub-scale of the *PHSF* (cf. Table 6.3). It revealed that the differences in the means were highly significant and also revealed that a highly significant grade-effect existed between the combined occult-user groups ($N = 113$) and the non occult-user group, $F(2,1036) = 9,44$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.9), with the criterion for rejection of the null hypothesis set at 0,01, revealed that the observed differences between the HOU and NOU, and LOU and NOU groups, were significant. The comparison between the means of the HOU and LOU groups was not found to be significant. The effect size of the sub-scale, $f = 0,14$, attests to a low-tending medium magnitude of relationship between occultism and self-control, but the

effect size ranks joint third in magnitude among the 12 sub-scales of the *PHSF*.

The ANOVA showed that adolescents who actively engage in occultism **are less well adjusted with respect to self-control than are those pupils who are non-occultic**. The mean of the NOU pupils for **self-control** was $M = 4,09$. This would indicate slight maladjustment. As the standard error of measurement given in the *PHSF* Test-Manual (Fouché & Grobbelaar, 1971:24) is $SE = > 1,06 < 1,19$ ²⁴, the mean obtained by the NOU group could be the result of random fluctuations, and should be considered to be just within the normal range. The means of the LOU and HOU groups, however, are definitely in the maladjusted range, even when allowances are made for the standard error of measurement.

The probability of a type II error is $\beta = 0,78$, which makes it highly likely that a type II error could have occurred, and consequently, **the null hypothesis ought not to be accepted**. The matter of the significance of the group-wise comparison of the means of the HOU and LOU groups should be left to further research.

The magnitude of the effect size, by convention, suggests that the relationship between self-control and occultism, taken on its own, **has slight practical significance to education**.

6.8.5.8 Summary of findings in connection with nihilism and occultism

It can be stated with **great** certainty that:

- * occultic adolescents are more negatively disposed towards the world than are their non-occultic peers and display a lack of hopefulness concerning its future.
- * adolescents involved in occultism have value-systems that are less in agreement with generally accepted societal values than do non-occultic pupils. Inasfar as the definition of "nihilism" also includes the meaning "total rejection of current beliefs in religion or morals" (Fowler & Fowler, 1956:798), this demonstrates that occultic adolescents are nihilistic.
- * occultic adolescents are more approving of drug abuse than are non-occultic adolescents, a fact that corroborates the finding in connection with values.
- * a highly significant grade-effect exists between occultic pupils and non-occultic pupils with regard to drug abuse. This means that the deeper the involvement of the person with occultism, the more the person is likely to approve drug abuse. In the light of the fact that the use of drugs is universally encountered in the context of ritual occultism, these findings are congruent with what is known of Satanistic practices.
- * strongly occultic adolescents hold more permissive views about moral conduct than do non-occultic adolescents. This would also include the area of ritual sex, for one of the three items in the sub-scale (cf. item 58, Appendix D:208-210) focused on the practice of ritual sex.

²⁴ The SE varies according to the gender and standard of the respondent.

- * occultic adolescents are maladjusted with respect to self-control - a factor that is very likely to be one of the causes of their aberrant moral conduct.

The findings discussed above all serve to confirm that occultic adolescents are nihilistic, and that the degree of nihilism increases with increasing occultic involvement. In the light of the fact that the means of the HOU and LOU groups indicated that these adolescents hold positive value systems, it seems as if the grade effect with respect to nihilism is more evidence of nihilism being an effect of increased occultism than a cause of increased occultism.

All of the above findings are statistically significant at a high level of probability, and most have been demonstrated to be **practically (educationally) significant** because of medium or high magnitudes of relationship with occultism shown by the effect sizes.

6.8.6 Anarchism and occultism

The researcher hypothesized that occultic adolescents would **display a greater degree of anarchism than would their non-occultic peers**. As a result of the factor analysis on the Causal-Inventory Scale (*Causal-factor Inventory*) this scale was subsumed by other scales in that the items that were designed to indicate the attitude towards anarchism were understood by the respondents in contexts that required their interpretation in various other sub-scales of the *Causal-factor Inventory*. However, as anarchism involves a person's response to authority/ies and to accepted laws and constraints, the *formal relations* sub-scale of the *PHSF* was nevertheless a very good indicator of an anarchistic orientation.

6.8.6.1 Formal relations and occultism (cf. *formal relations* sub-scale of *PHSF*)

The researcher hypothesized that occultic adolescents would **show a greater degree of maladjustment apropos formal relations than their non-occultic peers**.

The authors define the concept **formal relations** as:

The degree to which a person at school, college, university or in his occupation, is successful in his formal relations with fellow-pupils/fellow-students/fellow-colleagues, as well as with figures of authority and superiors in the learning situation/work (Fouché & Grobbelaar, 1971:9).

A one-way ANOVA was performed on the data pertaining to the *formal relations* sub-scale of the *PHSF* (cf. Table 6.2). It revealed the existence of highly significant differences between the means, and also that a highly significant grade-effect existed between the occult-user groups and the non occult-user group, $F(2,1036) = 9,77$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.9), with the criterion for rejection of the null hypothesis set at 0,01, revealed that the comparison between the means of the LOU and NOU groups was significant. The comparison between the means of the HOU and NOU groups was significant at the 0,05 level of rejection, and the null hypothesis is therefore almost certainly incorrect. The effect size of the sub-scale, $f = 0,14$, attests to a low-tending medium magnitude of relationship between occultism and formal inter-personal relations and formal pupil/teacher relations. However, **this** factor ranked joint third in magnitude of relationship with occultism

among the sub-scales of the *PHSF*. The relationship between **formal relations** and **occultism**, by convention, does have **practical significance for education**.

The ANOVA has shown that occultic adolescents display **an appreciably higher degree of maladjustment in terms of their responses to figures of authority like their teachers, and also in their formal relations with fellow pupils**. This implies that they will tend to be at variance with the school as institution as well as with the teachers. This result confirms that produced by the *school* sub-scale of *Causal-factor Inventory* of Questionnaire 1.

This ANOVA, read in concert with the ANOVAS for the data pertaining to the *parents, values, school, and hedonism* sub-scales of *Causal-factor Inventory*, sounds an unambiguous message that leaves no doubt that occultic adolescents are more anarchistic in orientation than their non-occultic peers.

6.8.6.2 Summary of findings concerning anarchism and occultism

It can be said with a **great** degree of certainty that:

- * adolescents involved in occultism are considerably less well adjusted with reference to **formal relations** than those who are not occultic. They, therefore, are less successful in their relationships with authority figures in a home, school or work situation.
- * a highly significant grade-effect exists between occult-users and non occult-users apropos **moral sense**, indicating that the more involved adolescents become with occultism, the greater the degree of hiatus in relationships experienced in situations where they are required to relate to authority figures.
- * occultic adolescents, in the light of having been proved to be more negative to accepted values, more pro drug abuse and sexual licentiousness, more negative to their parents, less well adjusted in terms of the criteria of the sub-scales *personal freedom* and *formal relations*, are undisputably more anarchistically inclined than are their non-occultic peers.

6.8.7 School and occultism ²⁵

It was hypothesized that occultic adolescents would be **less positive about school than their non-occultic peers**.

²⁵ Additional information in relation to occultism and standard, age and gender can be referenced in appendices H-I (p. 221-224). Incidental discoveries regarding occultism and culture, particularly Afrikaans-English comparisons, are presented in appendix J (p. 225-228).

6.8.7.1 Attitude to school and occultism (cf. *school* sub-scale of *Causal-factor Inventory*)

A one-way ANOVA was performed on the data pertaining to the *school* sub-scale of *Causal-factor Inventory* (cf. Table 6.2). It revealed that the observed differences between the means of the groups were highly significant, and also revealed the existence of a highly significant grade-effect between the occult-user groups and the non occult-user group, $F(2,1036) = 31,28$, $p = 0,0001$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with the criterion level for the rejection of the null hypothesis set at 0,01, revealed that the observed differences in the means between the HOU and NOU groups, and between the LOU and NOU groups, were statistically significant. The comparison between the means of the HOU and LOU groups was not statistically significant at the 0,05 criterion level for rejection of the null hypothesis, and in this comparison, **chance cannot therefore, with reasonable certainty, be ruled out as the cause of this difference in the means.**

The ANOVA showed that **adolescents who actively engage in occultism are more negative about school than adolescents who are non-occultic.** The non occult-user group was distinctly positive about school. In recognising that the differences between the high and low occult-user groups were not statistically significant, the HOU and LOU groups were merged ($N = 113$) before the comparison with the NOU group. The NOU group mean, $M = 2,00$, was positive, and the combined occult-user group mean, $M = 2,37$, was only slightly positive. These findings warrant **the rejection of the null hypothesis in favour of the alternate hypothesis.**

6.8.7.2 Scholastic aspiration and occultism (cf. *scholastic aspiration* sub-scale of the *Causal-factor Inventory*)

As this sub-scale was not built into the original design of *Causal-factor Inventory* of Questionnaire 1 but emerged as a result of the *post hoc* factor analysis of the responses, no trend had been hypothesized. The ANOVA nevertheless yielded some useful confirmatory evidence.

A one-way ANOVA was performed on the data pertaining to the *scholastic aspiration* sub-scale of *Causal-factor Inventory* (cf. Table 6.2). It revealed the existence of a significant grade-effect between the occult-user groups and the non occult-user group, $F(2,1036) = 8,69$, $p = 0,0002$. Tukey's *post hoc* studentized range test (cf. Table 6.8), with the criterion level for the rejection of the null hypothesis set at 0,01, revealed that the observed differences in the means between the HOU and NOU groups, and between the LOU and NOU groups, were statistically significant. The comparison between the means of the HOU and LOU groups was shown to be not statistically significant at the 0,05 criterion level for rejection of the null hypothesis, and **chance is likely to be the cause of this difference in the means.**

The ANOVA showed that pupils who strongly engage in occultism **have decidedly lower aspirations about completing their schooling than do those adolescents who are non occult-users.** There is a significant difference in degree of scholastic aspiration between the NOU adolescents and the LOU adolescents as well, the latter group displaying a lower level of aspiration.

The NOU group average on **scholastic aspiration** tends towards being very high. The trends noted with regard to scholastic aspiration are totally in keeping with the findings concerning the *school* sub-scale.

Caution must be exercised not to attach too much store to the findings of this ANOVA as the internal reliability coefficient ($r = 0,48$) for this sub-scale is low. The grounds for confidence lie in the congruence of these findings with those of the *school* sub-scale.

It is possible that the previously demonstrated maladjustment of occultic adolescents in respect of their formal relations with superiors could be responsible for their lower positiveness towards school. It is more likely, however, to be the result of a combination of many factors, viz. their hedonism, their nihilism and their anarchism would all combine to put them at odds with an institution that, par excellence, stands for and propagates the desirable and conventional in values and responses.

6.8.7.3 Formal relations and occultism (CF. *formal relations* sub-scale of the *PHSF*)

The ANOVA conducted on the *formal relations* sub-scale of the *PHSF* (reported in # 6.13.1) has demonstrated that occultic adolescents display an appreciably higher degree of maladjustment in terms of their responses to figures of authority like their teachers, and also in their formal relations with fellow pupils. This implies that they will tend to be at variance with the school as institution as well as with the teachers. As this sub-scale also indicates maladjustment in their formal relations with peers, it exacerbates their dislike of school.

This result confirms that produced by the *school* sub-scale of *Causal-factor Inventory of Questionnaire 1*. It is conceivable that their ambivalence towards school is largely the result of their anarchic disposition, which makes submission to authority figures and structures very unpalatable - hence their attitude to school.

6.8.7.4 Summary of findings relating to school and occultism

It can be stated with **great** certainty that:

- * occultic adolescents are less positive about school than their non-occultic peers.
- * occultic adolescents display lower scholastic aspiration, and desire to complete their schooling than do their non-occultic peers.
- * occultic adolescents display maladjustment with regard to their formal responses towards figures of authority like the Principal and teachers.
- * occultic adolescents display maladjustment with regard to their formal relations with their non-occultic peers.

6.9 CONCLUSION

The results of the empirical research have been tabulated and discussed. The researcher

posited nine distinct hypotheses relating to **religion**. In each instance it was possible to reject the null hypothesis. The probabilities were of such orders as to engender very great certainty in rejecting the respective null hypotheses. The religious causal-agencies have emerged as the factors which have the largest magnitude of relationship with occultism. It has been possible to demonstrate that:

- * atheists or agnostics (with reference to conventional religion) are more likely to gravitate to occultism.
- * adolescents with sectarian connections are more likely to become occultic
- * occultic adolescents display less traditional religious commitment.

In addition to the above, the researcher tested twelve more hypotheses. It was possible to reject the null hypothesis eleven times - in every instance by convincing margins. The statistical significances obtained have made it possible to "prove" that:

- * pupils from broken homes are more at risk of being drawn into occultism
- * occultic adolescents are alienated from their parents
- * occultic adolescents are hedonistic
- * occultic adolescents are nihilistic
- * occultic adolescents are anarchistic
- * occultic adolescents display a lower level of morality
- * occultic adolescents are alienated from their respective schools.

The empirical results lend support to many of the existing perspectives about occultism extant in the literature - especially with regard to the characteristics and values of deviant occultists or Satanists.

In analyzing the empirical data the researcher has made certain discoveries that add more light on the subject of Satanism and occultism. Only findings relevant to the hypotheses have been tabulated in this report but some of these non-pertinent nevertheless valuable findings have been included as appendices.

The findings, conclusions and recommendations will be appended in the next chapter.

7. FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

7.1 FINDINGS

7.1.1 Satanism

Satanism is an apostatic religion that overtly and consciously seeks to glorify and honour Satan, the enemy of God (cf. # 2.2.1.1; 2.2.1.3). The name "Satanist" is used by two distinctly different branches of this apostatic religion: the *Traditional Satanists* and the *Modern Satanists*, each of which functions independently, and both of which consider themselves to be the "real" Satanist movement or Church (cf. # 2.2.1.1.5).

Traditional Satanism harks back to the eighth century A.D. but has its roots in ancient **witchcraft** which can be traced back to the earliest times of Old Testament history. This ancient witchcraft is characterized by maleficence and openly covenants to serve Satan (cf. # 2.2.1.1.4; 2.4.2). *Modern Satanism* has existed for less than a century but has very ancient roots for it is a modern incarnation of the ancient fertility cults. It is a ritualized fertility cult that focuses its worship on Satan or Lucifer, which it perceives to be a non-personalised "principle of evil". These Satanists are actually atheistic. *Modern Satanists* are maleficent (cf. # 2.4.3; 2.6.1.2; 2.6.1.5; 2.7.2.2; 2.6.1.4). While it is difficult to conceive of a *Traditional Satanist* that is atheistic, i.e. does not believe that Satan exists, there is abundant evidence that many of the *Modern Satanists*, who are theoretically supposed to be "atheistic" actually do believe in and worship a "real" anthropomorphic Satan. There is a considerable element of *Traditional Satanism* among the *Modern Satanists* (cf. # 2.6.1.5).

Both branches of Satanism are totally immersed in the practice of **occultism**, which forms the backbone of their faith and life. Occultism entails recourse to spirit agencies for the purpose of bringing about desired ends. Whereas there are many occultists in the world who are disdainful of Satanism, there are no Satanists who do not practise occultism (cf. # 2.5.1.4; 2.6.1.5). It is a mistake to conceive of Satanism as the ritualized arm of occultism - it is better thought of as a self-standing religion that gives to occultism a cardinal place and function (cf. # 3.2.5.2).

Traditional Satanism is chiefly characterized by **nihilism**. This is the logical outworking of the conscious worship of the "Evil One". *Modern Satanism* is chiefly characterized by **hedonism**. Over and above their main characteristics, both branches of Satanism display **anarchism, hedonism, nihilism** and **maleficence** (cf. # 2.5.3.1; 2.7.1.2; 2.7.1.3; 2.7.1.4). Both branches of Satanism have strong ritual practices and organizational structures. The much publicized ritual practices show strong signs of having been cloned from Christianity. *Traditional Satanism's* ritual is a conscious parody of Christian ritual (cf. # 2.5.2; 2.6.2).

There are approximately three *traditional Satanists* for every *modern Satanist* in the adolescent Caucasian population of the Transvaal (cf. Appendix L, p. 230).

7.1.2 The occult

The "occult" is the hidden world of the supernatural, influenced and energised by demonic beings. **Demons** are spiritual beings who align themselves with Satan and who further the ends of his leadership. "Occultism" describes the practices by which the assistance of occult

beings is enlisted by humans (cf. # 3.2.1).

Occultism can best be understood by means of a three-fold classification, viz.

Magic: Activities intended to cause the manipulation of people, events and animals to conform to desired ends - the said conformity being the product of demonic intervention.

Spiritism: Activities designed to facilitate the passage of information between man and the occult world through the intervention of intermediaries called "mediums". The communication is bi-directional.

Divination: Activities directed at the acquisition of knowledge about people and events using occult sources but without the function of a "medium". The desired knowledge could be of things or events past, present or future - though the predominant motive is usually knowledge of the future (cf. # 3.2.5; 3.2.6; 3.2.6.3.1; 3.2.6.1.1.; 3.2.6.2.1).

Occultism in all three forms can be traced back to the earliest literature of mankind, e.g. cave drawings in the Orange Free State, dated to 4000 B.C., the Code of Hammurabi, Enuma Elish and sundry other writings of the Ancient Near East (cf. # 3.2.6.1.3; 3.2.6.2.2).

Occultism in all its forms has been condemned and proscribed in the strongest terms from the earliest times of Biblical Revelation (cf. # 3.2.3.1; 3.2.3.2; 3.2.3.3). The Bible permits no intercourse with demonic beings. This includes any such activity designed to accomplish "good ends" (cf. # 3.2.3.5). It has been proved that occultism has detrimental effects on practitioners. These effects include manifestations such as psychosomatic diseases and substance dependence and abuse (cf. # 3.2.7.2.1; 3.2.7.2.2). Occultism has been shown to produce psychological and psychiatric disturbances in practitioners. These include various neuroses, personality disorders, hysteria, obsessive-compulsive states, dissociative conditions, schizophrenia and depressive conditions. The list of behavioral symptoms associated with these conditions is significantly large (cf. # 3.2.7.3). Occultism has also been found to cause social pathology in practitioners. Empirical evidence has shown that increased occultic belief lowers social interest and raises self-interest. Furthermore, there is a plethora of documented cases of ritual murder, sexual child abuse, sexual crimes, drug peddling, desecration of religious places and other crimes that flow from the behaviour of deviant occultists (cf. # 3.2.7.3). Not surprisingly, occultism has been identified as the cause of spiritual pathology in practitioners. This is evidenced by increasing antagonism to religion and Christianity in particular, a deteriorating value-system evidenced by increased sanction of immoral behaviour, and a greater manifestation of sinfulness, to name but some. It seems more than likely that the previously mentioned social pathology almost certainly hails from spiritual causes (cf. # 3.2.7.4).

As education entails leading a child to greater maturity so that the child may attain optimum self-realization in terms of the physical, mental, social, emotional/psychological and spiritual dimensions of personality, the evidence of the harmful effects of occultism leaves us in no doubt that occultism is a threat to the realization of educational goals on all fronts (cf. # 3.2.7.5; 4.2).

Satanism is related to occultism in that they are associated phenomena. They have own

identities yet have massive areas of overlap. These areas of commonality and interface have made it possible to learn and infer many things about Satanism from an analysis of occultism. While this study has primarily used the congruence between occultism and Satanism to illuminate Satanism, sight must not be lost of the fact that they have distinct identities. All Satanists are occultists but not all occultists are Satanists (cf. # 3.2.5.2). Many occult practitioners do not recognise that they are serving the "kingdom of darkness", whereas in contrast, Satanists overtly worship and serve Satan (cf. # 3.2.5.2).

7.1.3 **Demon possession**

"Demon possession" is the term used in the Bible to describe a state or condition in which a human personality is controlled by evil spirit entities (cf. # 3.3.1.4). This condition is not an archaic description of mental illness (cf. # 3.3.1.1; 3.3.1.3).

The diagnosis of demon possession can only be made upon the assessment of symptoms - many, but not all of which are contained in the Biblical accounts of such people (cf. # 3.3.1.3). Demon possession is characterized by many symptoms, which are also symptoms of a wide variety of mental and psychiatric illnesses (cf. # 3.3.3.3). It is normally a self-induced condition in which personality control is voluntarily yielded by the possessed person (cf. # 3.3.5.1). Some of the more important causes of demon possession are occult involvement and experimentation, "altered states of consciousness" and false religions (cf. # 3.3.5.2; 3.3.5.3; 3.3.5.4).

The majority of occultists are not demon possessed. However, it is likely that all who are demon possessed are occultic (cf. # 3.3.5). Some Satanists may be demon possessed but the majority are unlikely to be. Satanism does, however, afford an outstanding vehicle for bringing about demon possession. Demon possession would therefore constitute the "worst case scenario" for the well-being of the individual Satanist.

7.1.4 **The New Age Movement**

The "New Age Movement" is the term given to a **movement** that has arisen since the late 1960's, who believe that the age of peace and enlightenment has dawned, the so-called *age of Aquarius* (cf. # 3.4.2).

The *New Age Movement* is associated with occultism as a result of the very strong ties this movement has with Eastern religions, particularly Hinduism (cf. # 3.4.3; 3.4.4; 3.4.1). The relationship of the *New Age Movement* with Satanism is neither direct nor strong. Inasmuch as it may be found to exist, it is more likely to be due to the occultism that the *movement* espouses, rather than the ideals and practices of the *movement* itself (cf. # 3.4.5).

7.1.5 **Mysticism**

"Mysticism" is the term used to describe the striving of people to become "one with God" (cf. # 3.5.1). Mysticism as a phenomenon can be found in the practice of both Christianity and false religions (cf. # 3.5.2).

The goal of mysticism is never realized by means of knowledge but comes in response to the application of "methods" (cf. # 3.5.3). The techniques used (e.g. meditation, exercise) are mediated through "altered states of consciousness" (cf. # 3.5.3). Mysticism and occultism are

related phenomena. Many occultists use the consciousness altering techniques of the mystics to facilitate their contact with demonic entities (cf. # 3.5.4). Mysticism is related to Satanism in the same way as occultism is related to mysticism. When mystic techniques are used by a Satanist to facilitate contact with occult beings, the relationship is direct (cf. # 3.5.5).

7.1.6 **Parapsychology**

The term "parapsychology" is applied to the field of scientific study that endeavours to explain supernatural or supernormal phenomena (cf. # 3.6.1). Over the last sixty years or so, various scholars have produced a significant body of knowledge to show that not all of the phenomena classified by laymen as supernatural should be attributable to "other-worldly" causes (cf. # 3.6.3). Some phenomena cannot, however, be attributed to naturalistic causes, but should be recognized to be the work of occult forces (cf. # 3.6.3).

Parapsychology is not related to either occultism or Satanism but does have the effect of bringing the scientist concerned into contact with the hostile world of the occult (cf. # 3.6.4).

7.1.7 **The factors that promote and cause Satanism**

Satanism is a religion. The growth of "faith in Satan" develops in the same way as does faith in any other religion (cf. # 4.2.1). It is useful to differentiate between primary and secondary causes - the former being the educo-psycho-social deficits and needs that motivate the activities of the individual, and the latter being the behaviour that facilitates the growth of this new faith (cf. # 4.1). The causes of Satanism are the same for both *traditional* and *modern* Satanism (cf. # 4.1).

There is a variety of factors that facilitate the growth of belief in Satanism. In the case of adolescents the most important factors or "conditioning media" are: sex, drugs, fantasy games, occultism, peer-group pressure and nihilistic music (cf. # 4.2.2.5; 4.2.2.6; 4.3). The primary causes that have been empirically demonstrated to be related causally to Satanism, are the need of self-actualization (cf. # 4.4.2), the need of acceptance (cf. # 4.4.3), the need of love (cf. # 4.4.4), and the need of power (cf. # 4.4.5).

7.1.8 **The extent of occultism among Caucasian adolescents in the Transvaal**

The level of occultism present in the Caucasian adolescent population of the Transvaal is 10,9%, with 8,1% being low occult-users and 2,8% being high occult-users (cf. # 6.2).

7.1.9 **Occultism and religion : causes and effects**

In comparison with their non-occultic peers occultic adolescents display a markedly greater degree of belief in witchcraft, spiritism, precognition and psi. Significant grade-effects between the non-occult, low-occult and high occult-user groups exist (cf. Table 6.1; # 6.7.6; 6.7.7; 6.7.8; 6.7.9). Occultic adolescents from both the high and the low user-groups show positive traditional and Christian belief - the trend, however, being towards a lower level of Christian belief as occultic involvement increases (cf. # 6.7.5; Table 6.1). A significantly higher degree of atheism or agnosticism is displayed by occultic adolescents, suggesting that "religionlessness" makes the adolescent susceptible to diabolical religion (cf. # 6.7.1). It is also evident that they display a significantly higher degree of "fringe religion" connections, suggesting that a number of these sectarian religions are positively disposed towards occultism

(cf. # 6.7.1). It comes as no surprise then to note that occultic adolescents have a markedly lower commitment to their formal religion (denomination), as measured by their frequency of attendance at worship. There is a grade-effect evident. These facts suggest that religious commitment is both a cause of occultism and that occultism, in turn, exercises an effect on the religious commitment of the practitioner (cf. # 6.7.2; 6.7.3). Finally, occultic adolescents are less positive about religion in the broad and accepted sense, and a strong grade-effect is evident (cf. # 6.7.4). High occult-user adolescents tended to be negative about religion (cf. Table 6.2).

7.1.10 **Parental relationships and occultism : cause and effect**

There is a greater degree of occultism associated with adolescents whose parents are divorced than with adolescents from homes where the parents are still together (cf. # 6.9). This is possibly the explanation for the fact that occultic adolescents are significantly less positive about their parents, and the role of parents in general (cf. # 6.10). A significant grade-effect demonstrated that the deeper the involvement in occultism, the more negative was the attitude to parents (cf. # 6.10.2). It was also shown that these children are less well adjusted with respect to their position in the family, and with respect to family togetherness and the relationship between their parents (cf. # 6.10.3). The occultic adolescents show their greatest degree of maladjustment in the area of family influences (cf. Table 6.3). A further evidence of poor child-parent relationship is seen in the fact that they feel their parents to be more restrictive on them (cf. # 6.10.4). In conclusion, the performance of the occultic adolescents in terms of the *home adjustment* area of the *PHSF* indicates that these children are less well-adjusted as dependents within the home environment (cf. # 6.10.4).

7.1.11 **Hedonism and occultism: cause and effect**

Occultic adolescents are hedonistic and the grade-effect indicates that the degree of hedonism increases in tandem with their occultic involvement (cf. # 6.11).

7.1.12 **Nihilism and occultism: cause and effect**

Occultic adolescents are more nihilistic in that they display greater negativeness about the future of the world (cf. # 6.12.2), greater negativeness towards accepted moral values (cf. # 6.12.3), more positiveness and a greater acceptance of drug abuse (cf. # 6.12.4) and a tendency to sanction ritualistic sexual misconduct (cf. # 6.12.5). The performance of the occultic children on the *moral sense* sub-scale of the *PHSF* showed occultic adolescents to feel that their behaviour does not correspond to the accepted norms of society (cf. # 6.12.6). Significantly, these children were shown to display a lower degree of self-control, a factor that may account for their anti-normative morality (cf. # 6.12.7).

7.1.13 **Anarchism and occultism: cause and effect**

Occultic adolescents are more anarchistic in their behaviour. This was demonstrated by the lower level of adjustment shown on the *formal relations* sub-scale of the *PHSF* (cf. # 6.13.2). Their relationships with fellow pupils and with figures of authority, like teachers and principal, display significant maladjustment (cf. Tables 6.3; 6.4).

7.1.14 **School and occultism: cause and effect**

Occultic adolescents are less positive about school (cf. # 6.14.1) and display a lower level of scholastic aspiration as exemplified in their lack of desire to matriculate (cf. # 6.14.2). The maladjustment in terms of their formal relations with peers and figures of authority (cf. # 6.13.1) is doubtless an important cause of their negativity about school.

7.2 **CONCLUSIONS**

Accountability is given here with regard to the five aims of the research.

7.2.1 **Satanism and its associated phenomena** (cf. # 1.5.)

The first object of this research was to determine what Satanism is, the identification of the associated phenomena and the exposition of the relationship between Satanism and these phenomena (cf. # 1.5). It is now clear that:

- * Satanism is a religion that manifests itself in two distinct forms: *traditional Satanism* and *modern Satanism*.
- * *Traditional Satanism* is descended from ancient witchcraft, covenants with Satan, and is maleficent.
- * *Modern Satanism* is a reincarnation of the old fertility cults, is maleficent, but does not believe Satan to be an anthropomorphic being.
- * *Modern Satanism*, in its pure form, is an atheistic form of ritualized hedonism.
- * The lines that separate the two types of Satanism are very faint, if not absent.
- * There are about three *traditional Satanists* for every one *modern Satanist* in the research sample population ¹
- * The phenomenon most closely associated with Satanism is **occultism**.
- * Satan stands at the head of the occult world and demonic forces energise the occult.
- * People who dabble in the occult are serving the interests of **the** enemy of God.
- * Occultism is a religion, although most who practise it do not recognise this fact.
- * Occultism is the "staple diet" of Satanism.
- * Demon possession is the term used to describe the state in which a human personality

¹ Empirical evidence for this assumption is contained in Appendix L, p. 230. This evidence has been included in the appendices as the researcher had not hypothesized concerning this factor. The discovery of the two types of Satanism came as a result of the literature study.

is under the control of evil beings or demons.

- * This condition is rarely seen, and is diagnosed after all possible psychiatric conditions have been eliminated as possible explanations.
- * Satanism and occultism are strong causal agencies for this condition, but relatively few occultists and Satanists finally become demon possessed.
- * The *New Age Movement* is a modern movement intent on ushering the *Age of Aquarius*.
- * The movement is thoroughly enmeshed with occultism and is the "non-religious front" of Hinduism in the Western world.
- * The *New Age Movement* has no direct relationship with Satanism, but serves as a facilitator in promoting occultism.
- * *Mysticism* is the practice associated with the striving of man to "become one with deity".
- * It entails the application of techniques which are designed to bring about "altered states of consciousness", which in turn is seen as a necessary condition in the quest for this unity.
- * Mysticism does not have any direct relationship with Satanism, but the methods used by these mystics to "alter the state of consciousness" frequently bring the practitioners into contact with the occult.
- * *Parapsychology* is a branch of the human sciences and is focused towards producing naturalistic explanations for "supernatural" phenomena.
- * This discipline has nothing directly to do with Satanism or occultism other than the scientific study of the phenomena encountered in Satanism or occultism.
- * Students of this science run the risk of being exposed to the occult and subsequently becoming trapped in its influence.

In the light of the above, the first aim of this research (cf. # 1.5) has been achieved.

7.2.2 **The degree to which pupils believe and practise Satanism and the occult** (cf. # 1.5.)

In view of the constraints placed on the researcher by the Transvaal Education Department (cf. # 5.3.2.4) the questionnaire did not use the words "Satanism" or "occult" or any of their cognates. While it was possible to identify the occultic pupils in the sample population clearly and precisely, it was not possible to differentiate between the occultic and Satanistic pupils. However, some progress could be made in this regard by means of deduction, using other research recently conducted with the same target population in conjunction with the results of this research.

Just short of eleven percent of the sample population was found to be occultic. The **high occult-user** population amounted to 2,8 percent of the total research sample population, and 25,7 percent of the total occultic element in the research sample population. As this and other empirical research has shown that **Satanists are high occult-users**, it is likely that the actual Satanistic population is to be found within the high occult-user sub-population of this research. The research conducted by the Transvaal Education Department into the standing of Satanism showed there to be a 1,6 percent incidence (TED, 1992:50). Because both studies have been executed in the same geographical area and among the same target population, and within 12 months of each other, the following deductions would seem valid:

- * There are 1,6 percent of Satanistic adolescents in this target population.
- * **This study has shown 2,8 percent of the target population to be high occult-users.**
- * Therefore 17 of the 29 high occult-user pupils would likely be Satanistic.
- * Therefore close on one in two high occult-users become Satanists.
- * These deductions provide support for the assertion that "dabbling" or involvement with the occult is a high road into Satanism.
- * The implication of this reasoning is that once the *Occult Involvement Scale* has been used to determine the **high occult-users**, the number can be halved for an approximation of the number of Satanists in the population.
- * Nearly 3 percent of the target population is involved in occultism to a very significant degree, and a further 8 percent of the population is involved to a lesser degree.
- * In total, occultism has already taken root in 11 percent of adolescent "hearts".
- * Occultism would therefore rank above the largest single church denomination in the country, numerically speaking.

Whereas **this** aim of the research (cf. # 1.5) was **not fully realized**, it was also not fully realizable. This particular aim was made "non-achievable" by certain constraints placed on the researcher by the Transvaal Education Department prior to their sanctioning of the research Questionnaire 1 (cf. # 5.3.2.3). Against the backdrop of the crucial constraints that were placed on the researcher at the time of embarking on the empirical investigation, it has nevertheless been possible to offer more than just an educated guess concerning the incidence of Satanism in the target population - this as a result of the fact that it has been possible to determine with good precision the incidence and degree of occult belief among Caucasian school-going adolescents in the Transvaal.

7.2.3 **The factors which predispose children to become involved in the occult or Satanism** (cf. # 1.5.)

The research has made the following conclusions regarding causation possible:

- * The primary causes of Satanism and occultism are the educo-psycho-social needs/deficits of love, self-actualization, acceptance and power.

- * The primary need/deficit that is **the most significant cause** of Satanism and occultism is that of religion.
- * Occultic adolescents are more likely to come from broken homes.
- * Occultic children are less well adjusted with respect to their position in the home, their relationships with their parents, and their relationship with siblings. They have
- * Occultic adolescents are negative with regard to their parents, and to perceive their parents as restrictive. It is reasonable to infer that these unsatisfactory home circumstances provide a powerful stimulus for occultism by leaving the child with a variety of unfulfilled needs that become primary causes in behaviour determination and motivation. Unsatisfactory home circumstances would doubtless engender deficits with regard to the need for love, the need for acceptance, the need for self-actualization and the need for faith.
- * Secondary causes or facilitators that are very influential in enticing adolescents into Satanism are sex, drugs, fantasy games, occultic "dabbling", peer-group pressure and nihilistic music.
- * These "conditioning media" make it possible for Satanistic belief to gain a foothold by variously satisfying one or more of the needs of the physical, mental, social or emotional dimensions of personality.
- * The most significant secondary cause of Satanism is occult "dabbling" or experimentation. When the adolescent begins to experiment with forms of occultism, be it for the sake of curiosity, or in order to satisfy an innate need for religion, the possibility is high of progression to deep occultic belief and even to overt Satan worship.
- * This research has shown that children who belong to "fringe religions" are much more at risk of becoming occultists. This is because most of these sectarian religions are very accepting of occultism, and some even incorporate occultism into their worship and practice. The likelihood exists that the adolescent who is part of a milieu that is positive about occultism will "dabble" in occultism without any sanction from his religious environment.
- * A factor that emerged very strongly as a likely reason for adolescents turning to occultism rather than some or other of the many alternative religions is a **hedonistic disposition**. Satanism is the religion, *par excellence*, that caters for a hedonistic mind-set. The appeal of occultism lies in the offer to manipulate reality so that the hedonistic inclinations of the practitioner can be satisfied.
- * A **nihilistic disposition** in the individual is another possible causal factor to emerge from this research. Occultic adolescents have been shown to be comparatively far more negative towards the world and its future and towards societal moral values. The *PHSF* has shown occultic adolescents to be maladjusted with regard to the correspondence of their behaviour to societal norms. The degree of maladjustment shown causes it to rank second highest of the twelve factors probed, with only *family influences* showing greater maladjustment. The nihilism of the occultic children has

been confirmed by consistent results in five separate sub-scales - as strong an indicator of the validity of the findings as could be desired. The nihilistic orientation of these occultic children is doubtlessly largely the result of inadequate role-modelling and miseducation at home, for the home is the individual's primary "value-giver". The attribution of the nihilism to parental neglect would be consistent in the light of the already-demonstrated poor parent-child relationship. Satanism and occultism epitomize nihilism. They consequently afford the adolescent a sub-culture in which his natural disposition will flourish, and where he can be "normal" by his personal standards, and furthermore, to find religious approbation for such nihilistic thoughts and conduct. The deficit in the adjustment of occultic adolescents with respect to **self-control** is a further factor that can be brought into relationship with his nihilism.

Because of the symbiotic relationship between cause and effect in people, it is doubtless so that **all of the factors listed as causes are also results** of occultic involvement. It is nevertheless warranted to assert that in addition to providing ample confirmation of most of the causal factors that have previously been empirically identified, this research has added the factors of "religionlessness", "fringe religious connections", hedonism and nihilism as causes of Satanism. The research has also given strong evidence for the causal role played by poor parental functioning and poor home circumstances.

This aim of the research (cf. # 1.5) has been achieved as planned.

7.2.4 **Fundamental pedagogical insights emanating from the research** (cf. # 1.5.)

The findings of both the study of the literature and the empirical research have fundamental implications for education. These are:

7.2.4.1 The role of the parent in education

The parents are the primary educators in the life of the child. The role played by the parents embraces:

- * the development of emotional and psychological stability
- * the inculcation of a morally accountable value system as parameters for behaviour
- * the provision of the foundations for true religion.

The development of emotional and psychological stability is of cardinal importance in relation to the primary causes of Satanism. As behaviour is directed at need satisfaction/reduction, the educo-psycho-social deficits that have been shown to provide **the** stimulus for the pilgrimage of the adolescent into Satanism mostly have their origins in the default of the parents. It is true that parents shape their children not only by what they do but also by what they should have done yet have omitted to do. This research has been able to demonstrate that occultic adolescents are:

- * alienated from their parents,
- * negative about their parents,
- * feel restricted by their parents

- * maladjusted with respect to their home relationships as well as in relation to close relatives.

It has been established that:

- * these factors increase in proportion to the adolescent's depth of involvement in occultism.

It is plausible that many of the children who engage in deviant occult behaviour are doing so to satisfy large-magnitude deficits. The role played by the parent in this regard, whether actively or by default, is paramount.

The parents also determine the direction and content of the child's value-system. The "world and life-view" of the parents becomes the first, and often enduring, parameters in which the child addresses the circumstances of life. The maintenance of a loving, respectful relationship is integral to the parents' ability to remain the primary norm-giver of the adolescent. The alienation that characterises the parent-child relationship for the occultic child cannot but have a debilitating effect on the performance of the parents as value-educator.

In leading their children to "true religion", the parents face their greatest challenge, for religion is mostly "cloned". Though it is vitally important for the parent to teach the child the "important truths" of the faith - a deficiency here can be compensated for by the church - the most important function of the parent is the teaching of "what to do with and in respect of the important truths of the faith". Adequate religious morality must needs be role-modelled by the parent. This research has shown occultic adolescents to have poor moral sense, to be condoning of immorality and to hold negative value-systems. In this regard the failure of the parents has had the result of leaving the child with a negative value system which renders the child compatible with the morality of occultism and even Satanism.

The research has shown the cardinal effects of religionlessness and sectarian or "fringe" belief on the development of occultic or Satanistic belief. Parents who do not succeed in imparting to their children "true faith", render them susceptible to the advances of diabolical religion. Man is a religious being and consequently cannot live outside of a paradigm of religious belief. The form taken by his religion, however, will reflect the handiwork of "important others" in his life, whether they be parents or peers.

7.2.4.2 The role of the Church in education

The Church has a secondary, but significant educational role to play in the life of a child. It would provide the most important facilitation, after the parent, of "true religion". The nurturing of the tenets of the faith together with the creation of a conducive social environment for the nurturing of the faith, has an important enhancing effect on the religious development of the child. Unfortunately, the church cannot play that role in situations where it has not been actively enlisted by the parent. Unless church is an important part of the life and practice of the home, it is nullified as an educational agent in the life of the individual. This research has shown that 63,2% ² of Caucasian adolescents in the Transvaal attend their place of worship once per week or more frequently, and in contrast, between 21,3 and 27%

² The percentages quoted in this paragraph are extrapolated from Table 6.12.

of adolescents attend so infrequently as to suggest that the Church can have little success in the achievement of its aims. That the Church is not always as successful as might be desired becomes apparent when it is noted that 45% of occultic adolescents attend their place of worship at least once per week. It might be said in mitigation that if the primary educators (the parents) are not doing their work properly, the secondary educators are somewhat hamstrung, for the parameters have been set by the primary educators.

7.2.4.3 The role of the school in education

In order to provide an efficient and adequate educational environment the school functions with a structured and regulated orderliness.

Satanism is clearly at variance with the nature and characteristics of the school as outlined above. Were Satanism to become well rooted in a school, it would counteract the proper functioning of the school in a number of significant ways. The anarchism that characterises the behaviour of Satanists would threaten the structured orderliness of the school. The hedonism that characterises most Satanists and occultists would counter the normative ideals held out as the standards of conduct - particularly those norms and values that place a premium on "doing unto others", for Satanism and occultism are demonstrably self-centred religions. This would also put them at variance with the wider peer-group within the school. The nihilism that so strongly emerges as a characteristic of occultists and Satanists would strongly alienate them from the authority figures, the wider peer-group and the ethos of the school. Furthermore, it will also bring them into conflict with the aims of the subject content of the formative subjects as well as the academic disciplines, for all subject disciplines are predicated on an implicit normative morality.

Empirical evidence has been adduced in this research to demonstrate that occultic adolescents are considerably less positive about school, about its structures, aims and values. Their scholastic aspirations are also at a significantly lower level and they are not positive about the necessity to succeed with their schooling in order to be successful in life. Evidence has predictably emerged to show that they are alienated from their peer-group and also from the authority figures in the school. Three separate sub-scales have produced a synoptic negativeness to school and its structures, attesting to the validity of the findings. It is therefore not conjecture that Satanism and occultism have far-reaching negative implications from a fundamental pedagogical perspective.

In summary, the Satanist will be at variance with the aims and the ethos of education, will be a threat to the authority of the teachers and principal, will tend to undermine discipline and orderly normative functioning and behaviour. The Satanist will also have personal conflict with much of the content of the curriculum - particularly in all areas pertaining to norms and values. Logically, the Satanist will relate poorly to the teachers and be ostracized by the normally adjusted peer-group. The conclusion is that the Satanist will, unless very carefully handled and managed, pose a threat to the well-being of other pupils and also to the effective functioning of the school itself. The threat is amplified by synergistic enhancement if a group of Satanists is allowed to exist comfortably within a school.

As a result of **this** literature study and empirical research it has been possible to adduce fundamental pedagogical insights concerning Satanism. This particular research aim has also been reached.

7.3 RECOMMENDATIONS

7.3.1 Recommendations emanating from this research

1. That the characteristics, nature and practice of the two Satanistic movements should be drawn to the attention of all who would be called upon to deal with Satanists in an educational milieu, viz. parents, church officials and educators.
2. That the nature and functioning of the associated phenomena of occultism, the *New Age Movement* and demon possession be drawn to the attention of all who are called upon to function as care-givers to Satanistic adolescents. As much conceptual confusion exists concerning demon possession, particularly among many who see themselves as "experts" in helping Satanistic adolescents, it is vitally important for care-givers to be able to differentiate between these two phenomena.
3. That the Education Departments that serve the South African people take note of the findings concerning the incidence of occultism and Satanism, as well as the research results concerning the causal factors.
4. That the Psychological Services of the various Education Departments in South Africa take note of the empirical research results apropos the causes of Satanism, and also of the educo-psycho-social profile of a typical Satanist.
5. That various Church authorities take note of the empirical findings concerning religion and occultism, denominations and occultism, and culture and occultism.
6. That a Study Guide or Manual on Satanism and occultism be produced for the guidance of educators.
7. That professional care-givers in the employ of the Education Departments be given in-depth orientation into the phenomenon of Satanism and also into the associated phenomena so as to facilitate an adequate understanding of Satanism.
8. That suitably qualified care-givers in the employ of Education Departments be equipped with the Occult Involvement Scale, or some such similar instrument to assist in the diagnosis of such pupils.
9. That the Education Departments entrusted with national and local curriculum development pay renewed attention to the need for relevant, well-planned and palatable "value-based education", which should be predicated upon an approved value-system to such a degree that the morality it espouses should be all-pervasive. Nihilism must not be allowed to root itself by default.
10. Attention must be given by curriculum developers to the subtle growth of Western secular humanism which spawns "religionlessness" and consequently promotes hedonism. A balanced curriculum must make provision for the qualitative teaching of conventional religion. Christians, Jews, devotees of Islam and other important faiths should be enabled to have subjective religious education within the broader Education-system. Studying "about" religion is no counter-measure to the spread of diabolical religion.

7.3.2 Recommendations for educators required to deal with Satanistic adolescents

7.3.2.1 Identifying Satanism

Educators should acquaint themselves with the symptoms that are the pointers to Satanism. The important educo-psycho-social pointers are:

- * substance abuse
- * sexual promiscuity
- * anti-social tendencies
- * alienation from normal peers
- * alienation from school
- * alienation from parents
- * associations that are similarly abnormal
- * immoral behaviour
- * anti-religious orientation
- * strong antipathy to Christianity
- * antipathy to conventional religion
- * "religionlessness"
- * "fringe" religious connections
- * hedonism
- * nihilism
- * anarchic behaviour
- * abnormal rebelliousness
- * poor self-control
- * self-centredness
- * preoccupation with bizarre and abnormal thought and pastimes
- * symptoms of psychiatric illness of various types.

It is very important that educators remember that all of the above symptoms are also symptomatic of other deviant conditions and that, in consequence, an exclusive diagnosis of Satanism cannot be made, even if all of the above-mentioned symptoms are evident. The use of symbols that are identifiable with Satanism, as also the testimony of reliable witnesses, and indeed of the Satanist, are additional pointers. In short, great circumspection is called for before diagnosing Satanism as the problem.

7.3.2.2 Intervention strategies

It is very important that educators who identify cases of Satanism follow the normally specified channels of communication so that the problem can be brought to the attention of suitably mandated and qualified care-givers. It is unwise to embark on a programme of help in isolation of the care-giving mechanisms that exist in the school or the wider school-system and education department. Wisdom dictates that each care-giver should be involved up to the level where personal competence dictates that the problem be referred to a more qualified care-giver. The necessary intervention cannot be given without ascertaining the degree to which the home is a causal agency and to what degree the parents can be enlisted in therapeutic intervention. As Satanism is a multi-faceted problem, there are no *quick-fix* recipes for dealing with such children. Because the educo-psycho-social problems of Satanism stem from the commitment of the individual to a diabolical religion, a genuine cure will not be possible without addressing the "wrong-belief dimensions" of the problem. Addressing

only the behaviour is tantamount to addressing the symptoms and not the cause. The most responsible educational strategy would require that the child be led to a knowledge of the True God. Schools that ignore the spiritual dimension are not able to lead a child towards optimum self-realization fully or adequately.

7.3.2.3 Dealing with the behavioural symptoms in a school situation

It is important for the educator to bear in mind that anti-normative behaviour can be deprecated but the child should not be dealt with similarly. As all the behavioural symptoms of Satanism are also manifest in a variety of other deviations, the same rationale should apply. It is the considered opinion of the researcher that, in the event of Satanistic pupils refusing to conform to acceptable standards of conduct, by preventing the normal and normative functioning of the school, and especially if proselytizing activity is noted, consideration should be given to having the pupil expelled from the school. Because of the obvious effects of expulsion, this should only be resorted to in the event of desired strategies aimed at curative intervention failing.

7.3.2.4 Conclusion

In the formulation of the guidelines for dealing with Satanistic pupils the final aim of the study has been realized (cf. 1.5).

7.3.3 **Recommendations regarding further research**

It is recommended:

1. That research be done to identify religions, sects and denominations that promote occultism and to assess the implications of such for education.
2. That further research be done on the relationships between:
gender and occultism
age and occultism
self-esteem and occultism
self-control and occultism,
with a view to pro-active educational intervention.
3. That further research be done into the nature and functioning of "consciousness altering mechanisms" as these pertain to occultism and education.
4. That research be done into the causes and effects of hedonism in South African society, and its effect on the goal realization of the school.
5. That research be done into the nihilistic influence of entertainment media on South African adolescents, and its effects on education.
6. That further work be done on the production and standardization of suitable psychometric tests for use in diagnosing Satanism or deviant occultism, with a view to pro-active identification of scholars at risk, and retroactive care-giving and

therapeutic intervention.

7. That further research be done into isolating the causes of Satanism and also in explaining the interrelationships between causes to facilitate educational intervention.
8. That research be done into countering the effects of advancing secularism and the role of education in this regard.
9. That an in-depth study be made into the relationship between culture and Satanism. It was not possible in the scope of this research project to explore properly the area of cultural differences with regard to susceptibility to occultism. Were this to be properly explored, it could lead to the discovery of the most vital societal counter-measures in combatting the spread of diabolical religion and greatly enhance the ability of education to function prophylactically with regard to societal maladies.

7.4 REVIEW

The five aims of this study have been completed, four fully and one partially. Important insights, some new, into the nature and functioning of Satanism and associated phenomena have resulted. The empirical research has provided a significant number of new insights, and has also served to confirm a significant amount of suspicions, as well as certain extant research findings. The determination of the cardinal role of religious factors as causal agencies in the development of Satanism is of particular importance as is the differentiation between primary and secondary causes. Finally, the research has determined with precision the degree to which occultism has rooted itself in the hearts of adolescent Caucasians of the Transvaal. The growth of Satanism and occultism is a cause for alarm but comfort must needs be derived from the wisdom "...for greater is He that is within you than he that is in the world" (1 John 4:4), and pertinently, "Resist the Devil and he will flee from you." (James 4:7.)

APPENDIX A

Card number

1

 (1)

Questionnaire Number

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 (2-4)

BIOGRAPHICAL QUESTIONNAIRE (Section A)

Instructions:

Complete the questions given below by placing a pencil cross in the shaded block that represents your situation. The numbers in shaded areas are for office use and are to be ignored.

1. Indicate your standard.	7	8	9	10	
	1	2	3	4	

2. Indicate your sex.	Male	Female	
	1	2	

3. What is your home language?	Afrikaans	1	
	English	2	
	Portuguese	3	
	Sotho	4	
	Tswana	5	
	Xhosa	6	
	Zulu	7	
	Other	8	

4. With whom do you live?	Parents	Hostel	Other	
	1	2	3	

5. Are your real parents still together?	Yes	No	
	1	2	

6. Indicate your age.	13	14	15	16	17	18	19	
	1	2	3	4	5	6	7	

7. Indicate your religion.	Christian	Jewish	Eastern	None	Other	
	1	2	3	4	5	(11)

8. How many times per month do you attend a place of worship?							
8 times or more	6 times	4 times	3 times	2 times	1 time	less than once	
1	2	3	4	5	6	7	(12)

9. Indicate your religious denomination.	
Anglican	1
A F M	2
A P K	3
Baptist	4
Buddhist	5
Charismatic	6
Gereformeerde	7
Greek Orthodox	8
Hindu	9
Islam	10
Lutheran	11
Methodist	12
NG	13
NHK	14
Orthodox Jew	15
Pentecostal	16
Presbyterian	17
Reformed Jew	18
Rhema	19
Roman Catholic	20
Other (specify)	21

(13-14)

APPENDIX B

THE PARANORMAL BELIEF SCALE ¹ (Section B)

Instructions:

Read the statements given below and place a cross in the block that most closely represents your beliefs.

Place your crosses in the shaded blocks. This test has no right or wrong answers. Read the statement and then respond by answering ONE of the following:

SA = strongly agree

A = agree

D = disagree

SD = strongly disagree

DK = don't know

DK (don't know) must only be used in this part of the questionnaire IF YOU DO NOT UNDERSTAND THE QUESTION.

An example of how to answer the questions will now be given.

	SA	A	D	SD	DK
Ex. Aliens from outer space have visited earth.	1	2	3	4	5

In the example above the reader wishes to respond by indicating that he disagrees with the statement.

He will place a cross in the shaded block with the number 3.

If you have any questions please ask the tester now.

Do not begin until asked to do so.

¹ The name of the instrument did not appear on the questionnaire.

QUESTIONNAIRE

SECTION B

	SA	A	D	SD	DK	
1. The soul continues to exist though the body may die.	1	2	3	4	5	(15)
2. Some individuals are able to levitate (lift objects) using mental forces.	1	2	3	4	5	(16)
3. Black magic really exists.	1	2	3	4	5	(17)
4. Black cats can bring bad luck.	1	2	3	4	5	(18)
5. Your mind and soul can leave your body and travel (astral projection).	1	2	3	4	5	(19)
6. Dreams can provide information about the future.	1	2	3	4	5	(20)
7. There is a Devil.	1	2	3	4	5	(21)
8. Psychokinesis, the movement of objects through psychic power does occur.	1	2	3	4	5	(22)
9. Witches have supernatural power.	1	2	3	4	5	(23)
10. If you break a mirror you will have bad luck.	1	2	3	4	5	(24)
11. During states such as sleep or trances, the spirit can leave the body.	1	2	3	4	5	(25)
12. Some people have the ability to predict the future.	1	2	3	4	5	(26)
13. I believe in God.	1	2	3	4	5	(27)
14. A person's thoughts can influence the movement of a physical object.	1	2	3	4	5	(28)
15. Magic is a method of using supernatural powers.	1	2	3	4	5	(29)
16. The number "13" is unlucky.	1	2	3	4	5	(30)
17. Reincarnation does occur.	1	2	3	4	5	(31)
18. It is genuinely possible to predict the future.	1	2	3	4	5	(32)
19. There is a heaven and a hell.	1	2	3	4	5	(33)
20. Mind reading is possible.	1	2	3	4	5	(34)
21. There are actual cases of death caused by magic.	1	2	3	4	5	(35)
22. It is possible to communicate with the dead.	1	2	3	4	5	(36)

APPENDIX C

THE OCCULT INVOLVEMENT SCALE ¹ (Section C)

Instructions:

Read the statements given below and place a cross in the block that most closely represents your beliefs.

Write in the shaded sections. This test has no right or wrong answers. Read the statement and then respond by answering ONE of the following:

VO = very often

O = often

S = seldom

N = never

An example of how to answer the questions will now be given.

	VO	O	S	N
Ex. I bend metal objects with my mind.	1	2	3	4

In the example above the reader wishes to respond by indicating that he never bends objects with his mind. He will place his cross in the shaded block with the number 4.

¹ The name of the instrument did not appear on the questionnaire.

QUESTIONNAIRE

	VO	O	S	N	
23. I have my fortune told.	1	2	3	4	(37)
24. I use magic to help people.	1	2	3	4	(38)
25. I use psychic power to make things happen.	1	2	3	4	(39)
26. I ask spirits for help or advice.	1	2	3	4	(40)
27. I tell the fortunes of other people.	1	2	3	4	(41)
28. I attend a place of worship where spirits appear to the worshippers.	1	2	3	4	(42)
29. I make things happen that cannot be explained by nature or science.	1	2	3	4	(43)
30. I experience things that cannot be explained by nature or science.	1	2	3	4	(44)
31. I can read other people's thoughts.	1	2	3	4	(45)
32. I possess supernatural knowledge about people or things.	1	2	3	4	(46)
33. I read my horoscope.	1	2	3	4	(47)
34. I see spirits.	1	2	3	4	(48)
35. I use spirit powers to make things happen.	1	2	3	4	(49)
36. I play with a ouija board.	1	2	3	4	(50)
37. I use magic to get even with people who hurt me.	1	2	3	4	(51)

APPENDIX D

THE CAUSAL-FACTOR INVENTORY ¹ (Section D)

Instructions:

Please indicate your attitude to or about the following things or matters by placing a cross in the box that most closely represents your view. Write in the shaded blocks.

There are no right or wrong answers in this test. Answer as truthfully as possible.

Read each statement and then respond by answering ONE of the following:

SA = strongly agree; A = agree; D = disagree; SD = strongly disagree.

Do not leave any question unanswered.

An example of how to answer the questions will now be given.

	SA	A	D	SD
Ex. I can do what I want to with my life.	1	2	3	4

In the example above the reader wishes to respond by indicating that he strongly agrees with the statement.

He will therefore place his pencil cross in the block marked with the number 1.

Wait for the instruction before you begin.

¹ The name of the instrument did not appear on the questionnaire.

QUESTIONNAIRE

	SA	A	D	SD	
38.	1	2	3	4	(52)
39.	1	2	3	4	(53)
40.	1	2	3	4	(54)
41.	1	2	3	4	(55)
42.	1	2	3	4	(56)
43.	1	2	3	4	(57)
44.	1	2	3	4	(58)
45.	1	2	3	4	(59)
46.	1	2	3	4	(60)
47.	1	2	3	4	(61)
48.	1	2	3	4	(62)
49.	1	2	3	4	(63)
50.	1	2	3	4	(64)
51.	1	2	3	4	(65)
52.	1	2	3	4	(66)
53.	1	2	3	4	(67)
54.	1	2	3	4	(68)
55.	1	2	3	4	(69)
56.	1	2	3	4	(70)
57.	1	2	3	4	(71)
58.	1	2	3	4	(72)
59.	1	2	3	4	(73)
60.	1	2	3	4	(74)
61.	1	2	3	4	(75)
62.	1	2	3	4	(76)

	SA	A	D	SD	
63.	1	2	3	4	(77)
64.	1	2	3	4	(78)
65.	1	2	3	4	(79)
66.	1	2	3	4	(80)
Card No. 2					(1)
67.	1	2	3	4	(2)
68.	1	2	3	4	(3)
69.	1	2	3	4	(4)
70.	1	2	3	4	(5)
71.	1	2	3	4	(6)
72.	1	2	3	4	(7)
73.	1	2	3	4	(8)
74.	1	2	3	4	(9)
75.	1	2	3	4	(10)
76.	1	2	3	4	(11)
77.	1	2	3	4	(12)
78.	1	2	3	4	(13)
79.	1	2	3	4	(14)
80.	1	2	3	4	(15)
81.	1	2	3	4	(16)
82.	1	2	3	4	(17)
83.	1	2	3	4	(18)

APPENDIX E

1. THE PARANORMAL BELIEF SCALE

1.1 RELIABILITY

The *Paranormal Belief Scale* of Tobacyk and Milford has impressive published statistics which attest to a high degree of validity and reliability within the American context. The internal reliability coefficients for each sub-scale as calculated from the responses of the research sample population are appended in Table E.1. The formula used to calculate the internal reliability is:¹

$$\frac{k}{k-1} \left[1 - \frac{\sum v_i}{v_t} \right]$$

The published reliability coefficients of Tobacyk and Milford are also appended in Table E.1.

TABLE E.1 RELIABILITY COEFFICIENTS FOR THE SUB-SCALES OF THE
PARANORMAL BELIEF SCALE

	r	r ₂ (USA)
Traditional belief	0,86	0,74
Psi	0,53	0,84
Witchcraft	0,73	0,69
Superstition	0,69	0,67
Spiritism	0,67	0,66
Precognition	0,72	0,60

Traditional belief only would be considered to have a median internal reliability by the conventional norms of standardized-test construction. The other sub-scales would be classified as having low reliability, though *witchcraft* and *precognition* would be approaching median status. Of note is the fact that **the modified *Paranormal Belief Scale* has enhanced reliability coefficients in all sub-scales except for psi, where the drop has been**

¹ Where k = the number of items in the sub-scale, v_i = the variance of the items, and v_t = the variance of the sub-scale.

² The reliability coefficients for the *Paranormal Belief Scale* were calculated by the test-retest method while the figures given for the Republic of South Africa (in the first column of Table E.1) are calculated as per formula for Cronbach's alpha.

considerable. This drop may be explained by the fact that South African adolescents have not been exposed to the concept to the degree of their American counterparts, and many confuse it with pure occultism. **The improvement in the reliability of the *Traditional religious belief* and *Precognition* sub-scales has been appreciable.**

1.2 ERROR PROBABILITIES

The significance levels employed in the ANOVAS suggest that the tendency to see statistical significance when, in reality, the null hypothesis should have been accepted, has been adequately guarded against. The 0,1 significance level, set in advance, was obtained for most of the group comparisons.

The effect size is a statistical expression of the magnitude of the difference between two groups with regard to the attribute of interest (Polit & Hungler, 1987:529). By convention, if the value of *d* in a two-group test of mean differences is 0,2 it is considered a small effect, 0,5 it is considered a medium effect, and 0,8 it is considered a large effect (Cohen, 1988:26). Of the eighteen group-wise comparisons executed, only one was not found to be statistically significant. Of the seventeen group-comparisons that emerged as statistically significant, all but three had effect sizes in the medium or high range. Eleven of the seventeen statistically significant comparisons were calculated to have effect sizes ranging from very close to large (*d* = 0,71) to far beyond the parameter for large (*d* = 1,52). The chance of type I errors in these comparisons is very slim indeed.

The possibility that the results given above reflect the obverse error, viz. that of accepting a null hypothesis when it ought to have been rejected (a type II error), needs now to be assessed.

The effect size is also a statistical expression of the magnitude of relationship between two variables (Polit & Hungler, 1987:529). By convention the values *f* = 0,1, 0,25 and 0,4 would be classified small, medium and large respectively (Cohen, 1988:286). The sub-scales for *traditional belief*, *psi*, *witchcraft* and *precognition*, when related to occultism, would rate as medium effect size, while the sub-scale for *spiritism*, when related to occultism, would rate close to large. *Superstition* is the only sub-scale that rates low with regard to the effect size. This again confirms that the level of relationship between occultism and superstition is weak.

The probability of making a type II error was determined for each ANOVA. The **power** for the ANOVAS **traditional belief**, **psi**, **witchcraft**, **superstition**, **spiritism**, and **precognition** was determined ³ and β calculated, $(1 - \text{power}) = \beta$. ⁴ The resulting probabilities were calculated to be, $\beta = 0,01$ in every instance. The ANOVA results thus measure up to the highest standards of safeguard against errors of both types.

The group-wise comparison between the HOU and LOU groups re **superstition** was the only

³ By using the Tables for F tests in Cohen, (1988:289-331).

⁴ In statistical usage, α = the probability of making a type I error, and β = the probability of making a type II error.

comparison that did not show up as significant with the Tukey test. The probability β was ⁵ determined with reference to the statistical tables of Cohen (1987:30-31) to be $\beta = 0,38$. This means that we need to view the non-significance of the HOU - NOU comparison re **superstition** as ambiguous because the *a priori* probability of rejecting the null hypothesis was low (Cohen, 1988:4). It is distinctly possible that the differences in the means of the HOU and LOU groups re **superstition** are in fact significant. Further research with larger samples would determine the matter.

⁵ The lowest N in the two groups being compared.

APPENDIX F

1. THE CAUSAL-FACTOR INVENTORY

1.1 THE ORIGINAL DESIGN OF THE CAUSAL-FACTOR INVENTORY

The original design of the *Causal-factor Inventory* (Section D of Questionnaire 1) contained sub-scales to probe the following factors:

- * attitude to religion
- * attitude towards Christianity
- * attitude towards parents
- * attitude towards school
- * attitude towards authority
- * degree of hedonism
- * degree of nihilism
- * attitude towards accepted moral values
- * attitude towards sex
- * attitude towards drugs.

A *post hoc* factor analysis with a Varimax rotation performed on the *Causal-factor Inventory* showed the existence of ten factors. Table F.1 contains the results of this analysis.

1.2 THE FACTOR ANALYSIS OF THE CAUSAL-FACTOR INVENTORY

The factor analysis (cf. Table F.1) revealed that the instrument has clearly defined sub-scales for:

- * degree of hedonism
- * attitude to religion
- * attitude towards parents
- * attitude towards school
- * attitude towards accepted moral values
- * degree of nihilism
- * attitude towards drugs.

Although not built into the original design of the questionnaire in this form, the factor analysis also showed that items 48, 60 and 58 load together. The nature of the items suggested that the respondents saw in all three, the element of personal conduct in a sexual context.

Factor 9 had two items loading on it. They seem to focus on scholastic aspirations with respect to obtaining a matriculation certificate or leaving school before this level.

TABLE F.1 FACTOR ANALYSIS EXECUTED ON THE CAUSAL-FACTOR INVENTORY

Item No.	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8	Factor 9	Factor 10
63	0,71									
81	0,68									
71	0,56									
65	0,55									
70	0,53									
66	0,48									
46	0,37									
77		0,70								
40		0,70								
56		0,64								
72		0,62								
51		-0,47								
47		-0,56								
43		-0,60								
59		-0,34								
49			0,67							
83			0,65							
62			0,64							
79			0,51							
74			0,44							
82				0,63						
39				0,59						
73				0,56						
67				0,55						
75				0,46						
57				0,49						
45				-0,49						
76					0,58					
54					0,56					
44					0,38					
78					-0,45					
52					-0,36					
64						0,72				
42						0,72				
50						0,49				
55							0,57			
69							0,53			
53							-0,37			
38							-0,53			
80							0,47			
48								0,68		
60								0,61		
58								0,38		
61									0,66	
41									-0,58	
46*										0,52*
45*										0,38*
	Hedonism	Religion	Parents	School	Values	Nihilism	Drugs	Sexual conduct	School Aspiration	?

Items marked with * have been grouped elsewhere (see explanation below).

Factor 10 had two items loading on it but no thread of commonality could be seen. The researcher determined to relocate both items to factors where they loaded next best. Item 45 was consequently grouped with factor 4 (School) where it showed a loading of 0,37 (its factor 10 loading was 0,38). Item 46 was grouped with factor 1 and showed a loading of 0,37 (its factor 10 loading had been 0,52).

The original design of the *Causal-factor Inventory* had included a sub-scale for both attitude to religion as well as attitude to Christianity. The factor analysis showed all of the relevant items to load under factor 2. The researcher consequently handled this as one factor, but was able to make the necessary assumptions by virtue of the nature of the respective items.

The researcher designed a sub-scale to test attitude towards authority (anarchism) as part of the original instrument. The factor analysis showed all of the items to load under related scales, e.g. parents, values and school. The overlap between these areas is obvious. The degree of anti-authoritarianism in the respondent could, as a result, only be indirectly mirrored in the above three factors.

1.3 RELIABILITY

The internal reliability for each sub-scale was calculated at the conclusion of the research. The results are appended in Table 6.2.

1.4 ERROR PROBABILITIES

With the criterion level for the rejection of the null hypothesis set at 0,01, 18 of a possible 27 group-wise comparisons were found to be statistically significant (cf. Tukey *post hoc* test results in Table 6.8). A further 2 comparisons were found significant at the 0,05 level. In all of these instances, the risk of type I errors were adequately safeguarded against. According to Cohen (1987:3-9) significant comparisons with a large effect size (> 0.8) are unlikely to have been caused by a type I error. Of the 18 significant means differences found, 9 were found to have effect sizes greater than 0,8, a further 2 were within very close proximity of 0,8, and 7 were found to have medium effect sizes.

Of the seven comparisons that did not produce significances, all were HOU - LOU comparisons. The small number of the HOU group ($N = 29$) militates against obtaining significant results. The effect sizes of the various non-significant comparisons are shown in Table F.2. Using statistical tables for **power** (Cohen, 1987:289-331), the probability was determined of a type II error having been committed.

The type II error probability in the group-wise comparisons for the variables **nihilism** and **scholastic aspirations** is so large as to demand suspension of the acceptance of the null hypothesis. Further research may elucidate the nature of the means differences detected. The values of β for **hedonism**, **school**, **values** and **moral conduct** (HOU - LOU), are considerably below the conventional criterion level for a type II error ($\beta = 0,20$), and the retention of the null hypothesis seems warranted.

A second reason for cautious interpretation of the non-significant group-wise comparisons can be found in the fact that 5 of the 7 non-significant comparisons occurred in sub-scales that

have low or very low internal reliability coefficients (cf. Tables 6.2; 6.8). This brings into question the ability of the **nihilism**, **drugs**, **moral conduct** and **scholastic aspirations** subscales to consistently measure what they purport to measure. The effect size for the sub-scale for **nihilism** ($f = 0,22$) is approaching the criterion level of medium (0,25), and the effect size for **drugs** ($f = 0,30$) is clearly medium. These scales therefore do show a relationship of medium magnitude between occultism, and nihilism and drugs respectively. It would be unwise on the basis of the ANOVA results **only**, to disregard the likelihood of there being a significant grade-effect in reality between the HOU and LOU groups, apropos the variables concerned. A qualitatively enhanced sub-scale might well have shown significant grade-effects to exist.

TABLE F.2 TYPE II ERROR PROBABILITY FOR NON-SIGNIFICANT GROUP COMPARISONS FOR THE *CAUSAL-FACTOR INVENTORY*

VARIABLE	NON-SIGNIFICANT COMPARISON	EFFECT SIZE (d)	PROB. TYPE II ERROR
Hedonism	HOU by LOU	0,42	< 0,08
School	HOU by LOU	0,38	< 0,10
Values	HOU by LOU	0,41	< 0,08
Nihilism	HOU by LOU	0,04	> 0,94
Moral conduct	HOU by LOU	0,47	< 0,03
	LOU by NOU	0,19	< 0,20
Scholastic aspirations	HOU by LOU	0,21	< 0,74

APPENDIX G

1. THE *PHSF RELATIONS QUESTIONNAIRE*

1.1 ERROR PROBABILITIES

With the criterion for rejection of the null hypothesis set at 0,01, the ANOVAS yielded significant means differences in all but three of the sub-scales of the PHSF. Of the 36 group-wise comparisons, 10 were found to be significant, 8 at the 0,01 level. In all of these instances, the risk of type I errors were adequately safeguarded against.

According to Cohen (1988:3-9) significant comparisons with a large effect size (> 0.8) are unlikely to have been caused by a type I error. Of the 10 significant comparisons, only 1 was found to have an effect size close to 0,8, the conventional parameter for large. This means that the likelihood of the differences observed between the HOU and NOU groups re **family influences** are almost certainly not occasioned by chance ($d = 0,75$). Two further comparisons, viz. HOU and NOU re **self-control** and HOU and NOU re **moral sense**, have medium effect sizes ($> 0,50$) and also are unlikely to have been caused by chance, though a greater probability of a type I error does exist.

Of the comparisons that did not produce significances, the majority were HOU - LOU comparisons, and the low number of HOU ($N = 29$) respondents militated against obtaining significant comparisons. The effect sizes of the various non-significant comparisons are shown in Table G.1. The probabilities of type II errors were determined with statistical tables for determining **power**. These are appended in Table G.1.

TABLE G.1 TYPE II ERROR PROBABILITY FOR NON-SIGNIFICANT GROUP-WISE COMPARISONS FOR THE PHSF RELATIONS QUESTIONNAIRE

Variable	Non-significant comparison	Effect size (d)	Type II error probability
Self-confidence	1 by 2	0,17	p > 0,72
	1 by 3	0,07	p > 0,94
	2 by 3	0,24	p > 0,05
Self-esteem	1 by 2	0,08	p > 0,88
	1 by 3	0,17	p > 0,72
	2 by 3	0,25	p = 0,05
Self-control	1 by 2	0,20	p = 0,50
Nervousness	1 by 2	0,13	p > 0,80
	1 by 3	0,35	p = 0,17
	2 by 3	0,24	p > 0,05
Health	1 by 2	0,05	p = 0,94
	1 by 3	0,33	p > 0,22
Family Influences	1 by 2	0,35	p = 0,17
Personal Freedom	1 by 2	0,10	p = 0,88
	1 by 3	0,34	p > 0,20
	2 by 3	0,23	p > 0,28
Sociability - G	1 by 2	0,30	p = 0,30
	1 by 3	0,02	p > 0,97
Sociability - S	1 by 2	0,15	p = 0,78
	1 by 3	0,32	p > 0,25
	2 by 3	0,17	p > 0,36
Moral Sense	1 by 2	0,07	p > 0,92
Formal Relations	1 by 2	0,07	p > 0,92
Desirability	1 by 2	0,16	p > 0,74

APPENDIX H

1. STANDARD, AGE AND OCCULTISM

1.1 STANDARD AND OCCULTISM

The distribution by standard (cf. Table H.1) was subjected to a chi-square test and yielded a chi-square value of 20,16, $p = 0,003$, at 6 degrees of freedom. This value for chi-square is far above the value of chi-square pegged at the criterion level of rejection of the null hypothesis universally accepted by the human sciences, i.e. ($p = 0.05$), and suggests that **the observed differences between the means of the standards are highly unlikely to have been caused by chance.**

TABLE H.1 DISTRIBUTION OF SAMPLE BY STANDARD AND OCCULTISM

	HOU		LOU		NOU		Total	
	N	%	N	%	N	%	N	%
Standard 7	18	1,7	21	2,0	251	24,2	290	27,9
Standard 8	3	0,3	21	2,0	239	23,0	263	25,3
Standard 9	5	0,5	27	2,6	229	22,0	261	25,1
Standard 10	3	0,3	15	1,4	207	19,9	225	21,7
Total	29	2,8	84	8,1	926	89,1	1039	100,0

Analysis of the data in Table H.1 suggests that participation in occultism was higher among standard seven pupils than among standard ten pupils.

1.2 AGE AND OCCULTISM

Caution must be exercised in making the assumption of a significant difference with regard to **standard** and **occultism**, for when the data pertaining to age and occultism (see Table H.2 below) was analyzed, it yielded a chi-square value = 15,261, $p = 0,227$ at 12 degrees of freedom. As 33% of the cells had expected counts of less than 5, a Fisher's exact test was applied to the matrix. It yielded a probability, $p = 0,16$. The probability is reasonably high that **the observed differences between age and occultism could have been caused by chance.**

The need for cautious interpretation of the data pertaining to standard is amplified by the fact that the conclusion to accept the null hypothesis was then tested with a second chi-square test on the variables **standard** and **age**, but using only two groups, i.e. occultic pupils ($N = 113$) versus non-occultic pupils ($N = 926$). The resultant chi-square values for **standard**, (5,25, $p = 0,155$ at 3 df) and **age**, (6,91, $p = 0,330$ at 6 df), **strengthened the conclusion that standard and age are not significantly related to occultism.**

TABLE H.2 DISTRIBUTION OF SAMPLE BY AGE AND OCCULTISM

	HOU		LOU		NOU		Total	
	N	%	N	%	N	%	N	%
13 years	1	0,1	0	0,0	4	0,4	5	0,5
14 years	4	0,4	4	0,4	83	8,0	91	8,8
15 years	7	0,7	19	1,8	207	19,9	233	22,4
16 years	6	0,6	18	1,7	240	23,1	264	25,4
17 years	7	0,7	28	2,7	232	22,3	267	25,7
18 years	3	0,3	11	1,1	143	13,8	157	15,1
19 years	1	0,1	4	0,4	17	1,6	22	2,1
Total	29	2,8	84	8,1	926	89,1	1039	100,0

1.3 FINDINGS

- * Within the spectrum of adolescence, age and standard do not have a bearing on the phenomenon of occultism.

APPENDIX I

1. GENDER AND OCCULTISM

TABLE I.1 DISTRIBUTION OF SAMPLE BY SEX AND OCCULTISM

	HOU		LOU		NOU		Total	
	N	%	N	%	N	%	N	%
Male	19	1,8	51	4,9	482	46,4	552	53,1
Female	10	1,0	33	3,2	444	42,7	487	46,9
Total	29	2,8	84	8,1	926	89,1	1039	100,0

The administration of a chi-square test on the data (cf. Table I.1) yielded a chi-square value of 4,16, $p = 0,125$, at 2 degrees of freedom. While the numerical relationship between the genders was very even (Male 53,13%; Female 46,87%), it seemed from a superficial analysis that males were drawn towards more serious involvement in occultism. In the light of the probability yielded by the chi-square test, **there is insufficient reason to consider the observed differences to have been caused by factors other than chance** - the value of chi-square having fallen below the tabular criterion value for rejection of the null hypothesis.

The conclusion to accept the null hypothesis was then tested with a second chi-square test on the variable **sex** (gender) (cf. Table I.1), but using only two groups, i.e. occultic pupils ($N = 113$) and non-occultic pupils ($N = 926$). The resultant chi-square value for gender, (3,96, $p = 0,047$ at 1 df, corrected by the Fisher exact test to $p = 0,029$ ¹) weakened the conclusion that gender is not significantly related to occultism, for this result falls inside the criterion of rejection and **the null hypothesis may consequently be rejected**. It seems likely (cf. Table I.1) that there is a gender difference with regard to the frequency of occultism, and that **boys show a slightly greater propensity to become involved in occultism than do girls**.

TABLE I.2 SIMPLIFIED DISTRIBUTION OF SAMPLE BY SEX AND OCCULTISM²

	OCCULT		NON-OCCULT	
	N	%	N	%
Male	70	12,6	482	87,3
Female	43	8,8	444	91,1
Total	113		926	

¹ Chi-square values at 1 df are always too high and must be corrected by the Yates or Fisher formulas (Allan, 1982:175).

² Percentages are with respect to total number of gender, i.e. Male ($N = 552$); Female ($N = 487$).

In the light of the level of confidence, a **cautious decision** to reject the null hypothesis should perhaps be taken, but pending further confirmatory research findings.

The effect size of the chi-square value indicates a negligible relationship between occultism and gender. The effect size, $w = 0,07$, is very low³, and shows that the relationship between the variables is of a very low magnitude and, by convention, is considered to be of **no practical significance in education**.

³ Cohen (1988:222) gives the parameters for w as: "low" = 0,1; "medium" = 0,3; "high" = 0,5.

APPENDIX J

1. CULTURE AND OCCULTISM

1.1 A COMPARISON OF THE ENGLISH AND AFRIKAANS CULTURES IN TERMS OF OCCULTISM (cf. question 3 of Section A)

It is a well known phenomena that the two major cultural groups among the White population of the Republic of South Africa, viz. the Afrikaans and English-speaking cultural groups, differ considerably with respect to their degree of religiousness, with the Afrikaans-speaking population being more homogeneously Christian, and visibly less "secularized". The position held by the researcher in the Transvaal Education Department has shown him that there are more "fringe religion" adherents, and a higher percentage of "religionless" pupils in English schools. The researcher therefore hypothesized that there would be less occultism among Afrikaans-speakers than among English-speakers.

A chi-square test was performed on the data contained in Table J.1 below. It yielded a chi-square value of 19,70, $p = 0,003$, at 6 degrees of freedom. As 33% of the cells had expected counts of less than 5, the validity of the chi-square test was questionable and a Fisher's exact test was therefore performed. This showed the probability of the differences having been caused by chance to be $p = 0,007$. A second chi-square test was conducted, using only two groups, i.e. occultic pupils ($N = 113$) versus non-occultic pupils ($N = 926$). The resultant chi-square value for the variable **home-language** (culture), (18,17, $p = 0,000$ at 3 df) supported the conclusion that **culture is very significantly related to occultism**, warranting the rejection of the null hypothesis.

TABLE J.1 DISTRIBUTION OF SAMPLE BY HOME LANGUAGE AND OCCULTISM

	HOU		LOU		NOU		Total	
	N	%	N	%	N	%	N	%
Afrikaans	13	1,2	41	3,9	616	59,3	670	64,5
English	14	1,3	36	3,5	237	22,8	287	27,6
Portuguese	0	0,0	3	0,3	24	2,3	27	2,6
Other	2	0,2	4	0,4	49	4,7	55	5,3
Total	29	2,8	84	8,1	926	89,1	1039	100,0

On the assumption that language is an inseparable adjunct of culture the above analysis showed that there is strong reason to believe that involvement in occultism is in some way causally related to cultural differences. Since the random research sample population did not provide large samples of Portuguese pupils the numbers were far too small to allow any statistical inferences whatever to be made with regard to them. This applied equally to the other minority language groups that made up the research sample population.

The two major constituent elements in the research sample population were the Afrikaans and English-speaking cultural groupings. They comprised 64,48% and 27,62% of the research sample population. As these two cultural groupings were very adequately represented in the research sample population, it is valid to note that **there was a higher incidence of occultism, pro-rata, among English-speaking Whites than among Afrikaans-speaking Whites.** That culture is definitely related to occultism is clearly seen in a comparison of the contingency coefficients for the occult belief sub-scales of the *PBS* and **culture** (question 3 of Section A).

TABLE J.2 CONTINGENCY COEFFICIENTS FOR OCCULTIC SUB-SCALES OF THE *PBS* WITH RESPECT TO QUESTION 3 OF SECTION A

		PSI	WITCHCRAFT	SPIRITISM	PRECOGNITION
HOU	Q. 3	C = 0,71	C = 0,75	C = 0,64	C = 0,73
LOU	Q. 3	C = 0,63	C = 0,67	C = 0,56	C = 0,45
NOU	Q. 3	C = 0,22	C = 0,28	C = 0,28	C = 0,33

The marked increase in the magnitude of the correlation coefficients with increased involvement in occultism shows that in the case of occultic adolescents there is a strong relationship between culture and occult involvement.

Since **language itself could not conceivably exercise an influence on the frequency of occultism**, the reason for the differences must be sought in the **norms, values and religion (as the value-giver) of the respective cultures.** The effect sizes of the contingency coefficients for the HOU group range in magnitude from 0,83 to 1,12, and the effect sizes for the LOU group range in magnitude from 0,51 to 0,92. All of these effect sizes are above the conventional criteria for large. The implication is that the size of the effect of the variable **culture** (language) on the variable **occult belief**, ranges between 0,64 and 1,12 standard deviations larger than the null hypothesis (Cohen, 1988:9-10) in the case of adolescents who are deeply involved with occultism.

The significant cultural differences demonstrated can almost certainly be attributed to religious differences within the Afrikaans and English cultures. The greater degree of religiousness (Christianity) evident in the Afrikaans population has been frequently documented in research (TED, 1992:18-29; DEC, 1990:20ff) and it is fair to assert that the English population is decidedly more Western-secular-humanistically inclined. Another glance at Table 6.15 shows that there were differences in the frequency of occultism in the various Church denominations listed. More specifically, the three Afrikaans Reformed Churches listed in Table 6.15 accounted for 46,9% of the research sample population. Their combined average degree of occultism amounted to 6,8%. The English-language Churches listed in Table 6.15 accounted for 24,1% of the research sample population. The cumulative average of occultism for the four English Churches amounted to 12,4%. As the chi-square test on the relevant information (cf. Table 6.15; # 6.8.1.3) showed the differences to be highly significant, it can be asserted with fair certainty that **the causes of the cultural differences concerning the frequency of occultism lie in the area of religion.** As religion forms an indivisible part

of a person's culture, this reinforces the assertion that cultural norms and values are directly related to the incidence of occultism in a population.

This finding suggests that the greater degree of religiousness is partly, and likely, largely responsible for the lower incidence of occultism among the Afrikaans-speaking pupil population.

1.2 FINDINGS

It can be stated with a **great** degree of certainty that:

- * The English population has an appreciably higher incidence of occultism, pro-rata, than does the Afrikaans population.
- * Afrikaans pupils are less at risk for occultism than are English pupils - almost certainly because of the greater degree of commitment to Christianity that characterizes their culture.
- * The relationship between **culture** and **occultism**, particularly as it relates to the variables of **religious type** and **religious commitment**, is practically significant to education because of a very high magnitude of relationship between these variables and occultism.
- * A considerably greater proportion of Afrikaans pupils in comparison with English pupils are Christian.
- * The English population has an appreciably higher incidence of atheism/agnosticism, pro-rata, than does the Afrikaans population.
- * The English population has an appreciably higher rate of "fringe" religion adherents, pro-rata, than does the Afrikaans population.
- * The English population has a higher rate of "religionlessness", pro rata, than does the Afrikaans population.
- * Afrikaans pupils display a far higher commitment to their religion, as measured by worship attendance, than do English pupils.

In conclusion,

- * It is the religious commitment, notably the lack thereof, and not culture in the wider sense, that is causally related to the frequency of occultism.

With reference to the variable **culture** (cf. 6.3.3), it must be noted that the English-speaking population provided 69,23% of the total sample of atheists (N = 39) and 68,42% of the total sample of "fringe" religion adherents (N = 38), to the 25,64% and 21,05% respectively, provided by the Afrikaans-speaking population. This is strong support for the contention that

the reason for the cultural differences with regard to the frequency of occultism (cf. 6.3.5 above) lies in the religious dimension of culture, more specifically, the lower incidence of atheism and "fringe religions" in the Afrikaner population.

APPENDIX K

1. SELF-ESTEEM AND OCCULTISM

1.1 RESULTS OF ANOVA

A one-way ANOVA was performed on the data pertaining to the *Self-esteem* sub-scale (cf. Table 6.3). The differences in the means of the groups were not found to be significant $F(2,1036) = 2,70$, $p = 0,0676$. **The probability of the observed differences in the means of the HOU, LOU and NOU groups having been caused by chance are just outside of the conventionally accepted significance level ($p = 0,05$) in the human sciences.** It is therefore prudent to retain the null hypothesis. The effect size of the sub-scale, $f = 0,07$, is indicative of a very low magnitude of relationship between self-esteem and occultism.

While the probability of a type I error was guarded against by the rigorous application of the $\alpha = 0,05$ criterion of rejection, the ANOVA result does call for circumspection before assigning the observable differences in the means to chance. The probability of a type II error at the $\alpha = 0,05$ criterion level is $\beta = 0,20$, i.e. there is a likelihood of 0,20 that we would conclude self-esteem not to be significantly affected by occultism, when in fact it is affected by occultism. This area requires further research, particularly in the light of the fact that empirical research has already shown the relationship to be significant, and in the light of this research having resulted in a probability (0,07) close to the level of significance. It seems warranted to cautiously assert that the self-esteem of low occult-user adolescents ¹ is lower than that of non-occultic adolescents. The fact that the HOU pupils have a higher mean for self-esteem than the LOU pupils is possibly caused by the fact that they have found the acceptance of the occultic peer-group to have a salutary effect on their self-esteem.

The effect size suggests that, by convention, **self-esteem** with reference to **occultism** does not have practical significance to education.

1.2 FINDINGS

- * It is possible that **self-esteem** is significantly related to occultism, but the results of this research were just fractionally beyond the point of acceptance in the convention of the human sciences.

¹ Were the HOU and LOU group means to be combined, $M = 4,69$ ($N = 113$), and then compared with the NOU group mean, $M = 5,20$ ($N = 926$), it would warrant a generalized assertion that the self-esteem of occult adolescents is lower than that of non-occultic adolescents.

APPENDIX L

1. **TRADITIONAL SATANISM VERSUS MODERN SATANISM**

1.1 **THE INCIDENCE OF TRADITIONAL SATANISM AND MODERN SATANISM IN THE RESEARCH SAMPLE POPULATION**

Item 7 of the *Paranormal Belief Scale* stated "There is a Devil". The responses of the research sample population are tabulated below.

TABLE L.1 BELIEF IN A 'REAL' DEVIL

	HOU	LOU	NOU
Strongly agree	13	50	575
Agree	7	24	261
Disagree	4	5	24
Strongly disagree	3	3	43
Don't know	0	1	16

The data shows 69 percent of the HOU group to believe in a Devil, and 88,1 percent of the LOU to believe similarly. Ninety one point five percent of the NOU group believe there to be a Devil. If the reasoning of paragraph 7.3.2 is correct, the Satanists would mostly be found among the HOU group. The aforesaid reasoning would suggest that just over 50 percent of the HOU group would be Satanistic. The response to item 7 of the *PBS* would then suggest that 7 in 10 Satanists in the sample research population are *traditional Satanists*.

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¹ Entries that are marked with an asterisk thus, (*), have been read but not referred to in the text.

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