

F.R.S

Chipikiri production \$ tmuchenje

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- 1. "Marriage in the African Traditional Religion is a communal rather than individual affair."
Examine the validity of this claim.
(25)*

AFRICAN Traditional Religion has been defined by J O Awolalu as the indigenous beliefs and practices of

the Africans. In the African Traditional Religion there is an idea of marriage. Marriage can be defined as a union of two or more people of the opposite sex. It is believed that marriage in African Traditional Religion is a communal rather than an individual affair, this is because the role of relations created affect the whole family and not individuals. However, it can be also argued that marriage in African Traditional Religion is an individual affair taking the consideration of the definition of marriage itself. The following essay

seeks to discuss the validity of the claim that marriage in African Traditional Religion is a communal rather than an individual affair.

It is prudent to note that there are many forms of marriages, such as monogamy, polygamy, polyamory, levirate and sororate marriages.

Polygamy is when one man can have more than a one spouse or wife.

Polyamory is a type of marriage where the man and the woman have more than one partner.

According to Chakabva and Dingani in their book entitled Understanding Family and Religious Studies 2017 page 106, they stated that polyamory type of marriage is where spouses are chosen by someone else, such as the parents, friends and religious leaders. The levirate is a form of marriage where the brother of the deceased man is obliged to marry his brother's widow whereas the sorotate marriage involves the husband engaging in a sexual relationship with sisters of his wife

after the wife is dead or has been proven infertile.

According to Bourdillion (1987), people marry into families and thus, marriage becomes a family affair and not an affair of two individuals.

There are several reasons why marriage is considered as a family contract and not a contract between two people in the Indigenous religion, especially in Shona religion.

*According to Chakabva and Dingani
Understanding Family and Religious*

Studies Vol 1 2017. “If a son in law or mukuwasha marries, he becomes a mukuwasha for the family and not for one person, the same is true of the tezvara and muroora. The nature of relations that are created are created for the family and not for the individuals alone.” Therefore, this indicates marriage in the African Traditional Religion is a communal rather than individual affair.

The girl eloping in the Shona religion is organised by relatives especially in

the kutiza mukumbo type of marriage is organised by the relatives of the boy. This has been further explained by P. Chakabva and W. Dingani in the book entitled Understanding Family and Religious Studies page 108, as they submitted that “She elopes at night and goes to her husband’s home. Elders at the husband’s home will then send a munyayi who will alert the parents and relatives of the girl.” The role is played by members of the community, hence, this indicates that marriage in African Traditional

Religion is a communal rather than an individual affair.

The community play a pivotal role during the pre-marital and post-marital rites. In the Shona and Ndebele religions, there are rites where girls will be educated by the aunt in marital affairs. They are given preparation lessons in matters of sex, marriage, procreation and family life. In matters of sex, there are many lessons for girls, this includes being taught that the

primary duty of marriage is procreation and sexual gratification of the husband. Boys are also taught how to behave properly towards their in-laws, how to acquire wealth which one would give to the parents of the girl as part of bride price or roora and they will be also taught how to look after cattle. This has been further supported by J Mbiti (1991), who submitted that boys are taught what most concerns men. All this will lead one to suggest that marriage in African traditional religion is a communal affair .

here are post-marital rites that are organised by community members. One of the notable marital rite is masungiro and kutara. The masungiro rite is done for the pregnancy of the newly married woman. The rite is symbolic and ritualistic. The parents of a girl stays with her until she delivers. At the same time the ritual kutara mwana is carried out. This is when the aunties or parents of the husband goes to their in-laws and they will be carrying things such as white clothes, African baskets and

food. There are other rituals which follow, these include naming rites. These rituals are performed as a way of confirming that the newly born baby belongs to their family. Therefore, this indicates that marriage in African Traditional Religion is a communal affair as evidenced by the role of the community in both pre-marital and post-marital rites.

The community plays a pivotal role in the divorce procedure in African

Traditional Religion. There are a number of causes of divorce in African Traditional Religion. These causes of divorce includes unfaithfulness, this has led some scholars to conclude that unfaithfulness is the only real cause of divorce in African traditional Religion. The elders are mostly responsible in trying to solve the disputes in the marriages and it is also submitted that chief is usually the last solution in the divorce procedure if the village head does not manage to resolve the issue.

One should note that there is a token of divorce which is arranged by the parents or relatives in giving the partner being divorced. The token in Shona religion is called shereni/ gupuro. All this indicates that the marriage in African Traditional Religion is a communal affair.

In as much as it can be argued that marriage in African Traditional Religion is a communal affair, it will be a violence on a plain language if

one ignores the view that marriage is also an individual affair.

Considering the definition of the term marriage which says marriage is a union of two or more people of the opposite sex, thus one is forced to suggest that marriage is an individual rather communal affair.

The major reason for marriage in African Traditional Religion is for reproduction and sexual regulation. It is believed in the African society that partners marry each other for

reproduction, so that the family grows bigger and the same children assist the parents in farming and domestic chores such as washing plates, cooking and fetching firewood. It should be noted that marriage is for sexual regulation considering the rituals that are performed before the marriage. During the pre-marital rites girls are taught on sexual matters, this has been further supported by Chakabva and Dingani on their work concerning pre-marital rites in Indigenous religion as they stated that “girls with aunts are taught how

to respond to sex with the husband.” Therefore, this indicates that marriage in African Traditional Religion is also an individual affair.

Basing on the above discussion, it is clear that marriage in African Traditional Religion is a both communal affair and individual affair. Communal in the sense that because of marriage relations that are created affect the whole family and not only individuals. It is also an individual affair considering the individual

benefits, for instance sexual regulation and reproduction. Therefore, the claim which says marriage is a communal affair rather than individual affair is less valid.

2, "ATTRIBUTES OF GOD IN AFRICAN INDIGENOUS RELIGION"

Concerning the moral attributes of God, many people consider Him

to be merciful, showing kindness and taking pity over mankind. For this reason He is referred to as "the God of pity", "God is kind" or "God is merciful". The mercy or kindness of God is felt in situations of danger, difficulty, illness and anxiety. When deliverance or protection is needed God is called upon to help. Even when sorrows have struck, God may be called upon to comfort the people. The Akamba and Akan, speak of Him as "the God of comfort".

The majority of African peoples regard God as essentially good, and there are many situations in which He is credited with doing good to His people. For instance, when averting calamities supplying rain, providing fertility to people, cattle, and fields etc.

There are, however, situations when calamities, misfortunes, and sufferings come upon families or individuals, for which there is no

explanation. Some societies would then consider these to be brought about by God, generally through agents like spirits or magic workers, or as punishment for contravening certain customs or traditions.

Some peoples hold that God is capable of showing anger in the form of death, drought, floods, locusts, and other national calamities. All these are interpreted as the manifestations of His anger.

However, a number of African

peoples consider God to have a will which governs the universe and the fortunes of mankind. Some consider God to be just, no matter what befalls them. The Nuer,⁷⁰ for example, believe that God is always right. They hold that, "God rewards good to those who follow good conduct, and evil to those who follow evil conduct."

Concerning the holiness of God, little is said directly by African peoples. Some societies hold that

God cannot be charged with any offence since He is above the level of "fault", "failure", "wrong" and "unrighteousness". In the eyes of the Yoruba, God is "the pure king" ... who is without blemish.

The concept of God's holiness is also indicated from the fact that many African peoples have strict rules in performing rituals addressed to God. Sacrificial animals, for instance, have to be of one sacred colour, and priests, or officiating elders must refrain from sexual intercourse and certain food

or activities before and after the ritual. These ritual formalities clearly show that people regard God as holy.

As for the love of God, there are practically no direct sayings that God loves. This is something reflected also in the daily lives of African peoples. It is rare to hear people talking about love. A person shows his love for another more through action than through words. In the same way, people

experience the love of God in concrete acts and blessings. So they assume that He loves them, otherwise He would not have created them.

Moreover, people believe that manifestations of evil, such as sickness, barrenness, death, failure in undertakings and the like, come from malicious human agents, whereas manifestations of good, such as, health, begetting many children, fertility, wealth, and the

like, come from God. They are the tokens of His love to mankind. People experience the love of God, even though they do not speak of it as though it were detached from His activities.

To sum up, the concept of God in African Religions as presented above is only a few glimpses of it. It is, however, in the realm of God's activities that we find the greatest number of examples of what people think

and say about God. Moreover, we find other expressions about God in the religious activities; namely, prayers and worship.

*3"Unfaithfulness is the only cause of divorce in Indigenous religion."
Assess the validity of this assertion"*

The key words there are ;

unfaithfulness

only cause of divorce in Indigenous religion

Assess

The question wants us to make a judgement or determine whether unfaithfulness is the only cause of divorce in indigenous religion or not. Therefore the view that unfaithfulness is the only cause of divorce in indigenous religion is to a greater extent and to a lesser extent there should be factors which supports that unfaithfulness is not the only cause of divorce in indigenous religion

The view that unfaithfulness is the only cause of divorce in indigenous religion is to a greater extent. This is brought to light when we take into consideration factors like cheating, dishonesty, continued cruelty from the husband, suspicion of witchcraft especially on the wife part, failure of the husband to give the full amount of marriage gift as agreed between the two families. In other words the factors that are regarded as causes of divorce in indigenous religion are all part of

unfaithfulness therefore unfaithfulness is the only cause of divorce in indigenous religion.

Continued cruelty from the husbandonly a husband who is unfaithful to his wife is cruel to his husband. Scholars like D. Ogunbile argue that continued cruelty from the husband which is often regarded as a cause of divorce is not a cause of divorce but a factor of unfaithfulness which is the only cause of divorce.

Cheating usually because

partners are unfaithful to each other they often cheat on each other. The relationship often crumbles because either of the partners might have cheated on the other. At some point even if the person who did the cheating may be rependa, the person who was cheated on often feels so betrayed that they can't get past it. They continue to punish their partner for the deep hurt they feel and because of this divorce easily takes it ways. So because there is unfaithfulness there is cheating and later on divorce

Dishonestypartners often hide something from each other and even lie to each other. This is because of unfaithfulness between the spouses. Due to this they end up quarrelling which later leads to divorce.

Therefore some scholars argue that a quarell between the spouses is not a cause of divorce but a process of unfaithfulness which is the cause of divorce

Suspicion of witchcraft especially on

the wife part.....a wife who is unfaithful to her husband can only practise witchcraft without her husband knowing and usually when the husband suspects her divorce easily takes place

Failure of the husband to give the full amount of marriage gift as agreed between the two failure

The listed above are regarded as factors of unfaithfulness not cause of divorce by scholars such as J.O

Awolalu and D. Ogungbile. These scholars supports the view that unfaithfulness is the only cause of divorce.

However to a lesser scholars like J. Mbiti, Chakabva and Dingani argue that unfaithfulness is not the only cause of divorce in indigenous religion. The reason behind this is that there are some causes of divorce that don't have anything to do with unfaithfulness such as sterility or barrenness on the wife

part and quarell between the wife and the relatives of the husband. Therefore unfaithfulness is not the only cause of divorce in indigenous religion

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*5395] : *Types of ngozi**

**Marital ngozi* – This type of ngozi arises when a married woman dies from continual*

abuse by the husband, which may lead the wife to commit suicide. The

wife may also

come as ngozi when her cooking utensils and other possessions are confiscated by the

husband or his relatives. In other words, where the personal belongings of a married

woman are not returned to her maiden family members at death, she can become a ngozi

spirit.²⁹ In addition, the deceased can also come back as ngozi where no bride price was paid for her in spite of raising a family and having children, which would give the

woman legitimacy for roora/lobola (bride price). The other scenario is where the

married woman is murdered, such as through domestic violence, in which case she

would come back as ngozi spirit to seek redress from her husband's family.

**False accusation of a woman for witchcraft* – This occurs where a woman is falsely*

accused for witchcraft by her husband or his relatives, the deceased can come back as

a ngozi. This angry spirit can wipe out the entire family, which may be more dangerous

if the woman did not bear any children with the husband.

**Parental dismay/Ethical ngozi* – Parents can also become ngozi to their children due to*

ill-treatment, scolding and beating. The mother's ngozi can be

particularly problematic,

*as it can lead to misfortunes,
illnesses and death among the
children. The remedy for*

*this parental dismay is through a
ritual known as kutanda botso, where
the guilty child*

*wears rags and is humiliated during
the collection of cereals for the
appeasement ritual.*

In this way the Shona say as a caution: “Mudzimu wamai unouraya, asi unongorwadza

chete” (The ancestral spirit of a mother kills but that of a father only torment).³⁰ Another

language. This article title can be literally translated as “Chinu: Arsenal

for every woman”.

“Kurume” (March) is the month in which the article was published. As a weekly newspaper,

this edition covered 23-29 March 2010.] In this Shona media report, Kingstone Mapupu refers

to chinu (a small container of oil), gate (clay pot for brewing beer) and mukanda (a string of

beads used as a sexual stimulant) as some of the possessions that a woman traditionally brought

on marriage into the family. These are some of the special items that could be asked back by

the woman's parents when she died. As Mapupu says, the in-laws could inquire: "Chinu

*negomwe zvemwana wedu zviripi?”
(Where are the special cultural items
of our daughter?).*

*The items symbolised the full
motherhood of the woman. If the
husband failed to avail chinu*

*and other items, the deceased could
come back as ngozi or cause
misfortune to the husband*

such as never to marry again or

divorcing new wives, sporadically.

30 See Tatira L. 2014. Shona Belief Systems: Finding Relevancy for a New Generation. The

Journal of Pan African Studies 6(8):

111 situation is where the wife's property is extorted by the husband, instanced by the use

of her goats or cattle to pay for bride price for another wife. If she

dies before she gets

paid back, she can come back as ngozi. Thus, mothers are usually treated with dignity

and respect because of they die aggrieved, they would come back as an aggrieved spirit.

**Ngozi from vakwasha (son-in-laws)/Transactional ngozi* –
Traditionally, a young man*

could work for the in-laws under the pretext that he would be given a wife through a

process known in Shona as kutema ugariri.

31 If the man died before receiving the

promised wife, the son-in-law would come back as ngozi. In some

situations, the man

could pay out cattle as roora (bride price), but failed to get the bride. In addition, the

son-in-law could be murdered whilst resident with his in-laws. In all these scenarios,

the son-in-law would come back seeking revenge among family members of the in laws.

**Accident situations* – Some manifestations of ngozi arise from scenarios of accidents.*

For instance, a motorist may kill a pedestrian crossing the road. In this case, the wrong doer must negotiate with the relatives of the deceased on issues of compensation.

Besides paying for compensation, the wrong-doer may have to assist with the burial

arrangement to express his remorse.

**Ngozi demanding compensation for services rendered* – This ngozi arises from a person*

who dies without receiving his/her dues for services given. This is also another form of

transactional ngozi explained above. Some servants may have come

whilst very young

*or picked up as abandoned children
in periods of famine, starvation or
war until they*

*die in a family. Such people may
come back as ngozi, demanding
restitution for services*

*rendered to the family whilst they
were still living.*

**Political ngozi* – This type of ngozi is anchored in Zimbabwe's long history of the*

liberation struggle, beginning with the First Chimurenga War (1896-1897).

Chimurenga war was a struggle for liberation from colonialism. All the people who sacrificed their lives to liberate Zimbabwe, including the great ancestors such as

Murenga, Chaminuka, Kaguvi and Nehanda form a category of spirits that can come as

ngozi in defence of the country.

Although the Africans were defeated in the First

Chimurenga war, it is said that Mbuya Nehanda once prophetically declared that

“Mapfupa angu achamuka” (My

bones shall rise again). When subsequent Chimurenga

wars arose, they were regarded as a result of kumuka ngozi (translating to the rising of

bones) by Zimbabwe's ancestors.

Similarly, the then President of the Chief's Council,

the late Chief Jonathan Mangwende, attributed the return of the lower

half of one of the

*Zimbabwe Birds from Germany to
the bird's avenging spirit.³²*

**Aggravated murder/Archetypal
ngozi* – This type of ngozi may
arise from the aggrieved*

*spirit of a murdered individual for
socio-economic, religious or political
reasons, or*

criminal acts, such as robbery or the forcible taking of property or money from such

individuals. Murder is one of the most grievous causes of ngozi. In Zimbabwe, some

murderers were also perpetrators of political violence, as will be elaborated in the cases

of ngozi manifestations in the next

section. When not appeased, such ngozi spirits can

cause havoc, to the extent of wiping out entire families. The fear of the ngozi instils

discipline. As the Zimbabwean scholar and social anthropologist, Michael Bourdillon,

rightly notes, “[t]he fear of avenging spirits can act as a sanction for

ethical behaviour.”³³ This is critical when evaluating the role of traditional law, customs and

religion in Zimbabwe

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5395] : Avenging spirits promote good morals, it is believed tt if you shout or beat your mother misfortunes will occur or unotanda botso if ua a male child.So one will not beat his or her mother thereby promoting respect

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53957 : Avenging spirit

Are agents of social justice

Forces pple to respect their parents

*Compels pple to live peacefully n I
harmony*

*Forces pple to pay debts and wah z
due to their workers*

Tutelary/ lion spirit

*Exercise their controll over their
territory by appointing and*

maintaining the chief of the country

It maybe approached wen epedemic disease threatens the whole area dis z according to Bourdillon 1998 pg 255

The shona believe tt ey bring rain n a responsible fr the production of good crops

Some lion spirits acc to Bourdillon regulary practise as deviners n rules

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*5395 : *Various types of avenging spirits**

1. Murdered persons, especially a

foreigner/mutorwa. The spirit comes back to seek revenge,

2. Parental spirit against its offspring.

This could be due to ill treatment during life-time. If a child beats up or scolds one of her parents and takes no steps to remedy the situation through striking reconciliation, the spirit of the parent comes back as an avenging spirit. It is not necessarily a ngozi, but “kupfuka”. The misfortunes are directed to the specific child who wronged the parent. She may come back as result of tampering with her

cooking utensils. These should be replaced while she is still alive otherwise she may die with a grievance. Non-payment of “mombe youmai” by the son-in-law can court the spirit of the deceased mother. The mother’s spirit is more dangerous than that of the father because the mother is not of one’s relations; not of the same totem. Children can perform rituals to placate her. The victim goes through a humiliating life that includes withdrawing into the outside world (Kutanda botso). May cause fertility

problems in the girl children.

3. The most dreaded one is the avenging spirit of a deceased pregnant woman or a woman who dies soon after giving birth as a result of the in-law or husband. It has a tendency of quantifying itself by causing or calling other “ngozi” into the family of the offender.

4. Spirit of a servant (Mushandi) / slave (Nhapwa) can also come back to seek compensation, especially when they died without being paid their dues. If the person was ill-

treated, they may come seeking revenge. It demands a wife/virgin girl as a form of compensation.

5. A spirit of a spouse/ partner who died through negligence of or ill-treatment or unfaithfulness of the other partner.

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*5395] : *Positive functions of Allien spirits**

*- *They can confer hunting talents to their host.* One can become an expert in hunting. The host is known*

as Mudzimba. Such type of spirits possesses men for example, Khumalo Shavi.

*- *They bestow healing talents,* for example, Sivinda Shavi. This type is popular with women. The host is able to treat various diseases, convulsions, difficult labour etc. They impart this expertise to their host.*

*- *Madzukwa Shavi expert in treating many diseases* some of the western*

medicine cannot treat, for example, leprosy, epilepsy etc.

*- *Chipunha* favours young and unmarried women as its host. It *confers curative skills on its* host. It cures diseases that attack small children.*

*- *Nyamande Shavi- Confers divinatory talents.* The host can foresee into the future and may warn a person of an impending disaster and advises the person of*

the diviner to consult to avert the disaster. The Baboon spirit can divine illness. It can also help find lost property, something hidden (Seership).

*- *Masangano Spirit specialises in dancing.* It can confer dancing skills on the host and the person can entertain people at ceremonies (for example, Chakandiwana in Garandichauya).*

*- *Zvipenzi Shavi enables host to*

perform duties regarded arduous to perform under normal circumstances. The person is industrious / hardworking.*

*- *Shavi reMhondoro is known to possess lions.* The lion guards the chieftom by moving around at night. Sangoma produces warriors strong and brave in battles. It confers the ability to kill in battle and protects the whole territory from invaders or enemies. The spirit can also provide entertainment.*

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*5395] : *Spirits* that manifest as those of the dead can appear in different*

*ways, as ancestral, ordinary or avenging spirits. Whichever way they appear, they demand attention and if their demands are not met, they cause trouble (*Gehman, 1999:33)* . Most Africans attribute misfortunes to a spiritual cause(*Gelfand, 1973:61)* . They believe spirits*

*cause illnesses, disabilities,
misfortunes and even death *(Mpofu
&*

Harley, 2002) . Spirits possess
people and/or animals and they can
be exorcised from both people and
animals.*

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5395 : *It must not be spilled
because* :*

*- It will result in *Ngozi* or
Avenging spirit . Avenging spirit
may cause havoc to a person for*

*example; *it can cause bad lucks, misfortunes, infertility, barrenness, death, serious diseases* and many more set backs .*

*- The blood of a person may not be spilled bcz this may anger the *Ancestors*. By this doing, the Ancestors feel very shameful and humiliated therefore they will respond through *heavy punishment* to a person who hev done that. Most often, *the agricultural harvest of that person who killed another will*

fail. At some extent, the ancestors will respond swiftly by *implying death* on that person. If it isn't so, Ancestors could therefore wage *misfortunes and troubles* upon the victim.*

*- It must not be spilled *because this may cause failure of rains*. In Shona culture , it is believed that God is angered by the death of a murdered person and he cud therefore respond by not *giving rains.* Unfortunately, this may*

*affect the whole village but some says that a person who have done that *may suffer heavy casualties.* This might be for this specific reason why in Shona, *people waited first for the rains to cum* before they invade into any war.*

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*6869] : *TENETS OF CHRISTIANITY**

Belief in Jesus

Christians model themselves on the life and teachings of Jesus Christ. Jesus taught people to love and love their neighbor. Many Christians worship in churches. Some groups meet in homes and other buildings. 'Church' means the gathering of Christians as well as the building in which Christians worship. Their leaders are called priests or ministers. Different ways of understanding Christian teachings have led to groups of Christians worshipping in different ways. These denominations include the Church of England, the

Roman Catholic church, the Eastern Orthodox Church and many others. Many churches hold a service called Communion, Eucharist or Mass, in which bread and wine are shared together, just as Jesus did with his followers before his death.

God, Jesus and the saints

Belief in God

Christians believe that there is only one God, whom they call Father as Jesus Christ taught them. God

according to Christianity is the Creator of the Universe. God is the father of Jesus and by virtue of being adopted through Jesus Christ, Christians also call God their father. Jesus taught them to call God 'Father' and he even instructed them that God is not only a father to them but a loving father who cares and meets their very need.

Jesus

Christians recognize Jesus as the Son of God who was sent to save mankind from death and sin. Jesus

Christ taught that he was Son of God. His teachings can be summarized, briefly as the love of God and love of one's neighbor. Jesus said that he had come to fulfill God's law rather than teach it.

Justification by faith

Christians believe in justification by faith - that through their belief in Jesus as the Son of God, and in his death and resurrection, they can have a right relationship with God

*whose forgiveness was made once
and for all through the death of
Jesus Christ.*

The Trinity

*Christians believe in the Trinity - that
is, in God as Father, Son and Holy
Spirit. Some confuse this and think
that Christians believe in three
separate gods, which they don't.
Christians believe that God took
human form as Jesus Christ and that
God is present today through the*

work of the Holy Spirit and evident in the actions of believers.

Life after death

Christians believe that there is a life after earthly death. While the actual nature of this life is not known, Christians believe that many spiritual experiences in this life help to give them some idea of what eternal life will be like.

The Saints

These days, the word saint is most commonly used to refer to a Christian who has lived a particularly good and holy life on earth, and with whom miracles are claimed to have been associated after their death. The formal title of Saint is conferred by the Roman Catholic and Orthodox Churches through a process called canonization. Members of these Churches also believe that Saints created in this way can

intercede with God on behalf of people who are alive today. This is not accepted by most Protestants. In the Bible, however, the word saint is used as a description of anyone who is a committed believer, particularly by St. Paul in the New Testament (e.g. Ephesians 1.1. and 1.15).

Authority of the Bible

The Christian Holy Book is called the Bible. For Christians, this is the most important source of authority. It

contains the teachings of God and Jesus Christ. All Christians from all denominations regard the Bible as the starting point for guidance about their faith. The Vatican two council described the Bible as 'the words of God, expressed in human word'. The Bible is made up of the Old and the New Testament.

The Old Testament

This is also known as the Hebrew Bible for the Jews. The Old Testament was translated from the original Hebrew language into Greek

about 200 years before the birth of Christ. This translation is known as the Septuagint. This translation contains some additional books which are also included in the Catholic Bibles and are known as the deuterocanonical books or Apocrypha. These are the following:

- Tobit*
- Judith*
- Wisdom*
- Sirach*

- *Baruch*
- *1 and 2 Maccabees*

Deuterocanonical are books that are regarded and accepted as scripture by the Catholics and the Eastern Churches but they were not in the Hebrew Canon and are not regarded and accepted by Protestants as canonical. These books are usually placed after the Old Testament in a Bible. In a manner of speaking, the Old Testament is a collection of books that were written before the life of Jesus, the founder of

Christianity. It contains the rules which Christians should live by.

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*8046] : *Function of prophets**

*1) *Messengers of Yahweh*: The authority enjoyed by Prophets among their people depended naturally on the fact that they were *bearers of the divine word.* Thus they were primarily spokespersons for God to their people, denouncing them of their sins, *pleading with them to repent to God,* encouraging them to*

*follow the will of god in all phrases of their life. Hence they used the prophetic Formula " *Thus says the Lord* " . Apart from that, they were also *spokespersons for monotheistic Yahweism*. Among them, *Moses* stands and present a commandment from God of worshipping of one god *(Exodus 20:3)**

*2). *Prophets were intercessors*:
They pleads on behalf of people to Yahweh for example ; *(Gen 20:7,*

Amos 7:1 - 6). The intercessory role is expressed in the tells of Elijah who helped the widow at Zarepath to discover in her house *oil and milk to keep herself and her son till the next good rains.**

*3) *Prophets were social reformers* : They spoke on behalf of the *less privileged in society and become the mouthpiece of those who had no power to stand for their rights*. In times of ill-treatment and injustice, prophets stood for the *ordinary*

people who had no power to confront leaders and kings in society for example Elijah and Naboth, Nathan and David.*

*4) *Political Advisors*: Whenever Kings are enthroned and dethroned, Prophets are involved. Here prophets are seen to be playing a *leading role in the formation of the Kingdom.* So at times , prophets are *regarded as revolutionaries.* prophets were against the institution of the kings which were *failing to*

adequately express loyalty to Yahweh. They advised kings on *action to take and they also rebuked Kings on evil doing* for example, Nathan rebuked David for taking Uriah's wife Bathsheba .*

*5) *Prophets were court officials* . Prophets were consulted when great events were impending mostly before and during wars eg *Ahab and Jehoshaphat tried to ensure victory over the Arameans at Gilead.* Jehoshaphat wished to hear the*

*word of Yahweh and summoned 400 prophets *(1 Kings 22)*. Thus when entering upon important undertaking, the King constantly applied to the prophets for the word from Yahweh eg David had Nathan as his court prophet, Rehoboam had Shemaiah and Jeroboam had Ahijah.*

*[21/04 8:32 PM] [+263 71 371 8046] : *Roles of Muhammad in Islam**

*1. Muhammad *advocated for*

monotheism that is, worshiping of one God called *Allah*. He constantly reminded Muslims to *have faith in Allah* and he also wrote in the Quran, the objective of every Muslim to worship *Allah*. The fact that he surely advocates for monotheism can be shown when he *destroyed idols in Medina*. In the 1st pillar of Islam (*Shahada*), the declaration stated that " *Allah is the only God*" , meaning *no other gods* must be worshipped except *Allah*.*

*2. Muhammad also functions as an *intermediator* . He helps Muslims much whenever they *felt they are far away from Allah*. He could meditate for them. In other words, he stood as a person *who mend their relationship with Allah* . In most cases, he could acted as an intermediary for those *who get stumbled in the faith of Allah*.*

*3. Muhammad also *functions as the voice of the voiceless.* . Muhammad become the shelter for those who*

*have been *denied justice by their rulers.* He repeatedly *encouraged fair justice* among Muslims. In some way, Muhammad *bared injustice* in the societies. He always stood for those who have *oppressed, abused, tortured or even faced any unfair circumstance* .*

*4. Muhammad also functions *as a great teacher* . This *was one of his paramount important duty* before his death. He taught Muslims on different aspects for example,*

**Marriages, Divorce, Preservation of the environment, Importance of Allah as well as the Holy Quran.* He constantly taught Muslims on doing *good behavior towards others and always being obedient to Allah* . Most of all, he acted as a great *teacher who sets an example* for Muslim to follow.*

*5. Another role of *Muhammad was that of a prophet* . Muslim believe in many prophets but Muhammad is their *number one*. Muhammad is*

*called *the last* prophet by Muslims. He lived as a great prophet who was *obedient to Allah* and he received favour in the eyes of Muslims. As a prophet, Muhammad *received revelation from Allah and he presented the Quran* to Muslims. As a prophet, he also promoted the universalism of Allah and he promised Muslims the *eternal life only if they remained in the word of Allah* . As a prophet, he guides *Muslims on the important aspects of life.* In other words. He *was more like a Messiah*.*

*6. Muhammad also *cared for the needy or the helpless people in the societies*. Amongst the people he cared for were, *the orphans, widows, widowers, the old and also the disabled*. One time, he received 20 bags of grains as to help his family with food but instead , he sold the grains and *gave the money to the needy.* He also wrote in the Quran that Muslims also need to *practice love and care for the needy* through the act of *zakat* (charity) (Quran 4:100)*

*7. Another role of Muhammad *was that of as preacher and reformer.* This was largely evidenced in his life and career. What he sought was the cohesion of Muslim society through uniform *beliefs and a unified* faith. He knew this could be accomplished only through the worship of the one God alone and through laws authorized by the sanctity of divine command. With such laws Muhammad would bind the hitherto scattered ends of Muslims. He preached much *on the*

real paradise and the judgement of Allah as well as the *hereafter* .*

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*8046] : *Concept of Allah in Islam**

The first part of the Muslim confession of faith (the Shahada) is

the basis for the concept of God in Islam. The Muslim bears witness that: "There is no god but God". or "no divinity but the (one) Divinity". The

revealed Scripture of Islam, the Qur'an, is like a vast

commentary on this simple statement, drawing from it all

its implications for human life and thought.

This conception of the Deity is strictly monotheistic and

unitarian. God alone has absolute being, totally independent

and totally self-sufficient. Whatever exists or ever could

exist does so by His will. He has no "partner" either in

*creating the universe or in
maintaining it in existence. He is*

*not only the "First Cause" but also
ultimately, the only*

*cause, and He is Himself uncaused.
The Qur'an tells us:*

*"Say: He is Allah. One, the utterly
Self-sufficient: He begets*

not neither is He begotten, and there

is nothing that is like

unto Him". It tells us also that:

"When He wills a thing to

be. He but says unto it - Be!; and it is".

A further implication of the first part of the Shahada

is that there can be no power, force or agency in the

heavens or on earth which is independent of God.

Everything that exists -and everything that happens-is

subject to His control; there is nothing that can compete

with Him or that escapes His grasp, nothing that does not

bear witness to His creative power and majesty. "The

seven heavens and the earth and all that is therein praise Him", says the Qur'an.

In the Islamic view, it is impossible for the human

mind to form an adequate conception of God as He is in

His eternal and absolute being. The creature cannot

comprehend the Creator. According to the Qur'an, "No

(human) vision encompasseth Him, yet He encompasseth

(all) vision".

But Islam does not demand blind belief. The Qur'an

tells us a great deal about the nature of the Divine, and it

describes God by a number of terms -called "The most

beautiful Names" - which help us to understand Him. The

*Qur'an tells us: "Allah, there is no
god but He, the Living,*

*(the eternally Self-subsistent. Slumber
overtakes Him not,*

*nor sleep. To Him belong all that is
in the heavens and all*

*that is upon earth. Who is there
than (can) intercede with*

Him except by His leave? He knows

what is before them

*and what is behind them, and they
comprehend naught of*

*His knowledge save what He pleases.
His Throne extends*

*over the heavens and the earth, and
He is not wearied by*

*preserving them; and He is the Most
High, the Immense".*

He is Al-Ahad. "the One", absolute unity. This is in

sharp contrast to the Christian conception of the Trinity.

The One cannot be divided, nor can it be diminished or

"humanised" by incarnation in any created form.

He is Al-Aziz. "the Almighty", and Al-Jabbar", for there

is no one and nothing that could possibly resist His power,

which governs and regulates all existence in accordance

with a predetermined measure. It follows that there is no

*earthly power that is not derived
from Him, no strength nor*

*any virtue that is not loaned to us
by Him: and no one can*

*help us except by His will, nor can
anyone harm us unless*

*He permits them to do so (in which
case this harm is a trial*

to be borne with patience).

He is called Al-Haqq, "the Truth" (or "the Reality"),

and to deny Him is to be far distant from truth at every

level of experience. The Arabic word Al-kafirun, and this

word suggests a deliberate act of

"covering", in other

*words, those who deny Him whose
name is "the Truth"*

*have "covered" their own
understanding with an opaque*

*covering so as not to see what is
ultimately self-evident.*

*In so doing they have shut out the
light, for another of His*

names is Al-Nur. "Light". These are they whom the

Qur'an describes as the "blind", for "Allah is the Light of

the heavens and the earth"

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*8046] : *Types of ngozi**

**Marital ngozi* – This type of ngozi arises when a married woman dies from continual*

abuse by the husband, which may lead the wife to commit suicide. The wife may also

come as ngozi when her cooking utensils and other possessions are confiscated by the

husband or his relatives. In other words, where the personal belongings of a married

woman are not returned to her maiden family members at death, she can become a ngozi

spirit.²⁹ In addition, the deceased can also come back as ngozi where no bride price was paid for her in spite of raising a family and having children, which would give the

woman legitimacy for roora/lobola (bride price). The other scenario is where the

married woman is murdered, such as through domestic violence, in which case she

would come back as ngozi spirit to seek redress from her husband's family.

**False accusation of a woman for witchcraft* – This occurs where a woman is falsely*

accused for witchcraft by her

husband or his relatives, the deceased can come back as

a ngozi. This angry spirit can wipe out the entire family, which may be more dangerous

if the woman did not bear any children with the husband.

**Parental dismay/Ethical ngozi* –
Parents can also become ngozi to
their children due to*

*ill-treatment, scolding and beating.
The mother's ngozi can be
particularly problematic,*

*as it can lead to misfortunes,
illnesses and death among the
children. The remedy for*

*this parental dismay is through a
ritual known as kutanda botso, where
the guilty child*

wears rags and is humiliated during the collection of cereals for the appeasement ritual.

In this way the Shona say as a caution: “Mudzimu wamai unouraya, asi unongorwadza

chete” (The ancestral spirit of a mother kills but that of a father only torment).³⁰ Another

language. This article title can be literally translated as “Chinu: Arsenal for every woman”.

“Kurume” (March) is the month in which the article was published. As a weekly newspaper,

this edition covered 23-29 March 2010.] In this Shona media report, Kingstone Mapupu refers

*to chinu (a small container of oil),
gate (clay pot for brewing beer) and
mukanda (a string of*

*beads used as a sexual stimulant) as
some of the possessions that a
woman traditionally brought*

*on marriage into the family. These
are some of the special items that
could be asked back by*

the woman's parents when she died.

As Mapupu says, the in-laws could inquire: “Chinu

negomwe zvemwana wedu zviripi?”

(Where are the special cultural items of our daughter?).

The items symbolised the full motherhood of the woman. If the husband failed to avail chinu

and other items, the deceased could come back as ngozi or cause

misfortune to the husband

such as never to marry again or divorcing new wives, sporadically.

30 See Tatira L. 2014. Shona Belief Systems: Finding Relevancy for a New Generation. The

Journal of Pan African Studies 6(8): 111 situation is where the wife's property is extorted by the husband, instanced by the use

*of her goats or cattle to pay for
bride price for another wife. If she
dies before she gets*

*paid back, she can come back as
ngozi. Thus, mothers are usually
treated with dignity*

*and respect because of they die
aggrieved, they would come back as
an aggrieved spirit.*

**Ngozi from vakwasha (son-in-laws)/Transactional ngozi* –
Traditionally, a young man*

could work for the in-laws under the pretext that he would be given a wife through a

process known in Shona as kutema ugariri.

31 If the man died before receiving the

promised wife, the son-in-law would come back as ngozi. In some situations, the man

could pay out cattle as roora (bride price), but failed to get the bride. In addition, the

son-in-law could be murdered whilst resident with his in-laws. In all these scenarios,

the son-in-law would come back seeking revenge among family members of the in laws.

**Accident situations* – Some manifestations of ngozi arise from scenarios of accidents.*

For instance, a motorist may kill a pedestrian crossing the road. In this case, the wrong doer must negotiate with the relatives of the deceased on issues of compensation.

Besides paying for compensation, the wrong-doer may have to assist with the burial

arrangement to express his remorse.

**Ngozi demanding compensation for services rendered* – This ngozi arises from a person*

who dies without receiving his/her dues for services given. This is also another form of

*transactional ngozi explained above.
Some servants may have come
whilst very young*

*or picked up as abandoned children
in periods of famine, starvation or
war until they*

*die in a family. Such people may
come back as ngozi, demanding
restitution for services*

rendered to the family whilst they were still living.

**Political ngozi* – This type of ngozi is anchored in Zimbabwe's long history of the*

liberation struggle, beginning with the First Chimurenga War (1896-1897).

Chimurenga war was a struggle for liberation from colonialism. All the people who sacrificed their lives to

liberate Zimbabwe, including the great ancestors such as

Murenga, Chaminuka, Kaguvi and Nehanda form a category of spirits that can come as

ngozi in defence of the country.

Although the Africans were defeated in the First

Chimurenga war, it is said that Mbuya Nehanda once prophetically

declared that

“Mapfupa angu achamuka” (My bones shall rise again). When subsequent Chimurenga

wars arose, they were regarded as a result of kumuka ngozi (translating to the rising of

bones) by Zimbabwe’s ancestors.

Similarly, the then President of the Chief’s Council,

the late Chief Jonathan Mangwende, attributed the return of the lower half of one of the

Zimbabwe Birds from Germany to the bird's avenging spirit.³²

**Aggravated murder/Archetypal ngozi* – This type of ngozi may arise from the aggrieved*

spirit of a murdered individual for

socio-economic, religious or political reasons, or

criminal acts, such as robbery or the forcible taking of property or money from such

individuals. Murder is one of the most grievous causes of ngozi. In Zimbabwe, some

murderers were also perpetrators of political violence, as will be

elaborated in the cases

of ngozi manifestations in the next section. When not appeased, such ngozi spirits can

cause havoc, to the extent of wiping out entire families. The fear of the ngozi instils

discipline. As the Zimbabwean scholar and social anthropologist, Michael Bourdillon,

rightly notes, “[t]he fear of avenging spirits can act as a sanction for ethical behaviour.”³³ This is critical when evaluating the role of traditional law, customs and

religion in Zimbabwe

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2629 : [9]

*Old Testament vs. New Testament -
What are the differences?*



Question: "Old Testament vs. New Testament - What are the differences?"

Answer: While the Bible is a unified book, there are differences between the Old Testament and the New

Testament. In many ways, they are complementary. The Old Testament is foundational; the New Testament builds on that foundation with further revelation from God. The Old Testament establishes principles that are seen to be illustrative of New Testament truths. The Old Testament contains many prophecies that are fulfilled in the New. The Old Testament provides the history of a people; the New Testament focus is on a Person. The Old Testament shows the wrath of God against sin (with glimpses of His grace); the

New Testament shows the grace of God toward sinners (with glimpses of His wrath).

The Old Testament predicts a Messiah (see Isaiah 53), and the New Testament reveals who the Messiah is (John 4:25–26). The Old Testament records the giving of God's Law, and the New Testament shows how Jesus the Messiah fulfilled that Law (Matthew 5:17; Hebrews 10:9). In the Old Testament,

God's dealings are mainly with His chosen people, the Jews; in the New Testament, God's dealings are mainly with His church (Matthew 16:18).

Physical blessings promised under the Old Covenant (Deuteronomy 29:9) give way to spiritual blessings under the New Covenant (Ephesians 1:3).

The Old Testament prophecies related to the coming of Christ, although incredibly detailed, contain a certain amount of ambiguity that is cleared up in the New Testament.

For example, the prophet Isaiah spoke of the death of the Messiah (Isaiah 53) and the establishing of the Messiah's kingdom (Isaiah 26) with no clues concerning the chronology of the two events—no hints that the suffering and the kingdom-building might be separated by millennia. In the New Testament, it becomes clear that the Messiah would have two advents: in the first He suffered and died (and rose again), and in the second He will establish His kingdom.

Because God's revelation in Scripture is progressive, the New Testament brings into sharper focus principles that were introduced in the Old Testament. The book of Hebrews describes how Jesus is the true High Priest and how His one sacrifice replaces all previous sacrifices, which were mere foreshadowings. The Passover lamb of the Old Testament (Ezra 6:20) becomes the Lamb of God in the New Testament (John 1:29). The Old Testament gives the Law. The New Testament clarifies that the Law was meant to show

men their need of salvation and was never intended to be the means of salvation (Romans 3:19).

The Old Testament saw paradise lost for Adam; the New Testament shows how paradise is regained through the second Adam (Christ). The Old Testament declares that man was separated from God through sin (Genesis 3), and the New Testament declares that man can be restored in his relationship to God (Romans 3—6). The Old Testament predicted

the Messiah's life. The Gospels record Jesus' life, and the Epistles interpret His life and how we are to respond to all He has done.

In summary, the Old Testament lays the foundation for the coming of the Messiah who would sacrifice Himself for the sins of the world (1 John 2:2). The New Testament records the ministry of Jesus Christ and then looks back on what He did and how we are to respond. Both testaments reveal the same holy, merciful, and

righteous God who condemns sin but desires to save sinners through an atoning sacrifice. In both testaments, God reveals Himself to us and shows us how we are to come to Him through faith (Genesis 15:6; Ephesians 2:8).

Recommended Resources: The Quest Study Bible

Related Topics:

*Old Testament vs. New Testament -
What are the differences?*

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*2514# : RELATIONSHIP OF OLD AND
NEW TESTAMENT*

*Even a casual reading of the Bible
communicates the fact that there is
a dynamic relationship between the
Old Testament and the New
Testament, with the very words that
are used of the two divisions, "Old"*

and “New,” confirming the relationship. Two Testaments comprise the Bible, with “Old” and “New” suggesting connection and continuation.

In the relationship between the two is seen the unity of the two. And this unity is characterized by continuity and discontinuity. Some elements of the Old are continued in the New, while other elements are radically altered or even cease to be, thereby allowing the appearance of new elements.

But not everyone who has perused the Canon has come to this obvious conclusion. Marcion in the second century clearly divorced the New Testament from the Old Testament, teaching a complete disunity between the nation of Israel and the Church, between the Demiurge-Creator of the Old Testament and the God of love of the New Testament. While not stating the disparity in such stark terms there have been through the centuries those who in varying degrees disparage the Old Testament, or ascribe to it in word or practice

some sort of inferior position relative to the New Testament.

In contrast to Marcion and to those who have in some measure emulated his position, there is the well-known declaration of Augustine that “the New Testament lies hidden in the Old, and the Old Testament is unveiled in the New.” In other words, the two Testaments cannot be separated without destroying the essence of each Testament—they stand or fall together. Spoken in slightly different terminology it can be affirmed that the Old Testament

anticipates the New Testament, and the New Testament is predicated on the Old Testament. There are the ideas of announcement in the Old and accomplishment in the New. There is a dynamic relationship.

The New Testament has numerous quotes, nearly four hundred, from the Old Testament. In many cases it is the New that gives understanding and clarity to the Old; in fact the Old cannot be understood without the New. At times the New takes concepts from the Old and invests them with either new meaning or

additional meaning. The two Testaments must be read together. The entire Bible reads like a story from beginning to end, and this is true because it is a single story, the story of God and His Christ. Jesus unequivocally affirmed that the Scriptures were about Him; without hesitation and without apology He taught that He was the subject of the Hebrew Old Testament:

You search the Scriptures . . . and it is they that bear witness about Me (Jo. 5:39);

And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself (Lu. 24:27);

Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." And He opened their understanding, that they might comprehend the Scriptures (Lu.

24:44);

But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled (Acts 3:18);

I stand here testifying . . . saying nothing but what the prophets and Moses said would come to pass: that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles (Acts 26:22-23);

Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when He predicted the sufferings of Christ and the subsequent glories (I Pet. 1:10-11);

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them (Matt. 5:17).

Jesus is the theme that unites the two Testaments. In Him each is understood—He is predicted in the Old and presented in the New (see: Confirmation of Christ in the Old Testament and Predictions of the Prophets).

*[25/04 6:06 PM] [+263 78 590 5395] : *IMPORTANCE OF SALVATION**

Salvation is not just an important concept in Christianity. To the devout

Christian, it is actually the desired outcome to be gained from living a pious Christian life. In Christianity, salvation means eternal life after death, and freedom from sin and the consequences of sin. The salvation of a soul spares that soul the wrath of God's judgment and an afterlife of eternal damnation.

****ORIGINAL SIN****

Original sin is the idea that all

human beings are born imperfect and sinful. Saint Augustine put forth the idea, and it has been an important part of Christian doctrine ever since. Christians who believe in the doctrine of original sin believe that it explains the presence of imperfection and evil in a world created by a perfect and benevolent God. Original sin (and death) began in the Garden of Eden, when Adam and Eve disobeyed God by eating the forbidden fruit. Christians believe that the birth of sin created a chasm in the relationship between God and

humanity.

****JESUS CHRIST****

The central figure in the history of Christianity is Jesus, who devout Christians believe to be the messiah and Son of God. In Christianity, salvation is not possible without accepting Jesus as the Son of God and the Savior of mankind. This is repeated throughout the New Testament, and is the basis of the oft-quoted verse from the Gospel of

John (3:16): “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

ATONEMENT

Christians believe that when God sent Jesus to walk the earth, first as a teacher and then ultimately as a divine sacrifice, it was an act of grace and love so powerful that it closed the chasm between God and

humanity. This is known as the Atonement. According to Christianity, any person willing to seek forgiveness and follow the message of Jesus Christ can receive salvation because of the Atonement.

****SALVATION AND AFTER LIFE****

Many Christian denominations teach that the reward for salvation is eternal life after death and a reprieve from the harsh judgment of God for earthly sins. This is where the

concept of heaven comes in. Heaven is understood by most mainstream Christians to be the holy place where the souls of saved Christians go after death. In heaven, Christians believe there is no sin, illness, or suffering. Those souls that are admitted to Heaven are in the constant presence of God and Jesus Christ, which inspires many Christians to strive for salvation and a life of piety.

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5395 : *SALVATION**

Process of Salvation

*Everyone who has ever lived,
Christian and non-Christian, will face
a final judgment to determine
whether he or she ends up in
heaven or hell.*

*We must be justified, or made
acceptable to God. In our natural
human state, we are all sinners and*

unworthy of heaven. However, God, in His mercy, may choose to overlook our faults and admit us to heaven.

Salvation comes only by the grace of God. There is nothing we can do on our own to guarantee our salvation.

Jesus' sacrificial death on the cross has enabled (but not guaranteed) our salvation through a mystery we cannot fully understand.

Conditions for salvation

**1*. Love God. Nothing should get in the way of our total devotion to God. We must be humble, not arrogant or self-righteous. In ancient times, people were tempted to worship pagan gods and idols. In modern times, we are tempted to let "idols" like money, power, prestige, careers, hobbies and pleasure become our primary goals and concerns.*

**2* .Love your "neighbor." In other words, be kind and respectful to other people. Jesus put this commandment on par with the commandment to love God. As Jesus defined it, all people of the world are our "neighbors," regardless of race, religion, nationality, etc.*

**3* .Put your faith in God and Christ. In Biblical usage, "faith" means more than just believing that God exists and that Jesus is His divine Son. Trusting our lives to God*

instead of worldly things is even more important.

**4* . The heart is more important than rules and laws. In Jesus' time, people believed they would be saved if they followed about 600 rules and laws. But Jesus pointed out that people could observe all those rules and still find ways to live wicked and greedy lives. Jesus and His disciples taught that God sees everything and will judge us by what is in our hearts (our attitudes,*

intentions and motives)

**5* . Live a moral life. Avoid sins like murder, adultery, sexual immorality, theft, slander, idolatry, hostility, greed, envy, jealousy, quarreling and drunken behavior.*

**6* . Repent and forgive others. No one can completely live up to God's standards. When we fall into sin, we must repent (sincerely turn away from sin and toward God). Just as God is willing to forgive our*

sins, we must be willing to forgive other people.

**7* . Do God's work on earth. It is not enough to just avoid evil. We are also commanded to use the wealth, talents and abilities God has given us to serve God and other people.*

8* *. Love God

Loving God means nothing should

get in the way of our total devotion to God. (Deuteronomy 6:5, Matthew 22:34-40,

Mark 12:28-34). In ancient times, people were tempted to worship pagan gods and idols. In modern times, we are tempted to let "idols" like money, power, politics, prestige, careers, hobbies, and pleasure become our primary goals and concerns (Luke 11:42, Romans 8:28, Ephesians 5:5,

Colossians 3:5, Philippians 3:17-21,

1 John 2:1-6, 2:15-17, 5:1-3, 1 Timothy

6:10).

9* . *Love your neighbor

The English word "love" can have affectionate, emotional, romantic, sexual, or benevolent meanings. The original Greek word agape, used in the Bible, has a benevolent meaning. It is the kind of love we do instead of the kind of love we feel. It means having a sincere concern for the welfare of others and holding them

in high regard. That is what Jesus meant when He said, "Love your neighbor."

Jesus told His Parable of the Good Samaritan (Luke 10:25-37) to show that a "neighbor" includes all people of the world, even those of different nationalities and religions, even enemies. In His description of the Final Judgment (Matthew 25:31-46) Jesus stated explicitly that our salvation depends on doing whatever we can to help other people in need. Loving God and loving our neighbors are inseparable concepts; we can't

truly love God without also loving other people (1 John 3:15-18, 4:19-21, James 2:14-17).

[25/04 6:08 PM] [+263 78 590

5395] : Jewish tradition teaches us to care for our planet in order to preserve that which God has created.

Psalm 24 notes, "The earth is the Lord's and the fullness thereof," a dramatic assertion of God's ownership of the land. It follows, then, that any act that damages our earth is an offense against the property of God. The Jewish concept

of bal tashchit, "do not destroy," forbids needless destruction.

Judaism emphasizes our need to preserve our natural resources and generate new ones for future generations. The Talmud tells the story of the sage Choni, who was walking along a road when he saw a man planting a carob tree. Choni asked, "How long will it take for this tree to bear fruit?" "Seventy years," the man replied. Choni then asked, "Are you so healthy that you expect

to live that length of time and eat its fruit?" The man answered, "I found a fruitful world because my ancestors planted it for me. Likewise, I am planting for my children." In fact, tradition values this concept so much that the rabbis teach that if a man is planting a tree and the messiah appears, he should finish planting the tree before going to greet him (Avot d'Rebbe Natan 31b).

We are encouraged l'vadah ul'shamrah, "to till and to tend," to become the

Earth's stewards. In Isaiah 41:17-18, God promises, "I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of valleys; I will make the wilderness a pool of water and the dry land springs of water." In other words, we were given our planet as a loan from God, and we should work to preserve it.

Climate Change

Among the many issues facing our

planet, climate change poses a huge challenge to resource development and even daily habits. Addressing climate change requires us to learn how to live within the ecological limits of the earth so that we will not compromise the ecological or economic security of those who come after us.

The Torah commands, "Justice, justice shall you pursue" (Deuteronomy 16:20), and thus, our energy policy must also be equitable

and just - and the countries most responsible for climate change should be those most responsible for finding a solution to the problem. Judaism also underscores the moral imperative of protecting the poor and vulnerable: "When one loves righteousness and justice, the earth is full of the loving-kindness of the Eternal" (Psalms 33:5). Indeed, poor nations are likely to bear the brunt of the negative impacts associated with climate change.

Because our sacred texts teach that humankind has an obligation to improve the world for future generations, Jewish tradition encourages families and communities to reduce their waste and make smart consumer choices, investing in companies that do not pollute and supporting behaviors and policies that encourage conservation.

Clean Water

As one of the most important

natural resources to humanity's survival, water has a special place in Jewish tradition, playing a role in nearly every major story in the bible. Isaac's wife was chosen for him at a well; the baby Moses was saved after floating down a river; the Israelites were freed when the red sea parted; Miriam will forever be remembered by her gift of water to the Jewish people in the desert. Our clean, fresh water supplies and mineral resources are being exhausted by industrial and population growth, and it is vital that

we lead in conservation while developing natural resources. Jewish tradition has long advocated that local and national governments take appropriate measures to remove or ameliorate the growing threats of environmental pollution and to afford protection to the environment.

Environmental Health

The principle of pikuach nefesh, saving human lives above all else, is our greatest moral obligation. We are

taught, "You shall not stand idly by the blood of your neighbor" (Leviticus 19:16), and to "choose life, that you and your descendants may live" (Deuteronomy 30:20). It follows, then, that Jewish values command us to preserve the earth and its varied life for our sake and for generations to come. It is our obligation to preserve human life by educating ourselves about the dangers of environmental health risks and working to prevent them for the sake of all humanity.

As heirs to a tradition of stewardship that goes back to Genesis and teaches us to be partners in the ongoing work of creation, we cannot accept the escalating destruction of our environment and its effect on human health and livelihood. It is our sacred duty to alleviate environmental degradation and the human suffering it causes instead of despoiling our air, land, and water.

Source:

*Religious Action Center of Reform
Judaism*

*[25/04 6:08 PM] [+263 78 590
5395] : Forms of baptism*

*Question: "What are the seven
baptisms mentioned in the Bible, and
what do they mean?"*

Answer: Historically, baptism has been

used as a rite of initiation, showing the inductee's entrance into a new belief or observance. Baptism in the church is also a token of the forgiveness of sins we experience at salvation—in much the same way that Pilate attempted to show his innocence by washing his hands with water (Matthew 27:24), Christians show they are cleansed by Christ when they are baptized by water.

Some Bible students have identified seven baptisms in Scripture. The

seven baptisms are usually listed as being these:

1) The baptism of Moses (1 Corinthians 10:1–3) – when the Israelites were delivered from slavery in Egypt, they were “baptized into Moses in the cloud and in the sea.” That is, they were identified with Moses and his deliverance by passing through the Red Sea and following God’s presence in the cloud (Exodus 13:21). Paul uses this as a comparison to the way that

Christians are identified with Christ and His salvation. Those who followed Moses passed through the water and were thus initiated into a new life of freedom and Law-keeping; those who follow Jesus Christ, who is greater than Moses, pass through the waters of baptism and are thus initiated to a new life of freedom and grace.

2) The baptism of John (Mark 1:4) – as John the Baptist preached repentance of sins in preparation for

the coming of the Messiah, he baptized people in the Jordan. Those who were baptized by John were showing their faith in John's message and their need to confess their sin. In Acts 18:24–25, a disciple of John's named Apollos preaches in Ephesus; however, only knowing the baptism of John and the need for repentance, he needed to be further instructed in the death and resurrection of Christ. Later in the same city, Acts 19:1–7, Paul encounters some more followers of John. These disciples had been

baptized for repentance, but they had not heard of the new birth or the Holy Spirit. Paul taught them the whole message of salvation in Christ, and they received the message and were subsequently baptized in Jesus' name.

3) The baptism of Jesus (Matthew 3:13–17) – this was Jesus' act of identifying with sinful humanity. Although Jesus did not need to repent of sin, He came to John to be baptized. John balked at

performing the baptism, saying that Jesus should be the one baptizing him (Matthew 3:13–14). But Jesus told John to proceed with the baptism: “Let it be so now; it is proper for us to do this to fulfill all righteousness” (verse 15). In this baptism, Jesus put His stamp of approval on John’s ministry and also began His own. As Jesus came up from the water, the Father spoke from heaven, and the Holy Spirit descended in bodily form upon Jesus (verses 16–17).

4) The baptism of fire (Matthew 3:11–12) – John prophesied that Jesus would baptize men “with fire.” This speaks of Jesus’ judging the world for its sin (see John 5:22). Immediately after mentioning the baptism by fire, John describes Jesus as overseeing a harvest to come: “His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire” (verse 12; cf. Matthew 13:24–30, 36–43). Those who are judged by Christ in the last

*day will be cast into the lake of fire
(Revelation 20:15).*

*5) The baptism of the Holy Spirit
(Ephesians 1:13–14; 1 Corinthians 12:13)
– John also predicted that Jesus
would baptize men with the Holy
Spirit (Matthew 3:11). This is a
spiritual baptism, and it is the
baptism that saves us. At salvation,
we are “immersed” in the Holy Spirit.
The Spirit covers us, indwells us, fills
us, and makes us a part of the
spiritual body of Christ. The baptism*

of the Spirit is what initiates us into new life in Christ. The first people to experience the baptism of the Spirit were the believers in Acts 2 on the Day of Pentecost. The spiritual entity known as the body of Christ is formed by this baptism: “We were all baptized by one Spirit so as to form one body” (1 Corinthians 12:13).

6) The baptism of the cross (Mark 10:35–39) – Jesus used the language of baptism to refer to His sufferings (and those of His disciples). James

and John, the Boanerges, had come to Jesus asking for a place of honor in the kingdom. Jesus asked them, “Can you . . . be baptized with the baptism I am baptized with?” (Mark 10:38). They replied that they could, and Jesus confirmed it: “You will . . . be baptized with the baptism I am baptized with” (verse 39). The “baptism” Jesus speaks of here is the suffering He was to endure. James and John would suffer, as well.

7) The baptism of believers (Matthew 28:19) – this is a washing in water to symbolize the action of the Holy Spirit in a believer’s heart. Believer’s baptism is one of the two ordinances given to the church. Different churches practice different modes of baptism, but all who follow Christ should be baptized, since it is commanded by our Lord. Water baptism pictures some wonderful spiritual truths. When we are saved, we are “buried” with Christ and “rise” to newness of life; our sins are “washed away,” and we are

cleansed. It is Spirit baptism that saves us, but water baptism is our outward expression of that event.

“All of us who were baptized into Christ Jesus were baptized into his death[.] We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Romans 6:3–4).

Of the seven baptisms found in Scripture, only two are of personal

*significance to the Christian today:
the baptism of the Holy Spirit (that
saves us) and believer's water
baptism (that identifies us with the
church). The other baptisms were
uniquely for other times, limited to
certain people, or (in the case of the
baptism of fire) still future.*

*[25/04 6:08 PM] Γ +263 78 590
5395 : *SALVATION* *IN*
*CHRISTIANITY**

Salvation is deliverance from danger

or suffering. To save is to deliver or protect. The word carries the idea of victory, health, or preservation.

Sometimes, the Bible uses the words saved or

salvation to refer to temporal, physical deliverance, such as Paul's deliverance from prison (Philippians 1:19)

More often, the word "salvation" concerns an eternal, spiritual deliverance. When Paul told the

Philippian jailer what he must do to be saved, he was referring to the jailer's eternal destiny (Acts 16:30-31). Jesus equated being saved with entering the kingdom of God (Matthew 19:24-25).

What are we saved from ? In the Christian doctrine of salvation, we are saved from "wrath," that is, from God's judgment of sin (Romans 5:9; 1 Thessalonians 5:9). Our sin has separated us from God, and the

consequence of sin is death (Romans 6:23). Biblical salvation refers to our deliverance from the consequence of sin and therefore involves the removal of sin.

Who does the saving? Only God can remove sin and deliver us from sin's penalty (2 Timothy 1:9; Titus 3:5).

How does God save? In the Christian doctrine of salvation, God has rescued us through Christ (John 3:17). Specifically, it was Jesus' death on

the cross and subsequent resurrection that achieved our salvation (Romans 5:10; Ephesians 1:7). Scripture is clear that salvation is the gracious, undeserved gift of God (Ephesians 2:5, 8) and is only available through faith in Jesus Christ (Acts 4:12)

How do we receive salvation? We are saved by faith. First, we must hear the gospel—the good news of Jesus’ death and resurrection (Ephesians 1:13). Then, we must

believe—fully trust the Lord Jesus (Romans 1:16). This involves repentance, a changing of mind about sin and Christ (Acts 3:19), and calling on the name of the Lord (Romans 10:9-10, 13).

A definition of the Christian doctrine of salvation would be “The deliverance, by the grace of God, from eternal punishment for sin which is granted to those who accept by faith God’s conditions of repentance and faith in the Lord

*Jesus.” Salvation is available in
Jesus alone (John 14:6; Acts 4:12)
and is dependent on God alone for
provision, assurance, and security.*

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5395 : *DELIVERANCE?**

*Main Hebrew words in the Old
Testament, translated "to deliver":*

*-yasha=salvation, deliverance; used
205 times ('Jeshua' is the Jewish
form of the name 'Jesus', it means
'God saves');*

-shamar= to protect, to guard, to deliver; used 468 times

In the New Testament, here are some Greek words translated "to deliver":

-sozo=to save, deliver, heal, protect; used 110 times: Mat1:21, 8:25, Jn3:17; Jn12:27; Acts16:31;

-rhuomai=to rescue, to deliver; used

*18 times: Mat6:13, 27:43; Lk1:74;
Rom7:24, 11:26, 15:31, 2Cor1:10,
Col.1:13, 1Thes1:10, 2Tim3:11, 4:17,18;
2Pet2:7,9*

*-exaireo=to tear out, to pluck out, to
deliver; used 8 times: Mat5:29,18:9;
Acts7:10,34,12:11,23:27, 26:17;Gal1:4;*

*-apallasso= to release, to change
away, to deliver; used 3 times:
Luke12:58; Acts19:12; Heb2:15.*

**Here are DELIVERANCES from God
for man:**

**01. --DELIVERANCE FROM
PUNISHMENT FOR SIN (HELL)**

*Jesus paid on the cross for our sins
and those who trust in Him are
delivered from going to hell: Is53:5,
Rom6:23, Jn3:14-20, 6:47, 11:25-26;
1Thes1:10*

**02. --DELIVERANCE FROM THE*

PRESENCE OF OUR SIN NATURE*

We are born with a sin nature and we have it until we die; we commit sins because we have a sin nature:

1Jn1:8, Rom3:23, 7:14-25, 8:10;

Ecl7:20, 5:12; Jer17:9;

****03. --DELIVERANCE FROM THE POWER AND SLAVERY OF OUR SIN NATURE****

It comes through living in fellowship

with Christ under the leading of the Holy Spirit, Christians are no longer slaves of sin; we have the option to withstand the initiations of our sin nature by responding to God's initiations: Gal5:16; Rom6:1-14, 8:1-13, 13:14, 1Pet2:11

04. --DELIVERANCE FROM SATAN AND HIS DEMONS' AUTHORITY:

Col1:13, Acts26:18 when one receives Jesus he is moved from Satan's kingdom into Jesus' kingdom; a

Christian still has the option to follow demons' initiations but he will be chastised by God: Jn1:12, Heb12:6, 1Cor10:21,22; a Christian is the temple of the Holy Spirit and therefore can't be possessed by demons: 1Cor3:16, 6:19, 2Cor6:16;

05. --DELIVERANCE FROM THE INFLUENCE OF THE WORLD SYSTEM

The world system is controlled by Satan and by the sin nature of man;

Col3:1,2; Gal1:4, 1Jn2:15-17

06. --DELIVERANCE FROM SELF

It comes by reckoning that we have died with Christ, we have been raised with Christ and placed in the heavenly places Gal2:20, Col3:3, Phil3:20, Eph1:3, 2Cor5:14-15; Lk22:42: 'not my will but yours be done...'

**07. --DELIVERANCE FROM LIFE SITUATIONS:* sicknesses, trials,*

*temptations 1Cor10:13, James5:14-15;
2Tim3:11*

**DELIVERANCE* is defined as “a rescue from bondage or danger.” In the Old Testament, deliverance is focused primarily on God’s deliverance in the midst of trouble or danger. He rescues His people from their enemies (1Sam17:37; 2Kings20:6), and from the hand of the wicked (Ps7:2; 17:13; 18:16-19; 59:2). He preserves them from famine (Ps33:19), death (Ps22:19-21), and the grave*

(Ps56:13; 86:13; Hosea13:14). The most striking example of deliverance is the exodus from Egypt (Ex3:8; 6:6; 8:10), God being the Deliverer of Israel who rescues His people, not because they deserve to be rescued, but as an expression of His mercy and love (Ps51:1; 71:2; 86:13).

The descriptions of temporal deliverance in the Old Testament serve as symbolic representations of the spiritual deliverance from sin which is available only through Christ.

He offers deliverance from mankind's greatest peril—sin, evil, death and judgment. By God's power, believers are delivered from this present evil age (Gal1:4) and from the power of Satan's reign (Col1:13). All aspects of deliverance are available only through the person and work of Jesus Christ, who was Himself delivered up for us (Rom4:25) so that we would be delivered from eternal punishment for sin, the "wrath to come" (1Thess1:10).

Another aspect of deliverance

*concerns the temporal. While believers are delivered once for all time from eternal punishment, we are also delivered **IN** (not always **FROM**) the trials of this life (2Pet2:9); it means that God keeps you victorious in a trial without removing the trial, as God is walking through the trials by our side, comforting and encouraging us through them as He uses them to mature us in the faith (1Cor10:13).*

In these cases, total rescue is not

*immediate, but in due time, after
patience has had its perfect work
(Jam1:2-4,12).*

*People are looking more for the
DELIVERANCE FROM EVIL SPIRITS
or the spirit of lust, jealousy, etc.
It's important to understand that, as
believers, we already have eternal
victory over Satan and demons. But
we can be delivered from their
influence in our lives by using two
weapons God has given us as part
of our SPIRITUAL ARMOR with which*

we battle “against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph6:12-17), weapons are:

THE SHIELD OF FAITH and the offensive weapon of THE WORD OF GOD.

Against these two weapons, no spirit can prevail Is54:17. By holding up the shield of faith, we extinguish the flaming spiritual arrows they send against us, arrows of lust, doubt,

guilt, jealousy, evil speech, and all manner of temptations. With the sword of the Spirit, which is the Word of God, we overcome the evil one by learning the truth about who we are in Christ and proving Satan's temptations to be lies because he is the father of lies (Jn8:44). By the offensive weapon of the Truth, we overcome the evil one (1Jn2:14)

Deliverance from sin, rescue from trials, and escape from the influence of a world in the control of the evil

one come only through Christ, the Son of God who has come and “has given us understanding, so that we may know him who is true. And we are in him who is true—even in his Son Jesus Christ. He is the true God and eternal life” (1Jn5:19,20)

The “DELIVERANCE MINISTRIES” of our days will usually focus on the casting out of demons in an attempt to solve problems related in fact to the sin nature. For example, a deliverance minister may seek to

help someone overcome anger by casting out a spirit of anger, which is not doctrinal: deliverance from anger comes by studying about the love, kindness and forgiveness of God. Not all sins are to be blamed on demons but on our sin nature and man's will that is not submitted to God.

The 'healers' basically claim to cast out demons from those believers instead of teaching them the biblical deliverance: mind renewal Rom12:1-2,

which means to teach them the Bible Col3:16 and to walk in obedience to doctrine. Healers also claim to bind demons' work in one's life which is not doctrinal: demons continue to operate freely being allowed by God to do so until the appointed time when they will be cast into the lake of fire Mat8:29. During the 1000 years reign of Christ on the earth demons will be bound in the abyss (hell) but unregenerate men will still sin.

We are told to put on the armor to stand against spiritual wickedness (Eph6:10–18). We are told to resist the devil by submitting to God (Jam4:7) and not give him room in our lives (Eph4:27). A Christian can't be demon possessed but he can be influenced by demons through doctrines of demons 1Tim.4:1 and temptations. Judas was possessed by Satan Luke22:3 but Satan only influenced Peter in Mat16:21-23.

Someone who believes doctrines of

demons can't be helped by "deliverance sessions of casting out demons" but by hearing and believing the right doctrine.

A truly demon possessed person has supernatural power, breaking even chains: Mark 5:3, able to overpower 7 people: Acts 19:14-16 and has supernatural knowledge Acts 16:17.

Demon possessed people can only be set free by prayer to God, while people influenced by demons can only be set free by receiving Jesus

as their Savior and by learning to use the shield of faith and the Sword of the Spirit - the Word of God.

Jesus explained in Mat.12:44 that a demon that is chased away might come back if the house (heart) is not occupied by the Holy Spirit through receiving Jesus as Savior.

When the disciples discovered that demons were subject to them in the name and authority of Jesus, they

were joyful (Lk10:17; Acts 5:16; 8:7; 16:18; 19:12). But Jesus told the disciples, “Do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven” (v.20).

The emphasis in spiritual warfare is highlighted in verses such as 1 Jn.4:4, “You, dear children, are from God and have overcome them, because THE ONE WHO IS IN YOU IS GREATER THAN THE ONE WHO IS IN THE WORLD [THE DEVIL].”

The victory is ours because of the Holy Spirit and Jesus who dwell within us. Believers can overcome their struggles with the past, habits, and addictions, because “everyone born of God overcomes the world” (1Jn5:4,5). We need fellowship with Christ, prayer, the Word of God, godly counsel, faith and the support of a good church, but not a “deliverance minister.”

We are told to “be ALERT AND OF SOBER MIND. Your enemy the devil

*prowls around like a roaring lion
looking for someone to devour.
RESIST HIM, STANDING FIRM IN
THE FAITH" (not by going to the
'deliverance minister') 1Pet5:8–10*

*Jesus chased Satan not through a
'deliverance ministry' but with the
weapon of the Word: "it is written",
see Mat4:4, Luke4:4; demons flee
when you believe and apply the
Word of God.*

The key to victory in the Christian

life is to be filled (controlled and empowered) by the Holy Spirit on a moment-by-moment basis (Eph5:18).

The Father knows who are His:

“Those who are led by the Spirit of God are the children of God”

(Rom.8:14). The Holy Spirit will not indwell anyone who is not born

again (Jn3:3–8; 2Tim2:19; Acts1:8;

Rom8:9; 1Cor3:16), so the first step

in spiritual victory is to place our

faith in Jesus Christ. Then, rejoice

that Jesus is in you and you have

His power and His victory.

Amen.

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[25/04 6:09 PM] Γ +263 78 590

5395 : Roles and status of women

in Indigenous religion

If we look first at the relations of production in pre-colonial Zimbabwe, it seems that women were excluded from access to land in their own right, although they could and did invest in livestock (which of course required land on which to graze), the proceeds of their own skilled labour in non-agricultural pursuits (Beach, 1980). Although women were economically active in agricultural as well as craft production, and had

some control over grain stores, they did not control the means of production in agriculture and metallurgy, but instead provided much of the labour required for these occupations (Beach, 1980; Mackenzie, 1975). One of the major reasons for the exclusion of women from direct control of the means of production and the family product lay in the payment of bridewealth (room, lobolo), which not only transferred rights in a woman's labour and reproductive capacity from her own family to that of her husband,

but also indemnified her family for this loss. For these reasons, it is possible to regard women in pre-colonial society as comprising an equivalent to the class of labour in industrial systems of production. This class equivalence helps to explain other features of women's positions in the pre-colonial system.

In Zimbabwean society, it is true — with one or two notable exceptions — that the only role from which women were systematically excluded was that of formal politico-jurai authority which, among other

functions, controlled the allocation of land. The headwomen in Manicaland and Makoede, and the Nehoreka (Charewa) chiefs in the Mutoko district, provide the only recorded exceptions to this rule of female exclusion from political authority.¹ Informally, however, it is probable that women always had more say in Shona society than was formally admitted' (Bourdillon, 1976, 72).

However, Shona women did exercise authority in other roles: as mothers, especially over their

daughters; as vatete, particularly over the education of their brothers' children; as ancestors, over the reproductive capacity of their female descendants (although the degree to which women were able to control their own fecundity is less certain); as producers or service-workers possessing special skills (in pottery or healing, for example), over the proceeds of their own work; as mothers of married daughters for whom room had been paid, over property. But as property-owners, women experienced more difficulty

than men in increasing their authority through accumulating property, for, as Holleman (1952, 352) indicates, with respect to the colonial period, 'more often than not the essential needs of her children and other blood-relatives will force her to dispose of her stock before they have had time to increase'. Men may indeed have conserved their own property holdings as their wives niet such needs from their livestock: certainly today mothers will go to extraordinary lengths to keep their children in school, long after

their husbands have given up trying to find the necessary cash. Even in this matter of property, however, the distribution of a woman's estate after her death appears to have been justified with reference to her mystical capacity, as a spirit, to cause harm, rather than by her natural productive capacity as a worker.

Female authority grew over time, in much the same way as did that of men. While the newly-married wife had almost no authority in her husband's home, by the time she had acquired grandchildren, she had

normally become a force to be reckoned with in most if not all matters affecting both her natal family (as tete) and her husband's family (as mother-in-law). Commonly, post-menopausal women became a type of 'honorary male' in village society, having lost the mystical influence associated with menstruation, abandoned domestic responsibilities to the work of younger women, and acquired personal property. Nonetheless, their influence tended to remain out of sight, in the private domain: even

elderly women did not normally frequent the male world of public decision-making in the dare, This expansion of a woman's authority was related not only to her own life-cycle but also to the cycles of development experienced by both the family into which she had been born and that into which she had married. The most powerful women tended to belong to the most influential families.

Arguably the most interesting and ambiguous role of authority occupied by women in the pre-colonial period was that of spirit mediumship. Those

spirits who play a prominent part in the public domain, both autochthonous spirits such as Chaminuka and the mhondoro spirits of deceased chiefs, are predominantly male. But their mediums, who relay the spirits' messages to the living, were as likely to be women as men. The most famous example is, of course, Charwe, the medium of Neeanda, who was executed by the colonial administration in 1898 for her role in the death of a Native Commissioner during the

firstchimurenga.

A svikiro or spirit medium lived and still lives a life apart from normal people in the 'profane' world. Indeed, some children, both male and female, were and are marked for religious service from a very early age and never lead a 'normal' life: binga-nyika were (and are?) dedicated to specific mhondoro (Neusu, 1983, 1), while at the central shrines of the Mwari cult the young dancers, both male and female (respectively, hossanah and mbonga), were (and are) in a similar position, although they might

later be married to senior cult officials in outlying districts and become mediums for ancestral spirits (midzimu) incorporated into this cult (Daneel, 1970, 49-52). However, many people who later become mediums marry and bear children before exhibiting those behavioural symptoms which a diviner will diagnose as being caused by a spirit wanting to 'come out' through possession trance. But after this diagnosis has been made, the medium's life is 'sacralized'. Ideally he or she will then effectively terminate

sexual activity in the role of spouse and move into separate living quarters in order better to meet the needs of the spirit. Reproduction should cease (although sometimes 'spirit children' do appear!), and all other 'normal' domestic chores and child care are undertaken by assistants. (This pattern certainly fitted Charwe, who is reported by colonial authorities to have had two children, which Neusu (1983) accepts while rejecting Mutunhu's (1976) attempt to portray her as a normal married woman.) The medium

becomes identified with the spirit, even though his or her behaviour while possessed is clearly distinguished from that when not possessed. The authority of the spirit overrides the prior social identity of the medium; and it is possible that a skilled medium may even increase the importance, in the spiritual hierarchy, of his or her spirit (Fry, 1976).

In the role of spirit medium, then, the fact of being female was and continues to be irrelevant to the exercise of spiritual authority. At

least in part, this is because the demands of the male spirit are by definition legitimate, even when these interfere with the 'modal social personality' of woman. In other parts of Africa, women are reported to use — and, in terms of their 'normal' roles, perhaps abuse — their possession by male spirits to escape their standardized female identity, or to make demands on their husbands for material goods and special treatment that are not part of their normal expectations (Lewis, 1971). Religious roles in traditional*

belief systems therefore afforded and continue to afford exceptional women, who refuse to conform to the standard female 'social personality', an escape route into individualized positions of power as well as authority, based on traditional religion. A particularly intriguing example in Zimbabwe of women's influence on societal matters from a position of religious authority is given by an early colonial (male) administrator:

As already mentioned, a woman named Wanawo is the present Tswikiro or Wamvura. In about the

year 1914a male native named Kativu spread the news around the district that he was the proper medium or Newana for the ancestral spirit.

Charewa [the female chief with whose position Wanawo was associated as medium] complained to me. I had Kativu brought up and ordered him to cease his fraudulent representations. He complied without demur.... Wanawo had behaved herself. She had wielded her power with discretion and in the interests of the tribe. She was popular and respected by all, and

I was not prepared to allow Kativu to interfere and spoil the present satisfactory arrangement. Naturally the Tswikiro has an all-powerful influence on the people, and that influence may be exercised for good or evil. That the present Wamvura (female medium) has a beneficial influence on her people there is little doubt. The Wabuja are one of the most law-abiding and amenable tribes in Mashonaland, and this is in a great measure due to the influence of this woman. The Mondoro has declared through her that the laws of

the Government must be obeyed, and it is pleasing to note that the immediate followers... set the example by promptly paying in full the whole amount of annual tax due by them on the day it is demanded. Also all crimes committed in that section are immediately reported to the proper authority and delinquents are arrested and brought to justice with the least possible delay. There is much I could write about this interesting character ... (Morkel, 1930, 13).

As this example shows, the

defenders of religious tradition, whether female or male mediums, were paradoxically in a position to define and, therefore, to change that tradition, not least because religious authority overrode and to some extent determined the secular political authority normally wielded by men. However, in this particular case of the Nehoreka chiefship, secular political authority was also vested in a woman, and it is interesting that she complained to the colonial authorities about what could be interpreted as a male attempt to control herself rather

than the female incumbent of the mediumship.² In Shona societies, it was and is the svikiro of the mhondoro (in both cases, in this instance, usually male) who chooses, in accordance as much with public opinion as ancestral validation, a deceased chief's successor; and who continues to exercise ultimate authority, through his or her communication with the chiefly ancestors, over the living chief. Clearly, there was at least one context in traditional society in which women could wield essentially political

authority, precisely because it was not so labelled.

One might also note that women's power, as female spirits rather than mediums, was often associated with rain, including among the Tonga as mpandespirits (Weinrich, 1977).

Among the Shona, male spirits also bring rain, but it is interesting that Kamva's rain-making capacity causes him to be regarded, in parts of the northeast, as the 'wife', of Dzivaguru (Bourdillon, 1978, 242). Of many examples of female rain-making spirits, I shall use only one, the

legend of Mureri. The daughter of a chief who spotted stray cattle, -.Mureri was angered by her brother's appropriation of those cattle and insulted by his action in offering her a small fragment of the cooked meat from one of them because she was 'only a woman' (Barr, 1946, 60). In retaliation, the legend says, Mureri hanged both her brother's child and herself, but mitigated her action by promising to bring rain to her father's people when requested. Rain is, of course, critical to dryland agriculture, and rain-making is therefore a source

of significant power in society. Where female spirits control rain, they contradict the generally powerless position of ordinary women and provide an alternative model of female capabilities.

In a small minority of areas, however, women also wielded political authority as such. Bazeley (1940, 3) notes that the authority of headwomen in the Mutasa area was legitimated by the spirit medium of Nyamandota (possibly, but not explicitly noted in the legends to be, a woman?). He notes further,

with explicit disapproval, the 'irregular marriage customs' and loose morals' of these women, all of whom were the daughters of chiefs, which he saw as 'extremely bad examples to all the Manyika women' (1940, 4). This view was fairly common among White settlers generally and, as Gaidzanwa (1985) shows, now also informs Black stereotypes about women who do not fit the 'modal social personality'. Ranger (1985) has noted how early White administrators were horrified by the extent of female independence among the Ndebele in the 1890s, and

set about making divorce more difficult by insisting on high bridewealth payments. Sloan (1923, 61) remarked on the fact that it was the 'morally weak amongst the native women who are, for the present, forced by their economic situation to be the leaders of women's thought'.

But, as Bazeley (1940, 4) noted, 'if their morals were weak, their capacity for government was exceptionally strong'. He examined nine headwomen in the Umtali and Inyanga (now Mutare and Nyanga) districts as specific examples, showing

that two were not replaced after death primarily because their land had been taken by Whites; three were simply not replaced after death; two were replaced by men; and two were then still alive. The tradition of female authority was, as Bazeley (1940, 3) put it, 'an institution which is rapidly disappearing'. In summary, then, it would appear that — in at least some situations in pre-colonial Zimbabwe, which extended into colonial times — women's roles were not only differentiated but included those of religious and political

authority, notwithstanding their general exclusion from areas of secular decision-making reserved for men. So what has happened to interrupt this story and to superimpose on women the modal female 'social personality' which appears to be characteristic today? I shall argue that the main cause has been ideological, notwithstanding important material changes which have affected women in Zimbabwean society during the colonial period.

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5395] : Sekuru Friday Chisanyu

STATUS OF WOMEN IN IR

IN African religion, women encourage hard work and industrialisation for sustainable development. They play an important role in designing and implementing health systems involving traditional medicines and spirit possession. They play vital roles in the development of African programmes.

As a result, they are highly

recognised in the economic systems by the ruling leaders.

In addition, they run most of the family affairs. It is undisputable that African women are the major producers of food through subsistence farming. African women have the natural knowledge on how to till the land, use natural resources and maintain its conservation. This is because they spend most of their time either with the family or in the fields.

As they conduct farming, they end up acquiring knowledge on medicinal plants for infant immunisation and adult treatment.

Most of domestic duties were done and are still being done by women of the African religion. These duties include producing food, storage, distribution and cooking.

Unfortunately, colonialism largely affected the value of African women's roles and responsibilities in

the communities. The African women have inherited knowledge from other religions.

In African religion, most spiritual processes such as the brewing of beer for rituals, burials and other such functions are conducted by women. They also lead in song and dance at such events.

Selling of traditional and local medicine is also done by women. Some have even won awards in this

field. They remain the most valuable assets as the custodians of traditional medicines. Women lead in the selection of traditional medicines for prevention and treatment of diseases, marriage protection, virginity management and leadership. African women are considered to be spiritually clean and trustworthy. In African religion, the highly recognised spirits possess more women than men. These spirits will be in charge of different tribes. Religion differs from one geographical area to the next. These possessed African

women share information in health, agriculture and remedies to African problems. They are interested in the well being of the women, children and men of the nation. They were the facilitators of the rules and regulations from the spirits in most African countries.

Oral education on the conservation of biodiversity and scared areas remain very powerful in African religion up to this day.

African women indirectly rule the whole of Africa in their capacity as African mothers. They have moral and spiritual powers acquired through birth. In some African countries, Queens were heads of state deputised by men. Even in traditional healers' associations and governments, they still occupy very senior positions. African women are regarded as the best in terms of influence and motivation.

African women are also the best

care givers, they have a very low rate of discrimination. They participate in very difficult situations within their families and communities.

A lot of leaders have emerged from the African religion. African women were also directly and indirectly involved in the liberation war. They provided food and traditional medicine to the fighters. Some took part as freedom fighters and gained recognition as heroines.

However, as peace makers, women often discourage conflicts and the use of harmful traditional medicines. Indeed, they deserve to be praised.

Sekuru Friday Chisanyu is the founder and president of Zimbabwe National Practitioners Association.

[25/04 6:10 PM] [+263 78 590 5395] : The role of Ancestors

Functions of Ancestral spirits

1. They are intermediators /mediators

between the people and the Supreme Being. M.F.C, Bourdillon argues that ancestors are bilingual.

-They speak the language that God hears and the language the living can understand. --They know what the people are after since they had been there, and since they are now in the spiritual world, they know best how to approach God,

-Africans feel small to approach God directly so the need to use the ancestral spirits as a way to show respect and courtesy towards God

who must be approached with humility and reverence.

-An African person does not approach an elder directly, but does so through his junior.

-Ancestral Spirits are always appeased with some ceremonies so as to perform their intermediary role satisfactorily.

2. They are protectors and guardians of the people. Africans believe the world has mysterious forces which beyond humanity conception, for

example, evil spirits, natural disasters, sorcerers etc.

- Humanity can only cope with these forces only with the guardianship and security proffered by the ancestral spirits that can wade off these forces that threaten the wellbeing of the living.

3. They do not cause harm, but misfortunes happen when they withdraw their protection in protest or as a sign of their anger and the family becomes vulnerable to these forces.

-Rituals are conducted to placate them so that they won't withdraw their protection. They also maintain peace and harmony in the family.

4. They fight evil spirits and drive them away from their family descendants where they once belonged. People are united through ceremonies held in their honour.

People gather in friendly, peaceful and happy ceremonies to venerate ancestors.

5. They influence proper moral behaviour on people; they shape the

morality of the people. This is done through the issue of reward and punishment. Those who abide by the restrictions are rewarded and those who break taboos are punished.

6. They meet the expectations of people in their everyday life. They ensure fertility both of the land and of the people. When a woman begets child, the ancestors are thanked.

7. They protect people at dangerous working places, academic endeavours, good yields/bumper harvests, and

marriages (etc) in various enterprises.

8. Some are guardians and protectors of the land, for example, territorial spirits. They are believed to guard against foreign invasion/enemies.

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*5395] : FRS SAMPLE QUESTIONS
ADVANCED LEVEL*

1 The definition of Religion is incomplete and misleading without the inclusion of Indigenous Religion. Discuss

2 The attributes of God in Indigenous Religion has a strong bias towards the Israelitic God. Discuss.

3 Analyse the concept of Dziva/Perennial river in the light of God's providence in Indigenous Religion.

4 The spiritual dimension of life is more pronounced than the physical dimension in Indigenous Religion. Evaluate.

5 Ability to acquire wealthy is viewed as a blessing from Ancestors and poverty is seen as a curse from

Ancestors. To what extent do you agree/disagree with the assertion.

6 Avengeing spirits /Ngozi plays an instrumental role in the promotion of Ubuntu spirit among the Shona/Ndebele. Analyse.

7 Indigenous Religion uphold the status of women. Discuss.

8 Indigenous Religion is anthropocentric. Analyse

9 Globalisation is a major threat to Ubuntu in contemporary society in Zimbabwe. Is this a fair assessment.

10 Tourism in Zimbabwe plays a very

important role in the preservation of Sacred places in Zimbabwe. Analyse

11 Marriage in Indigenous Religion is nothing more than a sexual union. Evaluate.

12 Marriage in Indigenous religion has no place for women rights. Discuss

13 Indigenous Religion has no place for women in the political affairs .Analyse

14 The concept of mediumship has degraded the status of women in Indigenous Religion. To what extent do you agree/disagree.

15 Indigenous healthy methods has failed to address healthy challenges in contemporary society in Zimbabwe.

16 Totenism has resulted in the preservation of the Natural Environment and the promotion of Tourism in Zimbabwe. Discuss

17 Traditional leadership provide a model of good governance that should be adopted by state governance in Zimbabwe. Evaluate.

18 Analyse the centrality of the covenant in Judaism.

19 The origin of prophecy in Judaism

is a thorn in the flesh among the contemporary scholars of religion. Discuss

20 Prophets were nothing more than a hinderance in the political affairs of Judaism. Evaluate.

21 Marriage Institution in Judaism provides a role model that should be adopted by religions such as Indigenous religion in so far as the upraising of the status of wimen is concerned. To what extent do yu agree or disagree

22 Compare the perception of death

in Judaism and Indigenous religion.

23 Compare and contrast the concept of healthy and wellbeing in Judaism and Indigenous religion.

24 Analyse the connection between covenant and land in Judaism

25 Evaluate Jewish attitude towards the Environment.

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5395] : "Marriage in the African Traditional Religion is a communal rather than individual affair." Examine the validity of this claim. (25)

AFRICAN Traditional Religion has been defined by J O Awolalu as the indigenous beliefs and practices of the Africans. In the African Traditional Religion there is an idea of marriage. Marriage can be defined as a union of two or more people of the opposite sex. It is believed that marriage in African Traditional Religion is a communal rather than an individual affair, this is because the role of relations created affect the whole family and not individuals. However, it can be also argued that marriage in African Traditional

Religion is an individual affair taking the consideration of the definition of marriage itself. The following essay seeks to discuss the validity of the claim that marriage in African Traditional Religion is a communal rather than an individual affair.

It is prudent to note that there are many forms of marriages, such as monogamy, polygamy, polyamory, levirate and sororate marriages.

Polygamy is when one man can have more than a one spouse or wife.

Polyamory is a type of marriage where the man and the woman have more than one partner.

According to Chakabva and Dingani in their book entitled Understanding Family and Religious Studies 2017 page 106, they stated that polyamory type of marriage is where spouses are chosen by someone else, such as the parents, friends and religious leaders. The levirate is a form of marriage where the brother of the deceased man is obliged to marry

his brother's widow whereas the sororate marriage involves the husband engaging in a sexual relationship with sisters of his wife after the wife is dead or has been proven infertile.

According to Bourdillion (1987), people marry into families and thus, marriage becomes a family affair and not an affair of two individuals.

There are several reasons why marriage is considered as a family contract and not a contract between

two people in the Indigenous religion, especially in Shona religion.

According to Chakabva and Dingani Understanding Family and Religious Studies Vol 1 2017. "If a son in law or mukuwasha marries, he becomes a mukuwasha for the family and not for one person, the same is true of the tezvara and muroora. The nature of relations that are created are created for the family and not for the individuals alone." Therefore, this indicates marriage in the African Traditional Religion is a communal rather than individual affair.

The girl eloping in the Shona religion is organised by relatives especially in the kutiza mukumbo type of marriage is organised by the relatives of the boy. This has been further explained by P. Chakabva and W. Dingani in the book entitled Understanding Family and Religious Studies page 108, as they submitted that “She elopes at night and goes to her husband’s home. Elders at the husband’s home will then send a munyayi who will alert the parents and relatives of the girl.” The role is

played by members of the community, hence, this indicates that marriage in African Traditional Religion is a communal rather than an individual affair.

The community play a pivotal role during the pre-marital and post-marital rites. In the Shona and Ndebele religions, there are rites where girls will be educated by the aunt in marital affairs. They are given preparation lessons in matters of sex, marriage, procreation and

family life. In matters of sex, there are many lessons for girls, this includes being taught that the primary duty of marriage is procreation and sexual gratification of the husband. Boys are also taught how to behave properly towards their in-laws, how to acquire wealth which one would give to the parents of the girl as part of bride price or roora and they will be also taught how to look after cattle. This has been further supported by J Mbiti (1991), who submitted that boys are taught what most concerns men. All

this will lead one to suggest that marriage in African traditional religion is a communal affair .

here are post-marital rites that are organised by community members. One of the notable marital rite is masungiro and kutara. The masungiro rite is done for the pregnancy of the newly married woman. The rite is symbolic and ritualistic. The parents of a girl stays with her until she delivers. At the same time the ritual kutara mwana is carried out. This is

when the aunties or parents of the husband goes to their in-laws and they will be carrying things such as white clothes, African baskets and food. There are other rituals which follow, these include naming rites. These rituals are performed as a way of confirming that the newly born baby belongs to their family. Therefore, this indicates that marriage in African Traditional Religion is a communal affair as evidenced by the role of the community in both pre-marital and post-marital rites.

The community plays a pivotal role in the divorce procedure in African Traditional Religion. There are a number of causes of divorce in African Traditional Religion. These causes of divorce includes unfaithfulness, this has led some scholars to conclude that unfaithfulness is the only real cause of divorce in African traditional Religion. The elders are mostly responsible in trying to solve the disputes in the marriages and it is also submitted that chief is usually

the last solution in the divorce procedure if the village head does not manage to resolve the issue. One should note that there is a token of divorce which is arranged by the parents or relatives in giving the partner being divorced. The token in Shona religion is called shereni/ gupuro. All this indicates that the marriage in African Traditional Religion is a communal affair.

In as much as it can be argued that

marriage in African Traditional Religion is a communal affair, it will be a violence on a plain language if one ignores the view that marriage is also an individual affair.

Considering the definition of the term marriage which says marriage is a union of two or more people of the opposite sex, thus one is forced to suggest that marriage is an individual rather communal affair.

The major reason for marriage in African Traditional Religion is for

reproduction and sexual regulation. It is believed in the African society that partners marry each other for reproduction, so that the family grows bigger and the same children assist the parents in farming and domestic chores such as washing plates, cooking and fetching firewood. It should be noted that marriage is for sexual regulation considering the rituals that are performed before the marriage. During the pre-marital rites girls are taught on sexual matters, this has been further supported by Chakabva and Dingani on their work

concerning pre-marital rites in Indigenous religion as they stated that “girls with aunts are taught how to respond to sex with the husband.” Therefore, this indicates that marriage in African Traditional Religion is also an individual affair.

Basing on the above discussion, it is clear that marriage in African Traditional Religion is a both communal affair and individual affair. Communal in the sense that because of marriage relations that are created

affect the whole family and not only individuals. It is also an individual affair considering the individual benefits, for instance sexual regulation and reproduction. Therefore, the claim which says marriage is a communal affair rather than individual affair is less valid.

*[25/04 6:11 PM] Γ +263 78 590 5395 : *Spirits* that manifest as those of the dead can appear in different*

ways, as ancestral, ordinary or

*avenging spirits. Whichever way they appear, they demand attention and if their demands are not met, they cause trouble (*Gehman, 1999:33)* . Most Africans attribute misfortunes to a spiritual cause(*Gelfand, 1973:61)* . They believe spirits*

*cause illnesses, disabilities, misfortunes and even death *(Mpofu &*

Harley, 2002) . Spirits possess people and/or animals and they can be exorcised from both people and*

animals.

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*5395] : *It must not be spilled*

because :*

*- It will result in *Ngozi* or
Avenging spirit . Avenging spirit
may cause havoc to a person for
example; *it can cause bad lucks,
misfortunes, infertility, barrenness,
death, serious diseases* and many
more set backs .*

- The blood of a person may not be

*spilled bcz this may anger the
Ancestors. By this doing, the
Ancestors feel very shameful and
humiliated therefore they will respond
through *heavy punishment* to a
person who hev done that. Most
often, *the agricultural harvest of
that person who killed another will
fail*. At some extent, the ancestors
will respond swiftly by *implying
death* on that person. If it isn't so,
Ancestors could therefore wage
misfortunes and troubles upon the
victim.*

*- It must not be spilled *because this may cause failure of rains*. In Shona culture , it is believed that God is angered by the death of a murdered person and he cud therefore respond by not *giving rains.* Unfortunately, this may affect the whole village but some says that a person who have done that *may suffer heavy casualties.* This might be for this specific reason why in Shona, *people waited first for the rains to cum* before they invade into any war.*

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53957 : According to Shona beliefs, when evil occurrences persist, they are probably caused by spirits. For instance, if a husband constantly

abuses his wife physically, the Shona will suspect that the husband

*is harbouring an avenging spirit (*Gelfand, 1973:99*). Other signs of the presence of ngozi can be an illness that is resistant to treatment, or mysterious deaths in a family. Thus, any misfortune in many*

respects is associated with possession by an aggrieved spirit that wishes to take revenge on the individual or family that wronged the

*person during his/her lifetime (*Gelfand, 1973:61*). The Shona*

*people argue that the ngozi spirit should not be viewed negatively since it is a spirit that has been wronged *(Mpofu & Harley,*

2002). If the person wasn't mistreated or murdered in the first place, ngozi wouldn't be an issue.*

*This view of ngozi is summed up by the following Shona proverb: *Zingizi warikanganisira saka rakuruma* (“You have wronged a wasp, therefore it has bitten you” (*Gelfand 1977:114)* .*

[25/04 6:12 PM] [+263 78 590

*5395] : *Ancestral spirits**

These are the spirits of the deceased members of the family who were decently buried and now exist in spiritual form.

Death marks a transformation of the

African person from the physical to the spiritual form. Mbiti (1969) calls them the living-dead; whilst they are dead physically, they are alive spiritually.

The dead are still part of the family and the living still have memories of them. However, not everyone who dies can achieve ancestor-hood status. There are certain prerequisites/requirements for one to become an ancestral spirit.

These are:

**One should be a *married person with children* . This is done for purposes of continuity; such people had parental responsibility so they have to look after the living using the experience of parental responsibility they gathered in the previous life.*

**Necessary rituals should be conducted for a person to become an ancestral spirit* (kurova guva/umbuyiso). Before these rituals*

are conducted the spirit is believed to be dangerous to the living. The ritual inaugurates the dead into the spiritual realm.

**Moral uprightness* . Anti-social behaviour, for example, witchcraft, sorcery, stealing, social outcasts, mentally deranged, lepers etc cannot become ancestral spirits. In some cases even the immoral become ancestral spirits, but the spirit is believed to have less impact because of the failure to be exemplary in the*

previous life.